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EMMANUEL, COMMANDING DIABOLUS TO BE STRIPPED OF HIS ARMOUR.

New York, Published by Nathan Wright



THE  
WORKS

OF

THAT EMINENT SERVANT OF CHRIST,

**JOHN BUNYAN;**

MINISTER OF THE GOSPEL,

AND FORMERLY

PASTOR OF A CONGREGATION AT BEDFORD.

---

IN THREE VOLUMES.

VOL. II. ✓

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New-Haven :

PRINTED AND PUBLISHED BY NATHAN WHITING.

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1831.

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THE  
**HOLY WAR,**  
MADE BY  
SHADDAI, UPON DIABOLUS,  
FOR THE  
REGAINING THE METROPOLIS OF THE WORLD;  
OR, THE  
LOSING AND TAKING AGAIN  
OF THE  
TOWN OF MANSOUL.



I have used similitudes. HOSEA xii. 10.

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## PREFACE TO THE HOLY WAR.

---

SOME say the Pilgrim's progress is not mine,  
Insinuating as if I would shine  
In name and fame by the worth of another,  
Like some made rich by robbing of their brother.  
Or that so fond I am of being sire,  
I'll father bastards ; or, if need require,  
I'll tell a lie in print to get applause.  
I scorn it : John such dirt-heap never was,  
Since God converted him. Let this suffice  
To show why I my pilgrim patronize.

It came from my own heart, so to my head,  
And thence into my fingers trickled ;  
Then to my pen from whence immediately  
On paper I did dribble it daintily.

Manner and matter too was all my own,  
Nor was it unto any mortal known,  
'Till I had done it. Nor did any then,  
By books, by wits, by tongues, or hand, or pen,  
Add five words to it, or write half a line  
Thereof : the whole, and every whit is mine.

Also for this thine eye is now upon,  
The matter in this manner came from none  
But the same heart and head, fingers and pen,  
As did the other. Witness all good men :  
For none in all the world, without a lie,  
Can say that this is mine, excepting I.

I write not this of any ostentation,  
Nor 'cause I seek of men their commendation ;  
I do it to keep them from such surmise,  
As tempt them will my name to scandalize.

## TO THE READER.

---

'Tis strange to me, that they that love to tell  
Things done of old, yea, and that do excel  
Their equals in historiology,  
Speak not of Mansoul's wars, but let them lie  
Dead like old fables, or such worthless things,  
That to the reader no advantage brings;  
When men, let them make what they will their own,  
Till they know this, are to themselves unknown.

Of stories, I well know there's divers sorts,  
Some foreign, some domestic; and reports  
Are thereof made as fancy leads the writers;  
(By books a man may guess at the inditers.)

Some will again of that which never was,  
Nor will be, feign (and that without a cause)  
Such matter, raise such mountains, tell such things  
Of men, of laws, of countries, and of kings;  
And in their story seem to be so sage,  
And with such gravity clothe every page,  
That though their frontispiece says all is vain,  
Yet to their way disciples they obtain.

But, readers, I have somewhat else to do,  
Than with vain stories thus to trouble you;  
What here I say, some men do know so well,  
They can with tears and joy the story tell.

The town of Mansoul is well known to many,  
Nor are her troubles doubted of by any  
That are acquainted with those histories,  
That Mansoul and her wars anatomize.

Then lend thine ear to what I do relate,  
Touching the town of Mansoul, and her state;  
How she was lost, took captive, made a slave;  
And how against him set that should her save.



Yea, how by hostile ways she did oppose,  
Her Lord, and with his enemy did close.  
For they are true, him that will them deny,  
Must needs the best of records vilify.  
For my part, I (myself) was in the town,  
Both when 'twas set up, and when pulling down ;  
I saw Diabolus in his possession,  
And Mansoul also under his oppression.  
Yea, I was there when she owned him for Lord.  
And to him did submit with one accord.

When Mansoul trampled upon things divine,  
And wallowed in filth as doth a swine ;  
When she betook herself unto her arms,  
Fought her Immanuel, despis'd his charms,  
Then I was there, and did rejoice to see  
Diabolus and Mansoul so agree.

Let no man then count me a fable-maker,  
Nor make my name or credit a partaker  
Of their derision : what is here in view,  
Of mine own knowledge I dare say is true.

I saw the Prince's armed men come down,  
By troops, by thousands, to besiege the town.  
I saw the captains, heard the trumpet sound,  
And how his forces covered all the ground.  
Yea, how they set themselves in battle-array,  
I shall remember to my dying day.

I saw the colors waving in the wind,  
And they within to mischief how combin'd,  
To ruin Mansoul, and to make away  
Her *primum mobile* without delay.

I saw the mounts cast up against the town,  
And how the slings were plac'd, to beat it down.  
I heard the stones fly whizzing by mine ears,  
(What longer kept in mind than got in fears ?)  
I heard them fall, and saw what work they made,  
And how old Mors did cover with his shade

The face of Mansoul ; and I heard her cry,  
Wo worth the day, in dying I shall die.

I saw the battering-rams, and how they play'd,  
To beat ope ear-gate, and I was afraid,  
Not only Ear-gate, but the very town,  
Would by those battering-rams be beaten down.

I saw the fights, and heard the captains shout,  
And in each battle saw who faced about ;  
I saw who wounded were, and who were slain ;  
And who when dead, would come to life again.

I heard the cries of those that wounded were,  
(While others fought like men bereft of fear)  
And while they cry, kill, kill, was in mine ears,  
The gutters ran, not so with blood as tears.

Indeed the captains did not always fight,  
But then they would molest us day and night ;  
Their cry, Up, fall on, let us take the town,  
Kept us from sleeping, or from lying down.

I was there when the gates were broken ope,  
And saw how Mansoul then was stript of hope.

I saw the captains march into the town,  
How there they fought, and did their foes cut down.

I heard the Prince bid Boanerges go  
Up to the castle, and there seize his foe,  
And saw him and his fellows bring him down,  
In chains of great contempt quite through the town.

I saw Emmanuel when he possess'd  
His town of Mansoul, and how greatly bless'd  
A town, his gallant town of Mansoul was,  
When she receiv'd his pardon, lov'd his laws.

When the Diabolonians were caught,  
When tried, and when to execution brought,  
Then I was there : yea, I was standing by ;  
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,  
And heard her Prince call her his heart's delight,

I saw him put upon her chains of gold,  
And rings and bracelets, goodly to behold.

What shall I say? I heard the people's cries,  
And saw the Prince wipe tears from Mansoul's eyes.  
I heard the groans, and saw the joy of many,  
Tell you of all, I neither will, nor can I.  
But by what here I say, you well may see  
That Mansoul's matchless wars no fables be.

Mansoul the desire of both Princes was,  
One keep his gain would, t'other gain his loss;  
Diabolus would cry, the town is mine;  
Emmanuel would plead a right divine  
Unto his Mansoul; then to blows they go,  
And Mansoul cries, these wars will me undo.

Mansoul! her wars seemed endless in her eyes,  
She's lost by one, becomes another's prize.  
And he again that lost her last would swear,  
Have her I will, or her in pieces tear.

Mansoul, it was the very seat of war,  
Wherefore her troubles greater were by far,  
Than only where the noise of war is heard,  
Or where the shaking of a sword is fear'd,  
Or only where small skirmishes are fought,  
Or where the fancy fighteth with a thought.

She saw the swords of fighting men made red,  
And heard the cries of those with them wounded.  
Must not their frights then be much more by far,  
Than theirs who to such doings strangers are?  
Or theirs that hear the beating of a drum,  
But not made fly for fear from house or home.

Mansoul not only heard the trumpets sound,  
But saw her gallants gasping on the ground.  
Wherefore we must not think that she could rest  
With them whose greatest earnest is but jest;  
Or where the blust'ring threat'ning of great wars  
Do end in parleys, or in wording jars.

Mansoul, her mighty wars they did portend  
Her weal or woe, and that world without end.  
Wherefore she must be more concern'd than they,  
Whose fears begin and end the self-same day,  
Or where none other harm doth come to him  
That is engag'd, but loss of life or limb,  
As all must needs confess that now do dwell  
In Universe, and can this story tell.

Count me not then with them, that to amaze  
The people, set them on the stars to gaze,  
Insinuating with much confidence,  
That each of them is now the residence  
Of some brave creatures; yea, a world they will  
Have in each star, though it be past their skill  
To make it manifest to any man,  
That reason hath, or tell his fingers can.

But I have too long held thee in the porch,  
And kept thee from the sunshine with a torch.  
Well, now, go forward, step within the door,  
And there behold five hundred times much more  
Of all sorts of such inward rarities  
As please the mind, will, and will feed the eyes  
With those, which, if a Christian, thou wilt see,  
Not small, but things of greatest moment be.  
Nor do thou go to work without my key,  
(In mysteries men soon do lose their way;)  
And also turn it right if thou wouldst know  
My riddle, and wouldst with my heifer plough.  
It lies there in the window, fare thee well,  
My next may be to ring thy passing-bell.

JOHN BUNYAN.



# THE HOLY WAR.

---

IN my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Universe. A very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well watered, and richly adorned, with hills and vallies, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much, (it is said) as do the planets themselves. Some are right and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother tongue, together with the customs and manners of them among whom I was. And to speak truth, I was much delighted to see and hear many things which I saw and heard among them: yea, I had (to be sure) even lived and died among them, (so was I taken with them and their doings,) had not my Master sent for me home to his house, there to do business for him, and to oversee business done.

Now, there is in this gallant country of Universe, a fair and delicate town, a corporation, called Mansoul; a town for its buildings so curious, for its situation so commodious, for its privileges so advantageous, I mean with reference to its original, that I may say of it as was said before of the continent in which it is placed, there is not its equal under the whole heaven.

As to the situation of this town, it lieth just between the two worlds, and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one Shaddai, and he built it for his own delight. He made it the mirror and glory of all that he

made ; even the top piece beyond any thing else that he did in that country ; yea, so goodly a town was Mansoul, when it was first built, that it is said by some that the gods, at the  
 Created angels. setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all was commanded to acknowledge Mansoul for their Metropolitan ; all was enjoined to do homage to it ; ay, the town itself had positive commission and power from her King, to demand service of all, and also to subdue any, that anywise denied to do it.

There was reared up in the midst of this town, a most famous and stately palace ; for strength it might be called  
 The heart. a castle ; for pleasantness, a paradise ; for largeness, a place so copious, as to contain all the world. This place the King Shaddai intended but for himself alone, and not another with him ; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place Shaddai made also a garrison of, and committed the keeping of it only to the men of the town.

The wall of the town was well built, yea, so fast and firm was it knit and compact together, that had it not been for the townsmen themselves, they could not have been shaken or broken forever.

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt,  
 The body. by the most mighty adverse potentates, unless the townsmen gave consent thereto.

This famous town of Mansoul had five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls, to wit impregnable, and such as could never be opened nor forced, but by the will and leave of those within. The names of the gates were these—Ear-gate, Eye-  
 The five senses. gate, Mouth-gate, Nose-gate, and Feet-gate.

Other things there were that belonged to the town of Mansoul, which, if you adjoin to these, will yet give further demonstration to all, of the glory and strength of the place. It  
 The state of Mansoul at first. had always a sufficiency of provision within its walls ; it had the best, most wholesome, and excellent law that then was extant in the world. There was not a rascal, rogue, or traiterous person then within its walls ; they were all true men, and fast joined together, and this you know is a great matter. And to all these it was always (so long as it had the goodness to keep true to Shaddai the King) his countenance, his protection, and it was his delight, &c.

The Devil. Well, upon a time, there was one Diabolus, a mighty giant, made an assault upon this famous town of Mansoul to take it, and make it his own habitation. This giant was king of the dark regions and a most raving prince he was. We will, if you please, first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul.

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of King Shaddai, made and taken, and put by him into most high and mighty place, yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it; it brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honor, and raging in his mind for higher state and degree, what doth he, but begins to think with himself, how he might be set up as Lord over all, and have the sole power under Shaddai. (Now that did the King reserve for his Son, yea, and had already bestowed it upon him.) Wherefore, he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So in fine they came to this issue, that they should make an attempt upon the King's Son, to destroy him, that the inheritance might be theirs. Well, to be short, the treason (as I said) was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted. Now the King and his Son, being all, and always eye, could not but discern all passages in his dominions; and he having always love for his son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore what does he, but takes them in the very nick; and the first trip that they made toward their design, convicts them of their treason, horrid rebellion, and conspiracy, that they had devised, and now attempted to put into practice; and casts them all together out of all place of trust, benefit, honor, and preferment. This done, he banishes them the court, turns them down into the horrible pits, as fast bound in chains, never more to expect the least favor from his hands, but to abide the judgment that he had appointed, and that forever, and yet.

Now, they being thus cast out of all place of trust, profit, and honor, and also knowing that they had lost their prince's favor forever, being banished his courts, and cast down to the horrible pits; you may be sure they would now add to their former



pride, what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, (if perhaps they might find something that was the King's, to revenge by spoiling of that, themselves on him;) at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul; and considering that that town was one of the chief works and delights of King Shaddai, what do they, but, after counsel taken, make an assault upon that. I say they knew that Mansoul belonged unto Shaddai, for they were there when he built it, and beautified it for himself. So when they had found the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of:

1. Whether they had best, all of them, to show themselves in this design to the town of Mansoul?

2. Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise?

3. Whether they had best show to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit?

4. Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one or more of the principal townsmen, to shoot them; If thereby they should judge their cause and design will the better be promoted?

It was answered to the first of these proposals, in the negative, to wit, That it would not be best that all should show themselves before the town; because the appearance of many of them might alarm and fright the town; whereas a few, or but one of them, was not likely to do it. And to enforce this advice to take place, it was added further, that if Mansoul was frightened, or did take the alarm, it is impossible, said Diabolus, (for he spake now) that we should take the town; for that none can enter into it without its own consent. Let therefore but few, or but one, assault Mansoul, and in mine opinion, said Diabolus, let me be he. Wherefore to this they all agreed; and

Then to the second proposal they came, namely, Whether they had best to go and sit down before Mansoul in their now ragged and beggarly guise? To which it was answered also in the negative, By no means; and that because though the town of Man-



soul had been made to know, and to have to do before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad and raseally a condition as they. And this was the advice of that fierce Aleeto. Then said Apollyon; The advice is pertinent; for even one of us, appearing to them as we are now, must needs both beget and multiply such thoughts in them, as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard; and if so, said he, then, as my Lord Aleeto said but now, it is in vain for us to think of taking the town. Then said that mighty giant Beelzebub, The advice that already is given is safe, for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are: and it is best in mine opinion, to come upon them in such a guise as is common to, and most familiar among them. To this when they had consented, the next thing to be considered was, in what shape, hue, or guise, Diabolus had best to show himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary: at last Lucifer answered, that in his opinion, it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over; for quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest. This advice was applauded of all; so it was determined that the giant Diabolus should assume the dragon, for that he was in those days as familiar with the town of Mansoul as now is the bird with the boy. For nothing that was in its primitive state was amazing to them.

Then they proceeded to the third thing, which was, Whether they had best to show their intentions, or the design of his coming, to Mansoul or no? This also was answered in the negative, because of the weight that was in the former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable, (to say nothing of their castle) nor can they by any means be won but by their own consent. Besides, said Legion, (for he gave answer to this,) a discovery of our intentions may make them send to their King for aid, and if that be done, I know quickly what time of day it will be with us. Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them that they shall never find. This is the way to win Mansoul, and to make them of themselves to open their

gates to us; yea, and to desire us too, to come in to them. And the reason why I think that this project will do, is, because the people of Mansoul now are every one simple and innocent; and all honest and true; nor do they as yet know what it is to be assaulted with fraud, guile and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned; our lies shall go for true sayings, and our dissimulation for upright dealings. What we promise them, they will in that believe us, especially if in all our lies and feigned words, we pretend great love to them, and that our design is only their advantage and honor. Now there was not one bit of reply against this; this went as current down, as doth the water down a steep descent.

Wherefore they go to consider of the last proposal, which was, Whether they had not best to give out orders to some of their company, to shoot some one or more of the principal of the townsmen if they judge that their cause may be promoted thereby. This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed was one Mr. Resistance, otherwise called Captain Resistance. And a great man in Mansoul this Captain Resistance was; and a man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides. Now who should be the actor to do the murder, that was the next; and they appointed one Tisiphane, a fury of the lake to do it.

They thus having ended their council of war, rose up, and assayed to do as they had determined: they marched towards Mansoul, but all in a manner invisible, save one, only one; nor did he approach the town in his own likeness, but under the shape, and in the body of a dragon.

So they drew up and sat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perspection. So as I said, he came up with his train to the gate, and laid his ambuscado for Captain Resistance within bow shot of the town. This done, the giant ascended up close to the gate and called to the town of Mansoul for audience. Nor took he any with him, but one Ill-pause, who was his orator in all difficult matters. Now, as I said, he being come up to the gate, (as the manner of those times was,) sounded his trumpet for audience. At which the chief of the town of Mansoul, such as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr. Recorder, and Captain Resistance, came down to the wall to see who was there, and what was the matter. And my Lord Willbewill, when he had looked over, and saw who stood at the gate,



demanded what he was, wherefore he was come, and why he had roused the town of Mansoul with so unusual a sound?

*Diabolus.* (Diabolus then, as if he had been a lamb, began his oration; and said,) Gentlemen of the famous town of Mansoul, I am, as you may perceive, no far dweller from you, but near, as one that is bound by the king to do you my homage, and what service I can; wherefore that I may be faithful to myself, and to you, I have somewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And first, I will assure you, it is not myself, but you, not mine, but your advantage, that I seek by what I now do, as will full well be made manifest by that I have opened my mouth unto you. For, gentlemen, I am (to tell you the truth) come to show you how you may obtain great and ample deliverance from a bondage, that unawares to yourselves you are captivated and enslaved under. At this the town of Mansoul began to prick up its ears; and what is it, pray, what is it thought they. And he said, I have somewhat to say to you concerning your King; concerning his law, and also touching yourselves. Touching your King, I know he is great and potent, but yet, all that he hath said to you, is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you, shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery it is to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit! 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable; unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of, (if you are forbidden any) is that, and that alone, which is able by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called *the tree of knowledge of good and evil*; and have you that knowledge as yet? No, no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, ah! ye inhabitants of the famous town of Mansoul, to speak

more particularly to yourselves, you are not a free people; you are kept both in bondage and slavery, and that by a grievous threat, no reason being annexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honor? for then your eyes will be opened, and you shall be as gods. Now since this is thus, quoth he, can you be kept by any prince in more slavery, and in greater bondage than you are kept under this day? you are made underlings, and wrapt up in inconveniences, as I have well made appear. For what bondage greater than to be kept in blindness? Will not reason tell you that it is better to have eyes than to be without them, and so to be at liberty to be better than to be shut up in a dark and stinking cave?

And just now, while Diabolus was speaking these words to Mansoul, Tisiphane shot at Captain Resistance, where he stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down quite dead over the wall. Now, when Captain Resistance was dead, (and he was the only man of war in the town,) poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it. That he, Mr. Ill-pause, that Diabolus brought with him, who was his orator, and he addressed himself to speak to the town of Mansoul:—the tenor of whose speech here follows.

*Ill-pause.* Gentlemen, quoth he, it is my master's happiness, that he hath this day a quiet and teachable auditory, and it is hoped by us, that we shall prevail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries in it self-evidence in its bowels, the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under, and by the leave of my lord, (and with that he made Diabolus a very low congee) Consider his words, look on the tree find the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more: and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the townsfolk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be de-

Captain Resistance slain.

Mr. Ill-pause his speech to the town of Mansoul.

sired to make one wise, they did as old Ill-pause advised ; they took and did eat thereof. Now, this I should have told you before, that even then, when this Ill-pause was making of his speech to the townsmen, my Lord Innocency, whether by a shot from the camp of the giant, or from a sinking qualm that suddenly took him, or rather by the stinking breath of that treacherous villain old Ill-pause, (for so I am most apt to think,) sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died ; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein : nor did there now remain any more a noble spirit in Mansoul, they all fell down and yielded obedience to Diabolus, and became his slaves and vassals as you shall hear.

My Lord Innocency's death.

Now these being dead, what do the rest of the townsfolk, but as men that had found a fool's paradise, they presently, as afore was hinted, fall to prove the truth of the giant's words ; and first they did as Ill-pause had taught them, they looked, they considered, they were taken with the forbidden fruit, they took thereof, and did eat ; and having eaten, they became immediately drunken therewith ; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with solemn threatening to the breach thereof.

The town taken, and how.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could ; and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron was hot, made this further deceivable speech unto them, saying, Alas ! my poor Mansoul ! I have done thee indeed this service, so as to promote thee to honor, and to greaten thy liberty ; but, alas ! alas ! poor Mansoul, thou wantest now one to defend thee ; for assure thyself, that when Shaddai shall hear what is done, he will come : for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do ? Wilt thou after enlargement suffer thy privileges to be invaded, and taken away ? or what wilt thou resolve with thyself ? Then they all with one consent said to this bramble, *Do thou reign over us.* So he accepted the motion, and became king of the town of Mansoul.

He is entertained for their king.

This being done, the next thing was, to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes ; (it was that which Shaddai



built in Mansoul for his own delight and pleasure;) this now was become a den and hold for the giant Diabolus.

Now having got possession of this stately palace, or castle, what doth he, but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavor the regaining of it to him, and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new modelling the town; and so he does, setting up one, and putting down another, at pleasure. Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, those he puts out of place and power.

As for my Lord Mayor, though he was an understanding man, and one too that had complied with the rest of the town of Mansoul, in admitting the giant into the town; yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building of an high and strong tower, just behind the sun's reflections, and the windows of my Lord's palace: by which means his house and all, and the whole of his habitation, was made as dark as darkness itself; and thus being alienated from the light, he became as one that was born blind. To this his house, my lord was confined, as to a prison, nor might he upon his parole go further than within his own bounds. And now had he an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus, (and so long it was under him, as it was obedient to him, which was even until by a war it was rescued out of his hand,) so long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Mansoul.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion; and he had a tongue as bravely hung as he had an head filled with judgment.

Now this man Diabolus could by no means abide; because, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, and devices that he could use, make him wholly his own. True he was much degenerated from his former King, and also much pleased with many of the giant's laws and service. But all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of

Mr. Mayor is  
turned out of  
place.

The Recorder  
Mr. Conscience  
put out of place.

his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth; yea, and would also, at certain times, when his fits were upon him, (for you must know that sometimes he had terrible fits,) make the whole town of Mansoul shake with his voice. And therefore the new king of Mansoul could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder, and also like thunderclaps. Since, therefore, the giant, could not make him wholly his own, what doth he do, but studies all that he could to debauch the old gentleman, and by debauchery to stupefy his mind, and more harden his heart in ways of vanity. And as he attempted so he accomplished his design. He debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched, as at first, and so by consequence defiled, but was almost, (at last I say,) past all conscience of sin. And this was the fartherest Diabolus could go. Wherefore he bethinks him of another project, and that was, to persuade the men of the town that Mr. Recorder was

The town taken  
off from heed-  
ing of him.

mad, and so not to be regarded. And for this he urged his fits, and said, If he be himself, why doth he not do thus always? But, quoth he, as all mad folks have their fits, and in them their raving language, so hath this old and doating gentleman. Thus by one means or other, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say; for, besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for King Shaddai, but always by force and constraint. Besides, he would at one time be hot against that, at which at another he would hold his peace; so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer, That what the old gentleman said was neither of love to him, nor pity to them, but of a foolish fondness that he had to be prating; and so would hush, still, and put all to quiet again. And that he might leave no argument unurged, that might tend to make them secure,

he said and said it often, O Mansoul! consider, that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself; when, liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul, was the voice of God in him to them. But he goes on, and says, You see that he values not the loss nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving up themselves to me. He knows, that though ye were his, now you are lawfully mine; so leaving us one to another, he now hath shaken his hands of us.

Moreover, O Mansoul! quoth he, consider how I have served you, even to the utmost of my power, and that with the best that I have, could get, or procure for you, in all the world. Besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content, than did the paradise that at first you possessed. Your liberty also, as yourselves do very well know has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman, you know who I mean: I have granted you to live, each man like a prince in his own, even with as little control from me, as I myself have from you.

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder that was, did at times molest them; yea, and with such cursed orations as these, would

Men sometimes  
angry with their  
conscience.

he set the whole town in a rage and fury against the old gentleman; yea, the rascal crew at some-times would be for destroying of him. They have often wished (in my hearing) that he had lived a thousand miles off from them; his company, his words, yea the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them, (for all he was now so debauched,) did terrify and afflict them sore.

But all wishes were in vain; for I do not know how, unless by the power of Shaddai and his wisdom, he was preserved in being amongst them. Besides his house was as strong as a castle, and stood hard to a strong hold of the town. Moreover, if at any time, any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such floods as would drown all round about him.



But to leave Mr. Recorder, and to come to my Lord Willbewill, another of the gentry of the famous town of Mansoul. This Willbewill was as high born as any man in Mansoul, and was as much, if not more, a freeholder than many of them were. Besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But I say, whether he was proud of his estate, privileges, strength, or what, (but sure it was through pride of something,) he scorns now to be a slave in Mansoul, and therefore resolves to bear office under Diabolus, that he might (such an one as he was) be a petty ruler and governor in Mansoul. And (head-strong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for the opening of the gate, and for letting him into the town. Wherefore Diabolus had a kindness for him; and therefore he designed for him a place; and perceiving the valor and stoutness of the man, he coveted to have him for one of the great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter that lay in his breast. But there needed not much persuasion in the case; for as at first he was willing that Diabolus should be let into the town, so now he was as willing to serve him there. When the tyrant, therefore, perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul. Yea, there was a clause in his commission, that nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Willbewill in all the town of Mansoul? nor could any thing now be done but at his will and pleasure, throughout the town of Mansoul. He had also one Mr. Mind for his clerk, a man to speak on every way like his master; for he and his Lord were in principle one, and in practice not far asunder. And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind.

But it will not be out of my thoughts what a desperate one this Willbewill was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former prince and liege lord. This done, in the next place he took an oath,

The will.

The will enlisted under Diabolus.

Heart, flesh, and senses.

and swore fidelity to his great master Diabolus ; and then being stated and settled in his places, offices, advancements, and preferments, oh ! you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

First, he maligned Mr. Recorder to death ; he would neither endure to see him, nor to hear the words of his mouth ; he would shut his eyes when he saw him, and stop his ears when he heard him speak : also he could not endure that so much as a fragment of the law of Shaddai should be any where seen in the town. For example, his clerk, Mr. Mind, had some old, rent and torn parchments of the law of Good Shaddai in his house ; but when Willbewill saw them, he cast them behind his back. True, Mr. Recorder had some of the laws in his study, but my lord could by no means come at them. He also thought, and said, that the windows of my old Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now nothing at all pleased Willbewill, but what pleased Diabolus his lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king Diabolus. He would range and rove throughout the streets of Mansoul, to cry up his illustrious lord, and would make himself even as an abject, among the base and rascal crew, to cry up his valiant prince. And I say, when and wheresoever he found these vassals, he would even make himself as one of them. In all ill courses he would act without bidding, and do mischief without commandment.

The Lord Willbewill had also a deputy under him, and his name was Mr. Affection ; one that was also greatly debauched in his principles, and answerable thereto in his life ; he was wholly given to the flesh, and therefore they called him Vile-Affection. Now there was he and one Carnal Lust, the daughter of Mr. Mind, (like to like, quoth the devil to the collier,) that fell in love, and made a match, and were married ; and, as I take it, they had several children, as Impudent, Black-mouth, and Hate-reproof ; these three were black boys, and besides these, they had three daughters, as Scorn-truth, and Slight-God, and the name of the youngest was Town, and also begot and yielded Bad-revenge ; these were all married, and the brats were too many to be here inserted. But to pass by this.

When the giant had thus ingarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the marketplace in Mansoul, and also upon the gates of the castle, an image

The carnal will  
opposeth con-  
science.



of the blessed King Shaddai ; this image was exactly engraven, (and it was engraven in gold,) that it did the most resemble Shaddai himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr. No-truth. Now you must know, that as Diabolus had commanded, and that by the hand of Mr. No-truth, the image of Shaddai was defaced. He likewise gave order, that the same Mr. No-truth should set up in its stead the horrid and formidable image of Diabolus ; to the great contempt of the former King, and the debasing of his town of Mansoul.

Moreover, Diabolus made havoc of all remains of the laws and statutes of Shaddai, that could be found in the town of Mansoul ; to wit, such as contained either the doctrines of morals, with all civil and natural documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in Mansoul which he and Willbewill sought not to destroy ; for their design was to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr. No-truth.

When he had destroyed what law and good orders he could, then further to effect his design, namely, to alienate Mansoul from Shaddai her King, he commands, and they set up his own vain edicts, statutes, and commandments, in all places of resort or concourse in Mansoul, to wit, such as gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of Shaddai, but of the world. He encouraged, countenanced, and promoted lasciviousness, and all ungodliness there. Yea, much more did Diabolus to encourage wickedness in the town of Mansoul ; he promised them peace, content, joy and bliss in doing his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set him up.

But now, he having disabled the Lord Mayor, and Mr. Recorder, from bearing of office in Mansoul, and seeing that the town before he came to it, was the most ancient of corporations in the world ; and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury ; therefore, I say, (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things,) he did choose for them a Lord Mayor and a Recorder

All law books  
destroyed, that  
could be so.

himself; and such as contented them at the heart, and such also as pleased him wondrous well.

The name of the Mayor that was of Diabolus's making was the Lord Lustiugs, a man that had neither eyes nor ears; all that he did, whether as a man or an officer, he did it naturally, as doth the beast. And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld and were grieved for its ruins, was, that he never could favor good, but evil.

The Recorder was one whose name was Forget-good, and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful, even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, examples and smiles upon evil, did much more grammar and settle the common people in hurtful ways; for who doth not perceive, but when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are.

Besides these, Diabolus made several burgesses and aldermen in Mansoul, such as out of whom the town, when it needed, might choose them officers, governors, and magistrates, and these are the names of the chief of them: Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitiless, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. False-peace, Mr. Drunkenness, Mr. Cheating, Mr. Atheism, thirteen in all. Mr. Incredulity is the eldest, and Mr. Atheism the youngest of the company.

There was also an election of common-councilmen and others, as bailiffs, serjeants, constables, and others; but all of them, like to those afore-named, being either fathers, brothers, cousins, or nephews, to them, whose name for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his work, in the next place he betook him to build some strong holds in the town.

And he built three that seemed to be impregnable. The first he called the hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient king.

The second he called Midnight-hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that as much as might be, light might be darkened there. The second was built hard by the old cas-

tle, to the end that it might be made more blind, if possible. And the third stood in the market place..

He that Diabolus made governor over the first of these was one Spite-God, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the governor of Midnight-hold, was one Love-no-light; he was also of them that came first against the town. And he that was made the governor of the hold called Sweet-sin-hold, was one whose name was Love-flesh; he was also a very lewd fellow, but not of that country where the others are bound. This fellow could find more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had ingarrisoned himself therein; he had put down the old officers, and had set up new ones; he had defaced the image of Shaddai, and set up his own; he had spoiled the old law-books, and promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built him new holds, and had manned them for himself. And all this he did to make himself secure, in case the good Shaddai, or his Son, should come and make an incursion upon him.

Now you may well think, that long before this time, word, by some or other, could not but be carried to the good King Shaddai, how his Mansoul in the continent of Universe was lost; and that the runagate giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself; yea, tidings were carried, and brought to the King thereof, and that to a very circumstance.

As first, how Diabolus came upon Mansoul, (they being a simple people and innocent,) with craft, subtlety, lies, and guile. *Item*, That he had treacherously slain the right noble and valiant captain, their captain Resistance, as he stood upon the gate with the rest of the townsmen. *Item*. How my brave Lord Innocent fell down dead, (with grief some say, or with being poisoned with the stinking breath of one Ill-pause, as say others,) at the hearing of his just Lord, and rightful Prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet Ill-pause was. The messenger further told, That after this Ill-pause had made a short oration to the townsmen in behalf of Diabolus his master, the simple town believing that what was said was true, with one consent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew, into a possession of the famous town of Mansoul. He further showed how Diabolus had served the Lord Mayor and Mr. Recorder, to wit, that he had put them from



all place of power and trust. *Item*, He showed also that my Lord Willbewill was turned a very rebel and runagate, and that so was one Mr. Mind, his clerk, and that they two did range and revel it all the town over, and teach the wicked ones their way. He said moreover, that this Willbewill was put into great trust, and particularly that Diabolus had put into Willbewill's hand all the strong places in Mansoul; and that Mr. Affection was made my Lord Willbewill's deputy in his most rebellious affairs. Yea, said the messenger, this monster, Lord Willbewill, has openly disavowed his King Shaddai, and hath horribly given his faith, and plighted his troth to Diabolus.

Also, said the messenger, besides all this, the new king, or rather rebellious tyrant, over the once famous, but now perishing town of Mansoul, has set up a Lord Mayor and a Recorder of his own. For Mayor he has set up one Mr. Lustings, and for Recorder Mr. Forget-good, two of the vilest of all the town of Mansoul. This faithful messenger also proceeded, and told what sort of new burgesses Diabolus had made; also that he had built several strong forts, towers, and strong holds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms, the better to capacitate them on his behalf to make resistance against Shaddai their King, should his come to reduce them to their former obedience.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have

amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit there was among all sorts, to think

that famous Mansoul was now taken; only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not every body thereof: yet, because they also would have a share in condoling of the misery of Mansoul, therefore they also did, and that at the rate of the highest degree, bewail the losing of Mansoul. The King said plainly, that it grieved him at the heart; and you may be sure that his Son was not a whit behind him. Thus gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul. Well, when the King and his Son had retired into the privy chamber, there they again consulted about what they had designed before, to wit, That as Mansoul should in time be suffered to be lost, so as certainly it should be recovered again; recovered, I say, in such a way as that both the King and his Son

Grief at court  
to hear the ti-  
dings.

should get themselves the fame and glory thereby. Wherefore, after the Son of Shaddai, (a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus; because he was designed for it, and because he sought his crown and dignity;) this Son of Shaddai; I say, having stricken hands with his father, and promised that he would be his servant to recover his Mansoul again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this, to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there, in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation for her perfect deliverance from Diabolus, and from his tyranny.

Moreover Emmanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself, to be his habitation.

This now being resolved upon, order was given to the Lord Chief Secretary to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe.

A short breviat of the contents thereof, you may, if you please, take here as follows:

“Let all men know who are concerned, that the Son of Shaddai, the great King, is engaged by covenant to his father, to bring his Mansoul to him again; yea, and to put Mansoul too, through the power of his matchless love into a far better, and more happy condition than it was before it was taken by Diabolus.”

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring throughout the King's palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do any thing, either for the King or

The Son of  
God.

A brave design  
on foot for the  
town of Man-  
soul.

The Holy  
Scriptures.



kingdom, but they would mix with the doing thereof, a noise of the love of the King and his Son, that they had for the town of Mansoul.

Nor could these lords, high captains, and princes be content to keep this news at court: yea, before the records thereof were perfected, themselves came down and told in the Universe.—

At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him. Well, but after a few casts in his mind, he concluded on these four things:

First, That this good news, this good tidings, (if possible) should be kept from the ears of the town of Mansoul; for, said he, if they shall once come to the knowledge, that Shaddai their former King, and Emmanuel his Son, are contriving of good for the town of Mansoul, what can be expected by me, but that Mansoul will make a revolt from under my hand and government and return again to him.

Now, to accomplish this his design, he renews his flattery with the Lord Willbewill, and also gives him strict charge and command, that he should keep watch by day and by night, at all the gates of the town, especially Ear-gate and Eye-gate; for I hear of a design, quoth he; a design to make us all traitors, and that Mansoul will be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into Mansoul, lest the people be dejected thereat. I think, my lord, it can be no welcome news to you, I am sure it is none to me. And I think that at this time it should be all our wisdom and care to nip the head of all such rumors as shall tend to trouble our people; wherefore, I desire, my lord, that you will in this matter, do as I say; let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come, that you perceive do from far come hither to trade; nor let them by any means be admitted into Mansoul, unless you shall plainly perceive that they are favorers of our excellent government. I command, moreover, said Diabolus, that there be spies continually walking up and down the town of Mansoul, and let them have power to suppress and destroy any that they shall perceive to be plotting against us; or that shall prate of what by Shaddai and Emmanuel is intended.

This therefore was accordingly done; my Lord Willbewill hearkened to his Lord and master, went willingly after the commandment, and with all the diligence he could, kept any that

would from going out abroad, or that sought to bring these tidings to Mansoul, from coming into the town.

Secondly, This done, in the next place, Diabolus, that he might make Mansoul as sure as he could, frames and imposes a new oath and horrible covenant, upon the town's-folk :

To wit, "That they should never desert him nor his government, nor yet betray him, nor seek to alter his laws ; but that they should own, confess, stand by, and acknowledge him for their rightful king, in defiance to any that do, or hereafter shall, by any pretence, law, or title whatever, lay claim to the town of Mansoul." Thinking, belike, that Shaddai had not power to absolve them from this covenant with death, and agreement with hell. Nor did the silly Mansoul stick or boggle at all at this most monstrous engagement ; but, as if it had been a sprat in the mouth of a whale, they swallowed it without any chewing. Were they troubled at it ? nay, they rather bragged and boasted of their so brave fidelity to the tyrant, their pretended king, swearing that they would never be changelings, nor forsake their old lord for a new.

Thus did Diabolus tie poor Mansoul fast ; but jealousy, that never thinks itself strong enough, put him in the next place upon another exploit, which was yet more, if possible, to debauch this town of Mansoul. Wherefore he caused, by the hand of one Mr. Filth, an odious, nasty, lascivious piece of beastliness to be drawn up in writing, and to be set upon the castle gates ; whereby he granted, and gave license to all his true and trusty sons in Mansoul, to do whatsoever their lustful appetites prompted them to, and that no man was to let, hinder, or control them, upon pain of incurring the displeasure of their prince.

Now this he did for these reasons :

1. That the town of Mansoul might be yet made weaker and weaker, and so more unable, should tidings come, that their redemption was designed, to believe, hope, or consent to the truth thereof. For reason says, The bigger the sinner, the less grounds of hope of mercy.

2. The second-reason was, If perhaps Emmanuel, the Son Shaddai their King, by seeing the horrible and profane doings of the town of Mansoul, might repent, though entered into a covenant of redeeming them, of pursuing that covenant of their redemption ; for he knew that Shaddai was holy, and that his Son Emmanuel was holy ; yea, he knew it by woful experience ; for, for the iniquity and sin of Diabolus, was he cast from the highest orbs. Wherefore, what more rational than for him to conclude, that thus for sin it might fare with Mansoul ? But

fearing also lest this knot should break, he bethinks himself of another, to wit :

3. To endeavor to possess all hearts in the town of Mansoul, that Shaddai was raising of an army, to come, to overthrow and utterly to destroy this town of Mansoul, (and this he did to forestall any tidings that might come to their ears, of their deliverance;) for, thought he, if I first bruit this, the tidings that shall come after will all be swallowed up of this; for what else will

Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them? Wherefore he summons the

whole town into the market-place, and there with deceitful tongue, thus addresses himself unto them :

Gentlemen, and my very good friends, you are all, as you know, my legal subjects, and men of the famous town of Mansoul; you know how, from the first day that I have been with you until now, I have behaved myself among you, and what liberty and great privileges you enjoyed under my government: I hope to your honor and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is abroad, of trouble to the town of Mansoul; sorry am I thereof for your sakes. For I have received but now by the post from my Lord Lucifer; (and he useth to have good intelligence,) That your old King Shaddai is raising of an army to come against you, to destroy you root and branch; and this, O Mansoul, is now the cause, that at this time I have called you together, namely, to advise what in this juncture, is best to be done: for my part, I am but one, and can with ease shift for myself, did I list to seek mine own ease, and to leave my Mansoul in all the danger; but my heart is so firmly united to you, and so unwilling am I to leave you, that I am willing to stand and fall with you, to the utmost hazard that shall befall me. What say you, O my Mansoul? Will you now desert your old friend, or do you think of standing by me? Then, as one man, with one mouth, they cried out together, Let him die the death that will not.

Then said Diabolus again, It is in vain for us to hope for quarter, for this King knows not how to show it. True, perhaps he, at his first sitting down before us, will talk of, and pretend to mercy, that thereby, with the more ease and less trouble, he may again make himself the master of Mansoul. Whatever, therefore, he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us while we wallow in our blood, the trophies of his merciless victory. My mind is, therefore, that we resolve to the last man, to resist him, and not to believe him upon any terms; for in at that door will come



our danger. But shall we be flattered out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served.

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you who are the chief of the town; especially to you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no; you must be bound by laws that will pinch you, and be made to do that which at present is hateful to you; I am for you, if you are for me; and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be counted a life too good for Mansoul now; blood, blood, nothing but blood is in every blast of Shaddai's trumpet against poor Mansoul now. Pray be concerned; I hear he is coming up, and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armor for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you: come, therefore, to my castle, and welcome, and harness yourselves for the war. There is helmet, breastplate, sword and shield, and what not, that will make you fight like men.

1. My helmet, otherwise called an *headpiece*, is hope of doing well at last, what lives soever you live: this is that which they had, who said, that they should have peace, though they walked in the wickedness of their heart, to add drunkenness to thirst. A piece of approved armor this is, and whoever has it, and can hold it, so long, no arrow, dart, sword, or shield can hurt him; this therefore keep on, and thou wilt keep off many a blow, my Mansoul.

2. My breastplate is a breastplate of iron; I had it forged in mine own country, and all my soldiers are armed therewith; in plain language, it is an hard heart, an heart as hard as iron, and as much past feeling as a stone, the which if you get and keep, neither mercy shall win you, nor judgment fright you. This, therefore, is a piece of armor most necessary for all to put on that hate Shaddai, and that would fight against him under my banner.

3. My sword is a tongue that is set on fire of hell, and that can bend itself to speak evil of Shaddai, his Son, his ways, and people. Use this, it has been tried a thousand times twice told;

whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.

4. My shield is unbelief, or calling into question the truth of the word, or all the sayings that speak of the judgment that Shaddai has appointed for wicked men; use this shield; many attempts he has made upon it, and sometimes it is true, it has been bruised; but they that have writ of the wars of Emmanuel against my servants, have testified that he could do no mighty work there, because of their unbelief! now to handle this weapon of mine aright, it is, not to believe things because they are true, of what sort, or by whomsöever asserted; if he speaks of judgment, care not for it; if he speaks of mercy, care not for it; if he promises, if he swears, that he would do to Mansoul, if it turns, no hurt, but good; regard not what is said, question the truth of all; for this is to wield the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise, loves me not, nor do I count him but an enemy to me.

5. Another part, or piece, said Diabolus, of mine excellent armor, is a dumb and prayerless spirit, a spirit that scorns to cry for mercy. Wherefore, be you, my Mansoul, sure that you make use of this. What! cry for quarter! never do that, if you would be mine. I know that you are stout men, and am sure that I have clad you with that which is armor of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a maul, firebrands, arrows, and death, all good hand weapons, and such as will do execution.

After he had thus furnished his men with armor and arms, he addressed himself to them in such like words as these: Remember, quoth he, that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cause. I say, remember this, and show yourselves stout and valiant men of Mansoul. Remember, also, the kindness which I have always showed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honors wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul; and when so fit a time to show it, as when another shall seek to take my dominion over you into their own hands? One word more, and I have done: can we but stand and overcome this one shock or brunt, I doubt not but in little time all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains; and what brave days shall we have then?

Diabolus having thus armed and fore-armed his servants and vassals in Mansoul, against their good and lawful King Shad-



They of Mansoul show their loyalty to the giant. dai, in the next place he doubleth his guards at the gates of the town, and he takes himself to the castle, which was his strong hold ; his vassals, also, to show their wills, and supposed (but ignoble,) gallantry, exercise themselves in their arms every day, and teach one another feats of war : they also defied their enemies and sang up the praises of their tyrant ; they threatened also what men they would be, if ever things should rise so high as a war between Shaddai and their king.

Now all this time, the good King, the King Shaddai, was preparing to send an army to recover the town of Mansoul again from under the tyranny of their pretended king Diabolus ; but he thought good at the first, not to send them by the hand and conduct of brave Emmanuel his Son, but under the hand of some of his servants, to see first by them the temper of Mansoul, and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men ; for they came from the King's own court, and were those of his own choosing.

They came to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these were their names and their signs : the name of the first was Boanerges ; the name of the second was Captain Conviction ; the name of the third was Captain Judgment ; and the name of the fourth was Captain Execution. These were the Captains that Shaddai sent to regain Mansoul.

These four Captains (as was said) the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it ; for indeed, generally in all his wars, he did use to send these four captains in the van ; for they were very stout and rough-hewn men,—men that were fit to break the ice, and to make their way by dint of sword ; and their men were like themselves.

To each of these captains the King gave a banner, that it might be displayed because of the goodness of his cause, and because of the right that he had to Mansoul.

First, to Captain Boanerges, for he was the chief ; to him, I say, was given ten thousand men. His ensign was Mr. Thunder ; he bare the black colors, and his escutcheon was three burning thunderbolts.

The second Captain was Captain Conviction ; to him also was given ten thousand men. His ensign's name was Mr. Sorrow ; he did bare the pale colors, and his escutcheon was the book of the law wide open, from whence issued a flame of fire.

The third captain was Captain Judgment; to him was given ten thousand men. His ensign's name was Mr. Terror; he bare the red colors, and his escutcheon was a burning fiery furnace.

The fourth captain was Captain Execution; to him was given ten thousand men. His Ensign was one Mr. Justice; he also bare the red colors, and his escutcheon was a fruitless tree, with an axe lying at the root thereof.

These four captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their military actions.

Well, the captains and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness as became their degree, and that service that now they were going about for their King.

Now, when the King had mustered his forces, (for it is he that mustereth the host to the battle,) he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the same in form; though as to name, title, place, and degree of the captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their commission.

*A Commission from the great Shaddai, King of Mansoul, to his trusty and noble Captain, the Captain Boanerges, for his making war upon the town of Mansoul.*

O THOU Boanerges, one of my stout and thundering Captains over one ten thousand of my valiant and faithful servants, go thou in my name with this thy force to the miserable town of Mansoul; and when thou comest thither, offer them first conditions of peace; and command them, that casting off the yoke and tyranny of the wicked Diabolus, they now turn to me their rightful Prince and Lord. Command them also, that they cleanse themselves from all that is his in the town of Mansoul; and look to thyself that thou hast good satisfaction touching the truth of their obedience. Thus when thou hast commanded them, if they in truth submit thereto, then do thou to the uttermost of thy power what in thee lies, to set for me a garrison in the famous town of Mansoul. Nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy friend or brother; for all such I love; and they shall be dear unto me.

And tell them, that I will take a time to come unto them, and to let them know that I am merciful.

But if they shall, notwithstanding thy summons, and the producing of thy authority, resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand. Farewell.

Thus you see the sum of their commissions; for, as I said before, the substance of them, they were the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King; the day being appointed, and the place of their rendezvous prefixed, each commander appeared in such gallantry as became his cause and calling. So after a new entertainment from Shaddai, with flying colors, they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van; Captain Conviction and Captain Judgment made up the main body; and Captain Execution brought up the rear. They then having a great way to go, (for the town of Mansoul was far off from the court of Shaddai,) they marched through the regions and countries of many people, not hurting or abusing any, but blessing wherever they came. They also lived upon the King's cost all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which when they saw, the captains could for their hearts do no less than for awhile bewail the condition of the town; for they quickly saw how that it was prostrate at the feet of Diabolus, and to his ways and designs.

Well, to be short, the captains came up before the town, marched up to Ear-gate, and sat down there; for that was the place of hearing. So when they had pitched their tents, and entrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first beholding so gallant a company, so bravely accoutred, and so excellently disciplined, having on their glittering armor, and displaying of their flying colors, could not but come out of their houses and gaze. But the cunning fox Diabolus, fearing that the people, after this sight, should on a sudden summons, open the gates to the captains, came down with all haste, from the castle, and made them retire into the body

The world are convinced by the well ordered life of the godly.



of the town; who, when he had them there, made this lying and deceivable speech unto them:

“Gentlemen, (quoth he) although you are my trusty and well-beloved friends, yet I cannot, but a little, ehide you for your late uncircumspect action, in going out to gaze on that great and mighty force, that but yesterday sat down before, and have now entrenched themselves, in order to the maintaining of a siege against the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you eap-a-pie for your body, besides great fortifications for your mind. Wherefore then did you not rather, even at the first appearance of them, rather cry out, fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to receive them with the highest acts of defiance; then had you showed yourselves men to my liking, whereas by what you have done, you have made me half afraid, I say, half afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore have I endeavored to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might show yourselves women, and that you might go out like a company of innocents, to gaze on your mortal foes? Fy, fy, put yourselves in a posture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they shall conquer this corporation, there are valiant men in the town of Mansoul.

I will leave off now to ehide, and will not further rebuke you; but I charge you that henceforward you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as show his head over the wall of the town of Mansoul. You have now heard me, do as I have commanded, and you shall ease me that I dwell securely with you, and that I take eare as for myself, so for your safety and honor also. Farewell.”

Now were the townsmen strangely altered; they were as men stricken with a panie fear; they ran to and fro through the streets of the town of Mansoul, crying out Help, help! The men that turn the world upside-down are come hither also.



Nor could any of them be quiet after, but still as men bereft of wit, they cried out, The destroyers of our peace and people are come. This went down with Diabolus. Ah! quoth he to himself, This I like well; now it is as I would have it: now you show your obedience to your prince: hold you but here, and then let them take the town if they can.

Well, before the King's forces had sat before Mansoul three days, Captain Boanerges commanded his trumpeter to go down to Ear-gate, and there, in the name of the great Shaddai, to summon Mansoul to give audience to the message that he in his master's name was to them commanded to deliver. So the trumpeter, whose name was Take-heed-what-you-hear, went up as he was commanded, to Ear-gate, and there sounded his trumpet for a hearing; but there was none that appeared that gave answer or regard; for so had Diabolus commanded. So the trumpeter returned to his captain, and told him what he had done, and also how he had sped; whereat the captain was grieved, but bid the trumpeter go to his tent.

The King's  
trumpet sound-  
ed at Ear-gate.

A second sum-  
mons.

Again Captain Boanerges sendeth his trumpeter to Ear-gate, to sound as before for an hearing. But they again kept close, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their King.

Then the captains and other field officers, called a council of war to consider what further was to be done for the gaining of the town of Mansoul; and after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town, by the hand of the forenamed trumpeter, another summons to hear; but if that should be refused, said they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so, that they would endeavor, by what means they could, to compel them by force to the obedience of their king. So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud summons, to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went and did as he was commanded. He went up to Ear-gate, and sounded his trumpet, and gave a third summons to Mansoul. He said moreover, that if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavor to reduce them to their obedience by force.

A third sum-  
mons.

Then stood up my Lord Willbewill, who was the governor of the town, (this Willbewill was that apostate of whom mention was made before,) and the keeper of the gates of Mansoul. He therefore with big and ruffling words, demanded of the trumpeter who he was, whence he came; and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of Mansoul?

The trumpeter answered, "I am servant to the most noble captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom, both thyself, with the whole town of Mansoul, have rebelled, and lifted up the heel; and my master, the captain, hath a special message to his town, and to thee, as a member thereof; the which, if you of Mansoul will peaceably hear, so! and if not, you must take what follows."

Then said the Lord Willbewill, "I will carry thy words to my lord, and know what he will say."

But the trumpeter soon replied, saying, "Our message is not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made; nor yet by any for him. We are sent to this town to recover it from under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai."

Then said the Lord Willbewill, "I will do your errand to the town."

The trumpeter then replied, "Sir, do not deceive us, lest in so doing, you deceive yourselves much more." He added moreover, "For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. And of the truth of what I now say, this shall be a sign unto you; you shall see the black flag, with its hot burning thunderbolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King."

So the said Lord Willbewill returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together to know if he had obtained a hearing, and what was the effect of his errand. So the trumpeter told, saying, "When I had sounded my trumpet, and had called aloud to the town for a hearing, my Lord Willbewill, the governor of the town, and he that had charge of the gates, came up, when he heard me sound, and looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I

The trumpeter returns to the camp.

brought it. Then said he, I will tell it to the governor, and to Mansoul. And then I returned to my Lords."

Then said the brave Boanerges, "Let us yet for a while lie still within our trenches, and see what these rebels will do. Now when the time drew nigh, that audience by Mansoul was to be given to the brave Boanerges and his companions, it was commanded that all the men of war throughout the whole camp of Shaddai, should, as one man, stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy; but if not, to force a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other than that it must be in order to storm the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war, if they did storm; else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again, to summons Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could. Now when they were come up to the top of the wall, Captain Boanerges desired to see the Lord Mayor; but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up, and showed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, "This is not he; where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul, for to him I would deliver my Message?"

Then said the giant, (for Diabolus was also come to the captain,) "Mr. Captain, you have by your boldness given to Mansoul at least four summons to subject herself to your King; by whose authority I know not, nor will I dispute that now. I ask therefore what is the reason of all this ado, or what would you be at if you know yourselves?"

Then Captain Boanerges, whose was the black colors, and whose escutcheon was the three burning thunderbolts, (taking no notice of the giant or of his speech,) thus addressed himself to the town of Mansoul: "Be it known unto you, O unhappy and rebellious Mansoul! that the most gracious King, the great King Shaddai, my master, hath sent me unto you, with commission, (and so he show-

Boanerges his  
speech.



ed to the town his broad seal) to reduce you to his obedience ; and he hath commanded me, in case you yield upon my summons, to carry it to you as though you were my friend or brother ; but he also hath bid, that if, after summons to submit, you stand out and rebel, we should endeavor to take you by force."

Then stood forth Captain Conviction, and said, (his was the pale colors, and for an escutcheon he had the book of the law wide open, &c.) "Hear, O Mansoul! Thou, O Mansoul, was once famed for innocency, but now thou art degenerated into lies and deceit. Thou hast heard what my brother the

Captain Boanerges hath said ; and it is your wisdom, and will be your happiness, to stoop to, and accept of conditions of peace and mercy, when offered, especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces ; for so is Shaddai our King ; nor, when he is angry can any one stand before him. If you say you have not sinned, nor acted rebellious against our King, the whole of your doing since the day that you cast off his service, (and there was the beginning of your sin,) will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king ? What means else your rejecting of the laws of Shaddai, and your obeying of Diabolus ? Yea, what means this your taking up of arms against, and the shutting of your gates upon us, the faithful servants of your King ? Be ruled then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Ah Mansoul ! suffer not thyself to be kept from mercy, and to be run into a thousand miseries by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service ; but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

"Again, I say to thee, O Mansoul ! consider if it be not amazing grace, that Shaddai should so humble himself as he doth. Now, he by us reasons with you in a way of entreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you that we are sure you have of him ? No, no, but he is merciful, and will not that Mansoul should die, but turn to him and live."

Then stood forth Captain Judgment, whose was the red colors, and for an escutcheon he had the burning fiery furnace ; and he said, "O ye, the inhabitants of the town of Mansoul !

The speech of  
Captain Con-  
viction.



Captain Judgment his speech.

that have lived so long in rebellion, and acts of treason against the King Shaddai, know that we come not to-day to this place, in this manner, with our message of our own minds, or to revenge our own quarrel; it is the King my Master, that hath sent us to reduce you to your obedience to him, the which if you refuse in a peaceable way to yield, we have a commission to compel you thereto. And never think of yourselves, nor yet suffer the tyrant Diabolus to persuade you to think, that our King by his power is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains they smoke. Nor will the gate of the King's clemency stand always open; for the day that shall burn like an oven is before him, yea, it hasteth greatly, it slumbereth not.

"O Mansoul! is it little in thine eyes, that our King doth offer thee mercy, and that after so many provocations? Yea, he still holdeth out his golden sceptre to thee, and will not yet suffer his gate to be shut against thee. Wilt thou provoke him to do it? If so, consider of what I say: to thee it is opened no more forever. If thou sayst thou shalt not see him yet, judgment is before him; therefore trust thou in him: yea because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Will he esteem thy riches? No, not gold, nor all the forces of strength. He hath prepared his throne for judgment, for he will come with fire, and with his chariots, like a whirlwind to render his anger with fury, and his rebukes with flames of fire. Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgment of the wicked, justice and judgment should take hold of thee." Now while Captain Judgment was making of this oration to the town of Mansoul, it was observed by some that Diabolus trembled: but he proceeded in his parable and said, "O thou woeful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? Can thy heart endure, or can thy hands be strong in the day that he shall deal in judgment with thee? I say, canst thou endure to be forced to drink as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider."

Then stood forth the fourth captain, the noble Captain Execution, and said, "O town of Mansoul! once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus; hearken also to me and to the words that I shall speak to

The speech of  
Captain Execu-  
tion.

thee in the name of the great Shaddai. Behold the axe is laid to the root of the trees; every tree, therefore, that bringeth not forth good fruit, is hewn down and cast into the fire.

“Thou, O town of Mansoul! hast hitherto been this fruitless tree; thou bearest nought but thorns and briers. Thy evil fruit bespeaks the not to be a good tree; thy grapes are grapes of gall, thy clusters are bitter. Thou hast rebelled against thy King; and lo! we, the power and force of Shaddai, are the axe that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? O turn, turn! Our axe must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time that thou hast. What wilt thou do? Wilt thou turn, or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my axe at as well as to thy roots; nor will any thing but yielding to our King, prevent doing of execution. What art thou fit for, O Mansoul! if mercy prevent not, but to be hewn down and cast into the fire and burned?

“O Mansoul! patience and forbearance do not act forever; a year or two, or three, they may, but if they provoke by a three year’s rebellion, (and thou hast already done more than this,) then what follows, but cut it down? Nay after that thou shalt cut it down. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find, that in the words of our King, when they are by sinners made little or light of, there is not only threatening but burning coals of fire.

“Thou hast been a cumber-ground long already; and wilt thou continue so still? Thy sin has brought this army to thy walls; and shall bring it in judgment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates. Speak out, Mansoul; wilt thou do so still? or wilt thou accept of conditions of peace?

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open.

In fine, the town desired a time to prepare their answer to these demands. The captains then told them, “That if they would throw out to them one Ill-pause that was in the town; that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over

Mansoul desires  
time to make  
answer.

the wall of Mansoul, then they would give them none : for, (said they,) we know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon."

Then Diabolus who was there present, being loth to lose his Ill-pause, because he was his orator, (and yet be sure he had, could the captains have laid their fingers on him,) was resolved at this instant to give them answer by himself; but then changing his mind, he commanded the then Lord Mayor, the Lord Incredulity to do it; saying, "My Lord, do you give these runagates an answer, and speak out, that Mansoul may hear and understand you."

Diabolus interrupts them, and sets Incredulity to answer them.

So Incredulity, at Diabolus's command, began and said, "Gentleman, you have here, as we do behold, to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it; but from whence you come we will not know, and what you are we will not believe. Indeed you tell us in your terrible speech, that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant."

His speech.

"You have also, by the authority aforesaid, summoned this town to desert her lord; and for protection to yield up herself to the great Shaddai your King; flatteringly telling her, that if she will do it he will pass by, and not charge her with her past offences."

"Further, you have also, to the terror of the town of Mansoul, threatened with great and sore destructions to punish this corporation, if she consents not to do as your wills would have her."

"Now, captains, from whensoever you come, and though your designs be never so right, yet know ye, that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you. His power, his greatness, his vengeance, we fear not: nor will we yield at all to your summons."

"As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. —And in short, for I will not be tedious, I tell you, that we take you to be some vagabond runagate crew, that having shaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to see, if, through the flatteries you are skilled to make on the



one side, and threats wherewith you think to fright on the other, to make some silly town, city, or country, to desert their place, and leave it to you ; but Mansoul is none of them.

"To conclude, we dread you not, we fear you not, nor will we obey your summons : our gates we keep shut upon you, our place we will keep you out of: nor will we long thus suffer you to sit down before us. Our people must live in quiet ; your appearance doth disturb them : wherefore arise with bag and baggage and be gone, or we will let fly from the walls against you.

This oration, made by old Incredulity, was seconded by desperate Willbewill, in words to this effect : " Gentlemen, We have heard your demands, and the noise of your threats, and we have heard the sound of your summons: but we fear not your force, we regard not your threats, but will still abide as you found us. And we command you that in three days time you cease to appear in these parts, or you shall know what it is once to dare offer to rouse the lion Diabolus, when asleep in his town of Mansoul."

The recorder, whose name was Forget-good, he also added as followeth : " Gentlemen, my Lords, as you see, have, with mild and gentle words, answered your rough and angry speeches ; They have, moreover, in my hearing, given you leave quietly to depart as you came. Wherefore take their kindness and be gone ; we might have come out with force upon you, and have caused you to feel the dint of our swords ; but as we love ease and quiet ourselves, so we love not to hurt or molest others."

Then did the town of Mansoul shout for joy ; as if, by Diabolus and his crew, some great advantage had been gotten of the captains. They also rang the bells, and made merry, and danced upon the walls.

Diabolus also returned to the castle, and the Lord Mayor and Recorder to their place ; but the Lord Willbewill took special care that the gates should be secured with double guards, double bolts, and double locks and bars. And that Ear-gate especially, might the better be looked to, for that was the gate in at which the King's forces sought most to enter ; the Lord Willbewill made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men called Deaf-men : men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.

Now, when the captains saw the answer of the great ones, that they could not get an hearing from the old natives of the



town, and that Mansoul was resolved to give the King's army battle, they prepared themselves to receive them, and to try it out by the power of the arm. And first they made their force more formidable against Ear-gate.

For they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places. After which they gave out the word which was, 'Ye must be born again.' Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began.

Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called High-mind, and the other Heady. Unto these two guns they trusted much; they were cast in the castle by Diabolus's founder, whose name was Mr. Puff-up, and mischievous pieces they were. But so vigilant and watchful when the captains saw them were they, that though sometimes their shot would go by their ears with a whizz, yet they did them no harm. By these two guns the townsfolk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

The famous Mansoul had also some other small pieces in it of the which they made use against the camp of Shaddai.

They from the camp also did as stoutly, and with as much of that as may in truth be called valor let fly as fast at the town and at Ear-gate: for they saw that unless they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams; with their slings therefore they battered the houses and people of the town, and with their rams they sought to break Ear-gate open.

The camp and the town had several skirmishes, and brisk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valor of the Lord Willbewill, and the conduct of old Incredulity the Mayor, and Mr. Forget-good the Recorder, that the charge and expence of that summer's wars (on the King's side,) seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was, they made a fair retreat, and entrenched themselves in their winter quarters. Now, in this war, you must needs think, there was much loss

on both sides, of which be pleased to accept of this brief account following.

The King's captains, when they marched from the court to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage and skill to appearance. Their names were, Mr. Tradition, Mr. Human-wisdom, and Mr. Man's-invention. So they came up to the captains, and proffered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; but the young men told them they had considered the thing before; and that hearing they were upon the march for such a design, came hither on purpose to meet them, that they might be listed under their Excellencies. Then Captain Boanerges, for, that they were men of courage, listed them into his company, and so away they went to the war.

Now, when the war was begun, in one of the briskest skirmishes, so it was, that a company of the Lord Willbewill's men sallied out at the sally-port, or postern of the town, and fell in upon the rear of Captain Boanerges's men where these three fellows happened to be; so they took them prisoners, and away they carried them into the town; where they had not lain long in durance, but it began to be noised about the streets of the town, what three notable prisoners the Lord Willbewill's men had taken, and brought in prisoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the castle, to wit, what my Lord Willbewill's men had done, and whom they had taken prisoners.

Then Diabolus called for Willbewill to know the certainty of this matter. So he asked him, and he told him; then did the giant send for their prisoners, who, when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai? and they told him. Then he sent them to ward again. Not many days after he sent for them to him again, and then asked them, if they would be willing to serve him against their former captains? They then told him, that they did not so much live by religion, as by the fates of fortune; and that since his lordship was willing to entertain them, they should be willing to serve him.

Now while things were thus in hand, there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand, to receive them into his company; the contents of which letter were thus:

“Anything, my darling, the three men that are the bearers of this letter have a desire to serve me in the war; nor know I better to whose conduct to commit them, than to thine. Receive them, therefore in my name, and as need shall require, make use of them against Shaddai and his men. Farewell.” So they came, and he received them, and he made two of them serjeants; but he made Mr. Man’s-invention his armor-bearer. But thus much for this; and now to return to the camp.

They of the camp did also some execution upon the town; they did beat down the roof of the old Lord Mayor’s house, and so laid him more open than he was before. They had almost (with a sling) slain my Lord Willbewill outright; but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only shot they cut off six of them; to wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenness, and Mr. Cheating.

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before, that the King’s noble captains had drawn off to their winter-quarters, and had there intrenched themselves and their carriages, so as, with the best advantage to their king and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that, I may say, they did almost what they would to the molestation of the corporation.

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness, as in times past. For they had from the camp of Shaddai such frequent, warm, and terrifying alarms, first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable, that that winter was to the town of Mansoul, a winter by itself. Sometimes the trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the king’s soldiers would be running round the walls of Mansoul at midnight, shouting and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that

The roof of old  
Incredulity’s  
house beat  
down.

The two great  
guns dismount-  
ed.

Continual alarms  
given to Man-  
soul.



laid siege against them were they, that I dare say Diabolus their king had in these days his rest much broken.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some would say, "There is no living thus." Others would then reply, "This will be over shortly." Then would a third stand up and answer, "Let us turn to the King Shaddai, and so put an end to these troubles." And a fourth would come in with a fear, saying, "I doubt he will not receive us." The old gentleman, too, the Re-

Conscience  
speaks.

corder, that was so before Diabolus took Mansoul, he also began to talk aloud; and his words were now to the town of Mansoul, as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.

Also things began to grow scarce in Mansoul, now the things that her soul lusted after were departing from her. Upon all her

A famine in  
Mansoul.

pleasant things there was a blast, and burning instead of beauty. Wrinkles now, and some shows of the shadow of death, were upon the inhabitants of Mansoul. And now, O how glad would Mansoul have been, to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world!

The captains also, in the deep of the winter, did send by the mouth of Boanerges's trumpeter, a summons to Mansoul to yield up herself to the king, the great King Shaddai.

They are sum-  
moned again to  
meet.

They said it once, and twice, and thrice; not knowing but that, at sometime, there might be in Mansoul some willingness to surrender up themselves unto him,

might they but have the color of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old In-

Mansoul in dis-  
tress.

credulity, and the fickleness of the thoughts of my Lord Willbewill. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind; therefore, they still lay distressed under these perplexing fears.

I told you but now, that they of the king's army had this winter sent three times to Mansoul to submit herself.

The first time the trumpeter went, he went with words of peace, telling of them, "That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul, and was troubled to see them so much at a stand in the way of their own deliverance. He said, moreover, that the

captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellious and most notorious treasons should by their merciful King be forgiven them, yea, and forgotten too: And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers ;” he returned again into the camp.

The second time the trumpeter went, he did treat them a little roughly. For after sounding the trumpet, he told them, “That their continuing in their rebellion did but chafe, and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town-walls.”

He went again the third time, and dealt with them yet more roughly, telling of them, “That now, since they had been so horribly profane, he did not certainly know whether the captains were inclined to mercy or judgment; only, said he, they commanded me to give you a summons to open the gates unto them.” So he returned and went into the camp.

These three summons, and especially the two last, did so distress the town, that they presently call a consultation, the result of which was this, that my Lord Willbewill should go up to Ear-gate, and there with sound of trumpet, call to the captains of the camp for a parley. Well, the Lord Willbewill sounded upon the wall, so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains, that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms, articles, and propositions, as, with and by the order of their prince, they to them were appointed to propound, to wit, they would agree upon these grounds to be one people with them.

“1. If that those of their own company, as the new Lord Mayor, and their Mr. Forget-good, with their brave Lord Willbewill, might under Shaddai be still the governors of the town, castle, and gates of Mansoul.

“2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbor, or the freedom, that he hath hitherto enjoyed in the famous town of Mansoul.

“3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges; to wit, such as have formerly been granted to them, and that they have long lived in the enjoyment of, under the reign of their King

Diabolus, that now is and long has been their only Lord and great defender.

"4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent."

These be our propositions or conditions of peace; and upon these terms, said they, we will submit to your King.

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again by their noble captain, the Captain Boanerges, this speech following:

"O ye inhabitants of the town of Mansoul, when I heard your trumpet sounded for a parley with us, I can truly say, I was glad; but when you said you were willing to submit yourselves to your King and Lord, then was I yet more glad; but when, by your silly provisoes, and foolish cavils, you lay the stumbling block of your iniquity before your own faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return, into languishing fainting fears.

I count that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals, that now you present us with, as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse and reject such things as the greatest of iniquities.

But, O Mansoul, if you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with and for you, as shall seem good in his eyes, (and I dare say they shall be such as you shall find to be most profitable to you,) then we will receive you, and be at peace with you: but if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do."

Then cried out old Incredulity the Lord Mayor, and said,

"And who, being out of the hands of their enemies, as you see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the way. And of others, that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom, to take good heed what thou dost in this matter;

Boanerges' answer.

Old Incredulity's reply.



for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore, to give up yourselves to an unlimited power, is the greatest folly in the world! for now you indeed may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own country another new people, and cause them to inhabit this town?"

This speech of the Lord Mayor undid all, and threw flat to the ground their hopes of an accord; wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the castle, and to his king.

Now Diabolus had waited for his return; for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him, with, "Welcome my Lord; how went matters betwixt you to-day?" So the Lord Incredulity (with a low congee) told him the whole of the matter, saying, "Thus and thus said the captains of Shaddai, and thus said I." The which when it was told to Diabolus, he was very glad to hear it, and said, "My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honor, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me have all nations under thy hand; yea, and thou shalt lay hands upon them that they may not resist thee; nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters."

Now came the Lord Mayor out from Diabolus, as if he had obtained a favor indeed; wherefore to his habitation he goes in great state, and he thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his lord with what had passed, the old Lord Mayor that was so before Diabolus' came to town, to wit, my Lord Understanding, and the old Recorder, Mr. Conscience, getting intelligence of what had passed at Ear-gate, (for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains :) but I say they got intelligence what had passed there, and were much concerned therewith; wherefore they getting some of the town together, began to possess them of the reasonableness of the noble cap-

This speech undid all, but it did please the devil.

tains' demands, and with the bad consequences that would follow upon the speech of old Incredulity, the Lord-Mayor; to wit, how little reverence he showed therein, either to the captains or to their King: also how he implicitly charged them with unfaithfulness and treachery: for what less, quoth they, could be made of his words, when he said he would not yield to their proposition, and added moreover, a supposition that he would destroy us, when before he had sent us word that he would show us mercy. The multitude being now possessed with the conviction

A mutiny in  
Mansoul.

of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! would we were under the government of the captains, and of Shaddai their King." When the Lord-Mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the show of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to home. However they strongly assaulted the house where he was, to have pulled it down about his ears; but the place was too strong; so they failed of that. So he, taking some courage, addressed himself out at a window, to the people in this manner:

"Gentlemen, what is the reason that there is here such an uproar to-day?"

*Und.* Then answered my Lord Understanding: "It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in three things you are faulty, First, in that you would not let Mr. Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power, by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only king in name. Thirdly, For that thou didst thyself, after the captains had showed us upon what conditions they would have received us to mercy, even undo all again with thy unsavory, and unseasonable, and ungodly speech."

*Incred.* When old Incredulity had heard this speech, he cried out, "Treason! treason! To your arms, to your arms, O ye trusty friends of Diabolus in Mansoul!"

Sin and the  
soul at odds.

*Und.* "Sir, you may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is, deserved a better treatment at your hands."

*Incred.* Then said old Incredulity, "This is but little better. But Sir, quoth he, What I spake, I spake for my prince, for his government, and the quietings of the people, whom by your unlawful actions you have this day set to mutiny against us."

*Cons.* Then replied the old Recorder, whose name was Mr. Conscience, and said, "Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the truth, and that you are an enemy to Mansoul; be convinced then of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet, and the alarm of war, had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it."

*Incred.* Then said old Incredulity, "Sir, if I live, I will do your errand to Diabolus, and there you shall have an answer to your words. Meanwhile we will seek the good of the town, and not ask counsel of you."

*Und.* "Sir, your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell, but that when you have brought us into greater straits (when you also shall see, that yourselves can be safe by no other means than by flight,) you may leave us and shift for yourselves, or set us on fire and go away, in the smoke, or by the light of the burning, and so leave us in our ruins."

*Incred.* "Sir, you forget that you are under a governor, and that you ought to demean yourself like a subject, and know ye, when my lord the king shall hear of this day's work, he will give you but little thanks for your labor."

Now, while these gentlemen were thus in their chiding words, down comes from the walls and gates of the town, the Lord Willbewill, Mr. Prejudice, old Ill-pause, and several of the new made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak; My Lord, quoth he, here are a couple of peevish gentlemen, that have, as a fruit of their dispositions, and, as I fear, through the advice of one Mr. Discontent, tumultuously gathered this company against me this day; and also attempted to run the town into acts of rebellion against our prince.



A great confusion. Then stood up all the Diabolonians that were present, and affirmed these things to be true.

Now when they that took part with my Lord Understanding, and with Mr. Conscience, perceived that they were like to come to the worst, for that force and power was on the other side; they came in for their help and relief; so a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, they as fast cried Shaddai, the captains, his laws, their mercifulness, and applauded their condition and ways. Thus the bickering went awhile; at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman Mr. Conscience was knocked down twice by one of the Diabolonians, whose name was Mr. Benumbing. And my Lord Understanding had like to have been slain with an harquebus, but that he that had shot wanted to take his aim right. Nor did the other side wholly escape, for there was one Mr. Rash-head, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Willbewill's servant; and it made me laugh to see how old Mr. Prejudice was kicked and tumbled about in the dirt. For though awhile since he was made a captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet, and I will assure you he had, by some of the Lord Understanding's party, his crown soundly cracked to boot. Mr. Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had, for his malapertness, one of his legs broken, and he that did it, wished it had been his neck. Much harm more was done on both sides; but this must not be forgotten, it was now a wonder to see my Lord Willbewill so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.

Harm done on both sides.

The two gentlemen put in prison as the authors of this revelrout.

Now when the uproar was over, Diabolus sends for my Lord Understanding and Mr. Conscience, and claps them both up in prison, as the ringleaders and managers of this most heavy riotous rout in Mansoul. Now the town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that

purpose : for that war was in all their gates. But let us return again to our story. The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do. Now some said, let's go up presently and fall upon the town, but the greatest part thought, rather better it would be, to give them another summons to yield; and the reason why they thought this to be best, was, because, that so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And, if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we would be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time; and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore coming up to the wall of the town, he steereth his course to Ear-gate; and there sounded as he was commanded. They then that were within, came out to see what was the matter, and the trumpeter made them this speech following :

“O hard-hearted and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and, ye fools, delight in your scorning! As yet despise you the offers of peace and deliverance? As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you, when Shaddai should have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort; or that by ruffling language you can make him afraid as a grasshopper? Doth he entreat you for fear of you? Do you think you are stronger than he? Look to the heavens, and behold and consider the stars, how high are they? Can you stop the sun from running its course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground? Can you behold every one that is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name, this day, we come up unto you; that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains.”

At this summons the Mansouliaus seemed to be at a stand, and knew not what answer to make: Wherefore Diabolus forthwith appeared, took upon him to do it himself; and thus he begins, but turns his speech to them of Mansoul :

“Gentlemen, quoth he, and my faithful subjects, if it is true that this summoner hath said, concerning the greatness of their King, by his terror you will always be kept in bondage, and so be made to sneak: yea, how can you now, though he is at a distance, endure to think of such a mighty one? And if not to think of him while at a distance, how can you endure to be in his presence? I your prince am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you.

Diabolus makes a speech to the town.

Farther, if all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the universe so unhappy as they; none so trampled upon as they.

Consider, my Mansoul:—Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him.”

He drives Mansoul into despair.

Upon this speech the town of Mansoul did again harden their hearts yet more against the captains of Shaddai. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore, after a short consultation, they (of the Diabolian party they were) sent back this word by the trumpeter, “That for their parts they were resolved to stick to their king, but never to yield to Shaddai.” So it was but in vain to give them any further summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart. They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent unto, to reconcile to Shaddai, the further off they were. As they called them, so they went from them, yea, though they called them to the Most High.

So they ceased that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus: and one said after this manner, and another after that. Then stood up the right noble the Captain Conviction, and said, My brethren, mine opinion is this:

The captains leave off to summons, and betake themselves to prayer.



"First, That we continually play our slings into the town, and keep it in a continual alarm, molesting of them day and night: by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestations.

Secondly, This done, I advise, that in the next place we with one consent draw up a petition to our Lord Shaddai; by which, after we have showed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more force and power, and some gallant and well-spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquests upon the town of Mansoul."

To this speech of the noble Captain Conviction, they, as one man, consented; and agreed that a petition should forthwith be drawn up, and sent by a fit man away to Shaddai with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world, and the builder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it: but they, great King, set light by our counsel, and would none of our reproof; they were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could, but we pursued them with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town.

Diabolus, Incredulity, and Willbewill, are the great doers against us; now we are in our winter quarters, but so as that we do yet with an high hand, molest and distress the town.

Once, as we think, had we had but one substantial friend in the town, such as would but have seconded the sound of our summons, as they ought, the people might have yielded themselves; but there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore though we have done as we could, yet Mansoul abides in a state of rebellion against thee.

Now, King of Kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear.

We do not thus speak because we are willing to relinquish the wars, (for we are for laying of our bones against the place,) but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that after their conquest we may be at liberty to be sent about other thy gracious designs. Amen.

Who carried  
this petition.

The petition thus drawn up, was sent away with haste to the King by the hand of that good man Mr. Love-to-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but the King's Son? So he took and read it, and because the contents of it pleased him well, he mended it, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient with his own hand, he carried it in to the King; to whom, when he had, with obeisance delivered it, he put on authority, and spake to it himself.

Now the King, at the sight of this petition, was glad: but how much more think you, when it was seconded by his Son! It pleased him also to hear that his servants that had camped Mansoul, were so hearty in their work, and so steadfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

The King receives it with  
gladness.

Wherefore the King called to him Emmanuel his Son; who said, here am I, my Father. Then said the King, thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt also there prosper, and prevail, and conquer the town of Mansoul.

Then said the King's Son, Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me, for the miserable town of Mansoul; but now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, saying,

"I have not, in my heart, thought any thing too dear for Mansoul; the day of vengeance is in my heart, for thee my Mansoul; and glad am I, that thou my Father, hast made me the captain of their salvation: and I will now begin to plague all

those that have been a plague to my town of Mansoul, and will deliver it from their hand."

When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk, what Emmanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with the design of the Prince. Yea, so affected were they with this work, and with the justness of the war, that the highest lord, and greatest peer of the kingdom, did covet to have commissions under Emmanuel, to go to help to recover again to Shaddai the miserable town of Mansoul.

Then it was concluded, that some should go and carry tidings to the camp, that Emmanuel was to come to recover Mansoul, and that he would bring along with him so mighty and impregnable a force, that he could not be resisted. But oh! how ready were the high ones at court, to run like lacquies to carry these tidings to the camp that was at Mansoul. Now when the captains perceived that the King would send Emmanuel his Son, and that it also delighted the Son to be sent on this errand by the great Shaddai his Father; they also to show how they were pleased at the thoughts of his coming, gave a shout that made the earth rent at the sound thereof; yea, the mountains did answer again by echo, and Diabolus himself did totter and shake.

For you must know, that though the town of Mansoul itself was not much, if at all concerned with the project, (for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts;) yet Diabolus their governor was, for he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at court against him, and that Emmanuel would certainly come with a power to invade him. Nor was there any man at court, nor peer of the kingdom, that Diabolus so feared as this Prince. For if you remember, I showed you before that Diabolus had felt the weight of his hand already. So since it was he that was come, this made him the more afraid. Well you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him the Captain of the forces. The time therefore of his setting forth, being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains, and their forces.

The first was that famous captain, the noble Captain Credence, his were the red colors, and Mr. Promise bare them; and for a

The campshouts  
for joy when  
they hear the  
tidings.

The Prince ad-  
dresses himself  
for his journey.



scutcheon, he had the holy lamb and golden shield. And he had ten thousand men at his feet.

The second was that famous captain, the Captain Good-hope, his were blue colors. His standard-bearer was Mr. Expectation; and for a scutcheon he had the three golden anchors. And he had ten thousand men at his feet.

The third captain was that valiant captain, the Captain Charity, his standard-bearer was Mr. Pitiful, his were the green colors; and for his scutcheon he had three naked orphans embracing the bosom. And he had ten thousand men at his feet.

The fourth was that gallant commander the Captain Innocent, his standard-bearer was Mr. Harmless; his were the white colors, and for his scutcheon he had the golden doves.

The fifth was the truly loyal and well-beloved captain, the Captain Patience; his standard-bearer was Mr. Suffer-long; his were the black colors; and for a scutcheon he had three arrows through the golden heart.

These were Emmanuel's captains, these their standard-bearers, their colors, and their scutcheons, and these the men under their command. So as was said, the brave

Faith and Pa-  
tience do the  
work.

Prince took his march to go to the town of Mansoul. Captain Credence led the van, and Captain

Patience brought up the rear. So the other three with their men made up the main body; the Prince himself riding in his chariot at the head of them.

But when they set out for their march, O how the trumpets sounded, their armor glittered, and how the colors waved in the wind! The Prince's armor was all of gold, and it shone like the sun in the firmament. The captain's armor was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Mansoul.

Emmanuel also, when he had thus set forward to go to recover the town of Mansoul, took with him, at the commandment of his Father, fifty-four battering rams, and twelve slings, to whirl stones withal. Every one of these was made of pure gold, and these they carried with them in the heart and body of their army, all along as they went to Mansoul.

So they marched till they came within less than a league of the town; and there they lay till the first four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Mansoul, and unto Mansoul they came. But when the old soldiers that were in the camp saw that they had new

The Holy Bible  
containing 66  
books.

forces to join with, they again gave such a shout before the walls of the town of Mansoul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only, but they environed it round on every side, and beset it behind and before, that so now let Mansoul look which way it will, it saw force and power lie in siege against it. Besides, there were mounts cast up against it.

Mansoul beleaguered round.

The Mount Gracious was on the one side, and Mount Justice on the other. Farther, there were several small banks and advance grounds, as Plain-truth-hill, and No-sin-banks, where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were placed as many: and the rest were conveniently placed in several parts round about the town. Five of the best battering rams, that is, of the biggest of them, were placed upon Mount Hearken; a mount cast up hard by Ear-gate; with intent to break that open.

Now when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armor, and the waving of their colors, they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before they thought themselves sufficiently guarded; yet now they began to think, that no man knew what would be their hap or lot.

The heart of Mansoul begins to fail

When the good Prince Emmanuel had thus beleaguered Mansoul, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion."

So the white flag, with the three golden doves in it, was hang'd out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favorable signal of the Prince.

Then he commanded, and they set the red flag upon that mount called Mount Justice. It was the red flag of Captain Judgment, whose scutcheon was the burning fiery furnace. And this also stood waving before them in the wind, for several days together. But look, how they carried it under the white flag,

when that was hanged out, so they did also when the red one was : And yet he took no advantage of them.

Then he commanded again, that his servants would hang out the black flag of defiance against them, whose scutcheon was the three burning thunderbolts. But as unconcerned was Mansoul at this, as at those that went before. But when the Prince saw, that neither mercy, nor judgment, nor execution of judgment, would or could come near the heart of Mansoul, he was touched with much compunction, and said, Surely this strange carriage of the town of Mansoul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives ; or if they know the manner of the war of their own ; yet not the rites and ceremonies of the war in which we are concerned, when I make wars upon mine enemy Diabolus.

Christ sends to know if they would have mercy or justice.

Therefore he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag ; and also to know of them which of the things they would choose, whether grace and mercy, or judgment and the execution of judgment. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could. Their guards also were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could, to encourage the town to make resistance.

The townsmen also made answer to the Prince's messenger, in substance, according to that which follows.

“ Great Sir, As to what by your messenger you have signified to us, Whether we will accept of your mercy or fall by your justice ? we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative-royal of our King, to make either peace or war, without him. But this will we do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us.”

The townsmen's answer.

When the good Prince Emmanuel heard this answer and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him moreover, that the Prince that lay in the leaguer without the wall, waited upon them



for an answer, he refused, and huffed as well as he could, but in heart he was afraid.

Then said he, I will go down to the gates myself and give him such an answer as I think fit. So he went down to Mouth-gate, and there addressed himself to speak to Emmanuel; (but in such language as the town understood not,) the contents whereof were as follow:

“O thou great Emmanuel, Lord of all the world, I know thee that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest, is mine, and that by a twofold right. 1. It is mine by right of conquest; I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their town unto me. They have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

Moreover, this town of Mansoul hath disavowed thee: Yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back; and have accepted and set up in their room, my law, my name, my image, and all that ever is mine. Ask else thy captains, and they will tell thee, that Mansoul hath, in answer to all their summons, shewn love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine: Now thou art the Just One, and the holy, (and shouldst do no iniquity,) depart then, I pray thee therefore from me, and leave me to my just inheritance, peaceably.

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language (else he could not tempt them all as he does;) yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul (poor hearts,) understood him not, nor did they see how he crouched and cringed, while he stood before Emmanuel their Prince.

Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus entreating, that he might have yet his residence there, and that Emmanuel would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would say, Emmanuel, the golden Prince stood up and spake : the contents of whose words follow :

“Thou deceiving one,” said he, “I have, in my Father’s name, in my own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right a lawful right to the deplorable town of Mansoul ; when it is most apparent to all my Father’s court, that the entrance which thou hast obtained in at the gates of Mansoul, was through thy lies and falsehood. Thou beliedst my Father, and thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right leige-lord ; but that also was by the exercise of deceit and guile. Now, if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go, in my Father’s court, (in which court thou must be tried) for equity and right, then will I confess unto thee, that thou hast made a lawful conquest. But alas ! what thief, what tyrant, what devil is there that may not conquer after this sort ? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him (to Mansoul) the greatest deluder in the world ? And what sayest thou, to thy perverting, knowingly, the right purport and intent of the law ? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul ? Yea, thou didst overcome Mansoul, by promising to them happiness in their transgressions against my Father’s law, when thou knowest and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself (O thou master of enmity !) of despite defaced my Father’s image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.

Thou hast moreover, (as if all these were but little things with thee,) not only deluded and undone this place, but by thy lies and fraudulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father’s captains, and made them to fight against those that were sent of him to deliver them from their bondage ! All these things, and very many more, thou hast done against thy light, and in contempt of my Father, and of his law : yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am

Emmanuel’s  
answer.

therefore come to avenge the wrong that thou hast done to my Father; and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it:

As for myself, O Diabolus, I am come against thee by lawful power, and to take by strength of hand this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records; and I will plead my title to it, to the confusion of thy face.

First, For the town of Mansoul, my father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul therefore, is my Father's, and that by the best of titles: And he that gainsays the truth of this must lie against his soul.

Secondly, O thou master of the lie, this town of Mansoul is mine.

1. For that I am my Father's heir, his first-born, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand.

2. But, further, As I have right and title to Mansoul, by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father, that he should take it from me, and give it thee. Nor have I been forced, by playing the bankrupt, to sell, or set to sale to thee, my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart. But,

3. Mansoul is mine by right of purchase. I have bought it, (O Diabolus,) I have bought it to myself. Now, since it was my Father's, and mine, as I was his heir, and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant and traitor, in thy holding possession thereof. Now the cause of my purchasing of it was this: Mansoul had trespassed against my Father; now my Father had said, That in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word. Wherefore, when Mansoul had sinned indeed, by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.



4. Nor did I do this to the halves ; my Father's law and justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.

5. Nor am I come out this day against thee, but by commandment of my Father ; it was he that said unto me, Go down and deliver Mansoul.

Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul ; that I am not come against thee this day without my Father.

And now (said the goldenheaded Prince,) I have a word to the town of Mansoul.—But as soon as mention was made, that he had a word to speak to the besotted town of Mansoul, the gates were double guarded, and all men commanded not to give him audience : So he proceeded, and said, “ O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me ; thou hast given him a hearing, but hast stopped thine ears at my cry ; he brought to thee thy destruction, and thou didst receive both him and it ; I am come to thee bringing salvation, but thouregardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself, with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him ; you have vowed and sworn yourselves to be his. Poor Mansoul ! what shall I do unto thee ? Shall I save thee ? Shall I destroy thee ? What shall I do unto thee ? Shall I fall upon thee, and grind thee to powder, or make thee a monument of the richest grace ? What shall I do unto thee ? Hearken, therefore, thou town of Mansoul ; hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so. Shut me not out of thy gates.

O Mansoul ! neither is my commission, nor inclination, to do thee any hurt ; why fliest thou so fast from thy friend, and stickest so close to thine enemy ? Indeed I would have thee, because it becomes thee, to be sorry for thy sin ; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

My commission indeed is to make a war upon Diabolus thy king, and upon all Diabolonians with him ; for he is the strong man armed that keeps the house, and I will have him out ; his spoils I must divide, his armor I must take from him, his hold I must cast him out of, and make it an habitation for myself. And

this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.

I could, would I now put forth my might, cause, that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all observers.

All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand." This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricadoed it up, they kept it locked, and bolted; they set a guard thereat, and commanded that no Mansoulion should go out to him, nor that any from the camp should be admitted into the town: All this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.

So when Emmanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

When Emmanuel had put all things in a readiness to give Diabolus battle, he sent again to know of the town of Mansoul, if in a peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity.

Then they, together with Diabolus their king, called a council of war, and resolved upon certain propositions that should be offered to Emmanuel, if he would accept thereof; so they agreed; and then the next was, who should be sent on this errand. Now there was in the town of Mansoul, an old man, a Diabolonian, and his name was Mr. Loth-to-stoop, a stiff man in his way, and a great doer for Diabolus: him therefore they sent, and put into his mouth what he should say. So he went and came to the camp to Emmanuel; and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, Great Sir, that it

Emmanuel  
prepares to  
make war  
upon Man-  
soul.

Diabolus pro-  
pounds condi-  
tions of peace.

may be known unto all men how good-natured a prince my master is, he hath sent me to tell your lordship, that he is very willing rather than go to war, to deliver up into your hands one half of the town of Mansoul. I am therefore to know if your Mightiness will accept of this proposition.'

Then said Emmanuel, "The whole is mine by gift and purchase, wherefore I will never lose one half."

Then said Mr. Loth-to-stoop, 'Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part.'

Then Emmanuel answered, "The whole is mine really, not in name and word only; wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul."

Then Mr. Loth-to-stoop said again, 'Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest.'

Then said the golden Prince, "All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore grant him, no not the least corner in Mansoul to dwell in, I will have all to myself."

Then Loth-to-stoop said again, 'But Sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance sake, be entertained as a wayfaring man for two days, or ten days, or a month, or so; may not then this small matter be granted?'

Then said Emmanuel, "No: He came as a wayfaring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. I will not consent that he ever should have any harbor more there?"

Then said Mr. Loth-to-stoop, 'Sir, you seem to be very hard. Suppose my master should yield to all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, Sir?'

Then said Emmanuel, "No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul shall not only lose their lands and liberties, but also their lives."

Then said Mr. Loth-to-stoop again, 'But Sir, may not my master, and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?'



Emmanuel answered, "No, by no means; forasmuch as any such fellowship, friendship, intimacy, or acquaintance, in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father."

Mr. Loth-to-stoop yet added further, saying, 'But, great Sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together?'

Then said Emmanuel, "No; for if Mansoul come to be mine, I shall not admit, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind; as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

Well, Sir, said Mr. Loth-to-stoop, 'I have one thing more to propound, and then I am got to the end of my commission: Suppose that when my master is gone from Mansoul, any that yet shall live in the town, should have such business of high concerns to do, that if they be neglected, the party shall be undone; and suppose, Sir, that nobody can help, in that case, so well as my master and lord; may not now my master be sent for upon so urgent an occasion as this? - Or if he may not be admitted into the town, may not he and the person concerned, meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?'

This was the last of those ensnaring propositions that Mr. Loth-to-stoop had to propound to Emmanuel on behalf of his master Diabolus; but Emmanuel would not grant it; for he said, There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be solved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill, to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in every thing by prayer and supplication to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch and plot, and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.

When Mr. Loth-to-stoop had heard this answer, he took his leave of Emmanuel, and departed, saying, that he would do his word to his master concerning this whole affair. So he departed and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emmanuel would not admit, no not by any means that he, when he was once gone out, should for ever have any thing more to do, either in or with any that are of the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endeavor to keep Emmanuel out of Mansoul, and sent old Ill-

pause, of whom you have heard before, to tell the Prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who when they gave audience, he said, I have in commandment from my high lord to bid you to tell it to your Prince Emmanuel, that Mansoul and their king are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force. So some went and told to Emmanuel what old Ill-pause, a Diabolonian in the town of Mansoul, had said. Then said the Prince, I must try the power of my sword, for I will not, for all the rebellions and repulses that Mansoul has made against me, raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy. And with that he gave out a commandment, that

A speech of old Ill-pause to the camp.

Preparations to the battle. Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution, should forth-march up to Ear-gate, with trumpets sounding, colors flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them. Emmanuel moreover gave orders, that Captain Good-hope and Captain Charity should draw themselves up before Eye-gate. He bid also that the rest of his captains and their men, should place themselves for the best of their advantage against the enemy, round about the town; and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time Emmanuel. Then was an alarm sounded, and the battering-rams were played, and the slings did whirl stones into the town amain; and thus the battle began. Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to Emmanuel. Thus was the good Prince engaged and entertained by Diabolus in Mansoul for several days together. And a sight worth seeing it was, to behold how the captains of Shaddai behaved themselves in this war.



And first for Captain Boanerges (not to undervalue the rest) he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Boanerges plays the man. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. Conviction wounded. And those that rode reformades, they went about to encourage the captains. Angels.

For the valor of the two captains made mention of before, the Prince sent for them to his pavillion, and commanded that awhile they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for Captain Conviction, that he should be healed of his wounds. The Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Nor did Captain Good-hope, nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate, that they had almost broken it quite open. Good-hope and Charity play the man at Eye-gate. These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly around about the town.

In this engagement several of the officers of Diabolus, were slain, and some of the townsmen wounded. For among the officers there was one Captain Boasting slain. This Boasting thought that nobody could have shaken the posts of Ear-gate, nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain; this Secure used to say, that the blind and lame in Mansoul were able to keep the gates of the town against Emmanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth.

Besides these, there was one Captain Bragman, a very desperate fellow, and he was captain over a band of those that threw firebrands, arrows and death; he also received by the hand of Captain Good-hope at Eye-gate, a mortal wound in the breast.

There was moreover one Mr. Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion; he received a wound in the eye by the hand of one of Boanerges' soldiers, and had by the Captain himself been slain, but that he made a sudden retreat.



But I never saw Willbewill so daunted in all my life; he was not able to do as he was wont, and some say that he Willbewill hurt. also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp, as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed, and wounded, and slain: for when they saw that the posts of Ear-gate did shake, and Eye-gate was well nigh broken open; and also that their captains were slain; this took away the hearts of many of the Diabolonians; they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

Of the townsmen, there was one Love-no-good, he was a townsman, but a Diabolonian, he also received his mortal wound in Mansoul, but he died not very soon.

Mr. Ill-pause also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head, some say that his brain-pan was cracked; this I have taken notice of that he was never after this able to do that mischief to Mansoul, as he had done in times past. Also old Prejudice and Mr. Anything fled.

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Gracious, in sight of the town of Mansoul; The white flag hung out again. to show that yet Emmanuel had grace for the wretched town of Mansoul.

When Diabolus saw the white flag hanged out again, and knowing that it was not for him, but Mansoul; he cast in his mind to play another prank, to wit, to see if Emmanuel would raise his siege and be gone, upon a promise of reformation. So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emmanuel, who presently came down to the gate, and Diabolus said unto him,

“Forasmuch as thou makest it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof, upon terms which thou mayest admit. Diabolus' speech to Emmanuel.

“I know that thou art given to devotion, and that holiness pleases thee; yea, that thy great end in making war upon Mansoul, is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.

“First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly

been against thee, now serve thee in the town of Mansoul. And more particularly,

"1. I will persuade Mansoul to receive thee for their Lord, and I know, that they will do it sooner, when they shall understand that I am thy deputy.

"2. I will shew them wherein they have erred, and that transgression stands in the way to life.

"3. I will shew them the holy law unto which they must conform, even that which they have broken.

"4. I will press upon them the necessity of a reformation, according to law.

"5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lecturers, in Mansoul.

"6. Thou shalt receive as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us, in token of subjection to thee."

Then said Emmanuel to him, "O full of deceit, how moveable are thy ways! How often hast thou changed and rechanged, if so be thou mightest still keep possession of my Mansoul! though, as has been plainly declared before, I am the right heir thereof! Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou shewedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldst, to deceive, be now as a minister of righteousness.

But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He that can list and will propound what he pleases, and that therewith he may destroy them that believe him, is to be abandoned, with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before? But this by the bye.

"Thou talkest now of a reformation in Mansoul, and that thou thyself, if I please, will be at the head of that reformation, all the while knowing, that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul, than just nothing at all, for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying the law, deliver himself therefrom, (to say nothing of what a ref-

ormation is like to be set up in Mansoul, when the devil is become the corrector of vice.) Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit, and is as it was the first, so it is the last card that thou hast to play. Many there be that discern thee when thou shonest them thy cloven foot; but in thy white, thy light, and in thy transformation, thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.

“Besides, I am not come to put Mansoul upon works to live thereby, (should I do so, I should be like unto thee,) but I am come, that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

“Thou talkest of subjecting this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skillfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself. I will dispossess and cast thee out. I will set up mine own standard in the midst of them. I will also govern them by new laws, new officers, new motives, and new ways; yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall be the glory of the whole universe.”

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly put to a nonplus; but having in himself the fountain of iniquity, rage, and malice, against both Shaddai and his Son, and the beloved town of Mansoul, what doth he, but strengthen himself, what he could give fresh battle to the noble Prince Emmanuel! So then, now we must have another fight before the town of Mansoul is taken. Come up then to the mountains you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of the famous town of Mansoul.

Diabolus therefore withdrew himself from the walls to his fort that was in the heart of the town of Mansoul; Emmanuel also returned to the camp; and both of them, after their divers ways, put themselves into a posture fit to give battle one to another.

Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (if indeed he could do any) to the army of the Prince, and to the famous town of Mansoul; (for alas! it was not the happiness of the sil-

Diabolus con-  
founded.

Diabolus des-  
pairs of holding  
Mansoul.



ly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof,) as now is enough in view. Wherefore he commands his officers, that they should then, when they saw that they could hold the town no longer, do it what harm and mischief they could, rending and tearing men, women and children. For, said he, we had better quite demolish the place, and leave it a ruinous heap, than that it should be an habitation for Emmanuel.

Emmanuel, again knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure and shew themselves men of war against Diabolus, and all Diabolonians; but favorable, merciful and meek, to all the old inhabitants of Mansoul. Bend therefore, said the noble Prince, the hottest front of the battle against Diabolus and his men.

So the day being come, the command was given, and the Prince's men did bravely stand to their arms, and did, as before, bend their forces against Ear-gate and Eye-gate. The word was then, 'Mansoul is won.' So they made their assault upon the town.

Diabolus, also, as fast as he could, with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

But after three or four notable charges by the Prince and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, were broken into a thousand pieces. Then did the Prince's trumpet sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up, and did set up his throne in it; also he set his standard upon a mount that his men had before cast up to place the mighty slings thereon. The mount was called Mount Hear-well; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was straight, even to the house of him who was the Recorder, before Diabolus took the town; and hard by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment, should forthwith march up the town to the old gentleman's gate. Then did

The battle joined, and they fight on both sides fiercely.

Ear-gate broken open.

the captains in most warlike manner enter into the town of Mansoul, and marching in with flying colors, they came up to the Recorder's house, (and that was almost as strong as the castle.) Battering-rams they took also with them to plant against the castle gates. When they were come to the house of Mr. Conscience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore, Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman to shake, and his house to tremble and totter. Then came Mr. Recorder down to the gate, and as well as he could, with quivering lips, he asked, Who was there? Boanerges answered, We are the captains and commanders of the great Shaddai, and of the blessed Emmanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering-ram gave the gate another shake; this made the old gentleman tremble the more, yet he durst not but open the gate: then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for Emmanuel, not only because it was near to the castle, and strong, but also because it was large and fronted the castle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emmanuel; so that he did not know what judgment to make, nor what would be the end of such thundering beginnings. It was also noised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of war; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends; (and as you know a snow-ball loses nothing by rolling,) so in little time the whole town was possessed, that they must expect nothing from the Prince but destruction: and the ground of the business was this: The Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder. So many came to see; but when they with their own eyes did behold the captains in the palace, and their battering-rams ever playing at the castle-gates to beat them down, they were riveted in their fears, and it made them all in amaze. And, as I said, the man of the house would increase all this; for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul.

The office of  
Conscience  
when it is awa-  
kened.



For (quoth the old gentleman;) you are all of you sensible that we all have been traitors to that once despised, but now famously victorious and glorious Prince Emmanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates; moreover Diabolus flies before him, and he hath, as you behold, made of my house a garrison against the castle where he is. I, for my part, have transgressed greatly, (and he that is clean it is well for him.) But, I say, I have transgressed greatly in keeping silence when I should have spoken; and in perverting justice when I should have executed the same. True, I have suffered something at the hands of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gainsaying, to be committed in the town of Mansoul? O I tremble to think, what will be the end of this so dreadful and so iresful a beginning.

Now while these brave captains were thus busy in the house of the old Recorder, Captain Execution was as busy in other parts of the town, in securing the back streets, and the walls. He also hunted the Lord Willbewill sorely, and suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior did cut three of the Lord Willbewill's officers down to the ground; one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by my Lord Willbewill keeper of Ear-gate, and fell by the hand of Captain Execution. There was also one Mr. Backward-to-all-but-nought, and he also was one of Lord Willbewill's officers and was the captain of the two guns that once were mounted on the top of Ear-gate; he also was cut down to the ground by the hands of Captain Execution. Besides these two there was another, a third, and his name was Captain Treacherous, a vile man this was, but one that Willbewill did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.

He also made a very great slaughter among my Lord Willbewill's soldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians, there was not a man, a native of Mansoul hurt.

Other feats of war were also likewise performed by other of the captains, as at Eye-gate, where Captain Good-hope and Captain Charity had a charge, was great Execution done; for

The brave exploits of Captain Execution.



Captain Good-hope with his own hand slew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with mauls; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr. Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle; the same was he that was orator to Diabolus; he did much mischief in the town of Mansoul, and fell by the hand of Captain Good-hope.

What shall I say, the Diabolonians in these days lay dead in every corner, though too many were yet alive in Mansoul.

Now the old Recorder, and my Lord Understanding, with some others of the chief of the town, to wit, such as knew they must stand or fall with the famous town of Mansoul, came together upon a day; and after consultation had, did jointly agree to draw up a petition, and to send it to Emmanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emmanuel, the contents whereof were these: "That they, the old inhabitants of the deplorable town of Mansoul confessed their sin, and were sorry that they had offended his princely Majesty, and prayed that he would spare their lives."

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder's house were playing with the battering-rams at the gates of the castle to beat them down. So after some time, labor, and travail, the gate of the castle that was called Impregnable was beaten open, and broken into several splinters; and so a way made to go up to the hold in which Diabolus had hid himself. Then were tidings sent down to Ear-gate, for Emmanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But oh! how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free.

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for the expedition, and marched up the street of Mansoul to the old Recorder's house.

Emmanuel  
marches into  
Mansoul.

Now the Prince himself was clad all in armor of gold, and so he marched up the town with his standard borne before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched

up the street, the townsfolk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul, (as in such cases all are apt to do,) interpreted the carriage of Emmanuel to them, as did Joseph's brethren his to them, even all the quite contrary way: for thought they, if Emmanuel loved us, he would show it to us by word or carriage, but none of these he doth, therefore Emmanuel hates us. Now if Emmanuel hates us, Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his Father's law, and that against him they had been in league with Diabolus his enemy. They also knew that the Prince Emmanuel knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this as now, when he has the bridle of Mansoul in his hand. And this I took special notice of, that the inhabitants (notwithstanding all this) could not, no, they could not, when they saw him march through the town, but cringe, bow, bend, and were ready to lick the dust off his feet. They also wished a thousand times over, that he would become their Prince and captain, and would become their protector. They would also one to another talk of the comeliness of his person, and how much for glory and valor he outstripped the great ones of the world. But, poor hearts, as to themselves, their thoughts would change and go upon all manner of extremes; yea, through the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind.

Now when he was come to the castle-gates, he commanded Diabolus to appear, and to surrender himself into his hands. But, oh! how loth was the beast to appear! How he stuck at it! How he shrunk! How he cringed! Yet out he came to the Prince. Then Emmanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgment that he had appointed for him: but Diabolus stood up to entreat for himself, that Emmanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emmanuel had taken him, and bound him in chains, he led him to the market-place, and there before Mansoul,

He is taken and bound in chains. stripped him of his armor in which he boasted so much before. This now was one of the acts of triumph of Emmanuel over his enemy; and all the while that the giant was stripping, the trumpets of the golden Prince did sound amain; the captains also shouted, and the soldiers did sing for joy.

Then was Mansoul called upon to behold the beginning of Emmanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he had flattered them.

Thus having made Diabolus naked in the eyes of Mansoul, and before the commanders of the Prince; in the next place he commands, that Diabolus should be bound with chains to his chariot wheels. Then leaving some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle-gates, that resistance might be made on his behalf, (if any that heretofore followed Diabolus should make an attempt to possess it,) he did ride in triumph over him quite through the town of Mansoul, and so out at and before the gate called Eye-gate, to the plain where was his camp.

But you cannot think unless you had been there, (as I was,) what a shout there was in Emmanuel's camp when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot wheels!

And they said, He hath led captivity captive; he hath spoiled principalities and powers; Diabolus is subjected to the power of his sword, and made the object of all derision!

Those also that rode Reformades, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.

The townsmen also, so many of them as saw this sight, were, as it were astonished, while they looked betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, but all things were done in such excellent methods; and I cannot tell how, but things in the management of them seemed to cast a smile towards the town; so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emmanuel's order.

So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emmanuel, and

The men of  
Mansoul taken  
with Emmanu-  
el.



out of the midst of his camp, to inherit the parched places in a salt land, seeking rest but finding none.

Now Captain Boanerges, and Captain Conviction, were both of them men of very great majesty, their faces were like the faces of lions, and their words like the roaring of the sea ; and they still quartered in Mr. Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and to behold the actions of these noble captains. But the captains carried it with that terror and dread in all that they did, (and you may be sure that they had private instructions so to do,) that they kept the town under continual heart-aching, and caused (in their apprehension) the well-being of Mansoul for the future, to hang in doubt before them, so that (for some considerable time) they neither knew what rest, or ease, or peace, or hope meant.

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Father's forces. So at a time convenient, he sent special orders to Captain Boanerges to summon Mansoul, the whole of the townsmen, into the castle-yard, and then and there before their faces, to take my Lord Understanding, Mr. Conscience, and that notable one the Lord Willbewill, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul ; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts ; yea, they were afraid that Emmanuel would command them all into the deep, the place that the prince Diabolus was afraid of ; for they knew that they had deserved it : also to die by the sword, in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that too troubled them sore. The town was also greatly troubled for the men that were committed to ward, for that they were

Mansoul greatly distressed.

They send a petition to Emmanuel.

their stay and their guide and for that they believed, that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore, what do they, but together with the men in prison, draw up a petition to the Prince, and send it to Emmanuel by the hand of Mr. Would-live. So he went and came to the Prince's

quarters, and presented the petition ; the sum of which was this :

"Great and wonderful Potentate, victor over Diabolus, and conqueror of the town of Mansoul: We the miserable inhabitants of that most woeful corporation, do humbly beg that we may find favor in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather out meat under thy table. Amen."

So the petitioner went, as was said, with this petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul; but yet considering that now they must either petition or die, for now they could not do any thing else, therefore they consulted again, and sent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom should they send it, was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him,) so they attempted to make Captain Conviction their messenger with it; but he said, That he neither durst nor would petition Emmanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

Well, they made through fear their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought but with many a fainting in their minds, to send their petition by Mr. Desires-awake; so they sent for Mr. Desires-awake; now he dwelt in a very mean cottage in Mansoul, and he came at his neighbors' request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Then said Mr. Desires-awake, 'Why should not I do the best I can to save so famous a town as Mansoul from deserved destruction? They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he comes to the Prince's pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emmanuel, and the Prince came out to the man. When Mr. Desires-awake saw the Prince, he fell flat with his face to the ground,

Mr. Desires-awake goes with the petition to the Prince.

and cried out 'O that Mansoul might live before thee!' And with that he presented the petition. The which when the Prince had read, he turned away for awhile and wept, but His entertain-ment. refraining himself, he turned again to the man, (who all this while lay crying at his feet as at the first,) and said, "Go thy way to thy place, and I will consider of thy requests."

Now you may think that they of Mansoul that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a long look, and that too with many strange workings of heart, to see what would become of their petition: at last they saw their messenger coming back; so when he was come, they asked him how he fared, what Emmanuel said, and what was become of the petition? But he told them that he would be silent till he came to the prison to my Lord Mayor, my Lord Willbewill, and Mr. Recorder. So he went forward towards the prison-house, where the men of Mansoul lay bound. But oh! what a multitude flocked after to hear what the messenger said. So when he was come and had shown himself at the grate of the prison, my Lord Mayor himself looked as white as a clout, the Recorder also did quake: but they asked and said, 'Come good Sir, what did the great Prince say to you?' Then said Mr. Desires-awake, 'When I came to my Lord's pavilion, I called, and he came forth; so I fell prostrate at his feet, and delivered to him my petition, (for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs.) Now as he received the petition, I cried, O that Mansoul might still live before thee! So when for a while he had looked thereon, he turned him about and said to his servant, "Go thy way to thy place again, and I will consider of thy requests." The messenger added, moreover, and said, 'The Prince to whom you sent me is such a one for beauty and glory, that whoso sees him must both love and fear him: I, for my part can do no less; but I know not what will be the

end of these things.' At this answer they were all at a stand; both they in prison, and they that followed the messenger thither to hear the news; nor knew they what, or what manner of interpretation to put upon what the Prince had said. Now when the prison was cleared of the throng, the prisoners among themselves began to comment upon Emmanuel's words. My Lord Mayor said, that the answer did not look with a rugged face; but Willbewill said, it betokened evil; and the Recorder that it was a messenger of death. Now, they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them

Mansoul con-  
founded at the  
answer.



caught hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoner's judgment thereon; so none had the right understanding of things: but you cannot imagine what work these people made, and what a confusion there was in Mansoul now.

For presently they that had heard what was said, flew about the town; some crying one thing, and another the quite contrary, and both were sure enough they told true; for they did hear, they said, with their ears what was said, and therefore could not be deceived. One would say, 'We must all be killed;' another would say, 'We must all be saved; and a third would say, 'That the Prince would not be concerned with Mansoul;' and a fourth, 'That the prisoners must be suddenly put to death.' And as I said, every one stood to it, that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation; nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbor tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end,

'That the Prince did intend to put Mansoul to the sword.' And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.

But so far as I could gather by the best information that I could get, all this hubbub came through the words that the Recorder said, when he told them, that in his judgment, the Prince's answer was a messenger of death. It was this that fired the town, and that began the fright in Mansoul; for Mansoul, in former times, did use to count that Mr. Recorder was a seer; and that his sentence was equal to the best of oracles; and thus was Mansoul a terror to itself.

And now did they begin to feel what was the effects of stubborn rebellion, and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear, that now had swallowed them up; and who more involved in the one, but they that were most in the other; to wit, the chief of the town of Mansoul.

To be brief, when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third petition; the contents whereof are these:

'Prince Emmanuel the Great, Lord of all worlds, and Master of mercy, we, thy poor, wretched, miserable, dying town of Man-

They resolve to petition again.

Their petition. soul, do confess unto thy great and glorious Majesty, that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But, oh, let mercy reign ! and let it be extended to us ! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgment. Amen.'

This petition, when drawn up, was designed to be sent to the Prince, as the first ; but who should carry it, that was the question. Some said, ' Let him do it that went with the first : ' but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was Mr. Good-deed ; a man that bare only the name, but had nothing of the nature of the thing : now some were for sending him, but the Recorder was by no means for that : ' For, said he, we now stand in need of, and are pleading for mercy ; wherefore to send our petition by a man of this name, will seem to cross the petition itself : should we make Mr. Good-deed our messenger, when our petition cries for mercy ? '

' Besides, quoth the old gentleman, should the Prince now, as he receives the Petition, ask him and say, What is thy name ? as nobody knows but he will : and he should say, Old Good-deed ; what think you would Emmanuel say but this ? Aye ! Is old Good-deed yet alive in Mansoul ? Then let old Good-deed save you from your distresses. And if he says so, I am sure we are lost ; nor can a thousand of old Good-deeds save Mansoul.

After the Recorder had given in his reasons why old Good-deed should not go with this petition to Emmanuel, the rest of the prisoners, and chief of Mansoul, opposed it also ; and so old Good-deed was laid aside, and they agreed to send Mr. Desires-awake again ; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in anywise he would take heed that in no word or carriage, he gave offence to the Prince : for by doing so, for aught we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr. Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr. Wet-eyes might go with him. Now this Wet-eyes was a near neighbor of Mr. Desires, a poor man, a man of a broken spirit, yet one that could speak

Mr. Desires-awake goes again, and takes one Wet-eyes with him.

well to a petition. So they granted that he should go with him. Wherefore they addressed themselves to their business; Mr. Desires put a rope upon his head, and Mr. Wet-eyes went with hands wringing, together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emmanuel so often; and they said, that they came not hither to-day, for that they delighted in being troublesome, or for that they delighted to hear themselves talk; but for that necessity caused them to come to his Majesty; they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emmanuel his Son. They also thought, that some misbehavior of Mr. Desires-awake the last time, might give distaste to his highness; and so caused that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, Mr. Desires-awake cast himself prostrate upon the ground as at first, at the feet of the mighty Prince, saying, 'Oh, that Mansoul might live before thee!' and so he delivered his petition. The Prince then

The Prince  
talketh with  
them.

having read the petition, turned aside awhile as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul? For that he, above all the multitude of Mansoul, should be sent to him upon such an errand. Then said the man to the Prince, 'O let not my Lord be angry; and why inquirest thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen chose to send me on this errand to my Lord, is best known to themselves; but it could not be, for that they thought that I had favor with my Lord. For my part, I am out of charity with myself, who then should be in love with me? Yet live I would, and so would I that my townsmen should; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names, to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are.'

Then said the Prince, "And what is he that is become thy companion in so weighty a matter?" So Mr. Desires told Emmanuel, that he was a poor neighbor of his, and one of his most



intimate associates, and his name, said he, may it please your most excellent Majesty, is Wet-eyes, of the town of Mansoul. I know that there are many of that name that are nought; but I hope it will be no offence to my Lord, that I have brought my poor neighbor with me.

Then Mr. Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbor to my Lord.

‘O my Lord, quoth he, what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, That this name was given me because Mr. Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle, but whether because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears and filthiness in the bottom of my prayers. But I pray thee, (and all this while the gentleman wept,) that thou wouldest not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer.

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose :

“The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their King, and did choose to themselves for their captain, a liar, a murderer, and a runagate slave.

For this Diabolus, and your pretended prince, though one so highly accounted of by you, made rebellion against my Father and me, even in our palace, and the highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

“Now this is, and for a long time hath been, an high affront to my Father; wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I with my men am come to subdue you. But as you treated the servants, so you treated their Lord. You stood up in hostile manner against me; you

The Prince's  
answer.

The original of  
Diabolus.

shut up your gates against me ; you turned a deaf ear to me, and resisted as long as you could ; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me ? But now I have taken the town, you cry : but why did you not cry before, when the white flag of mercy, and the red flag of justice, and the black flag that threatened execution, were set up to cite you to it ? Now I have conquered your Diabolus, you come to me for favor ; but why did you not help me against the mighty ? Yet I will consider your petition, and will answer it so as will be for my glory.

Go bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow ; and say you to Captain Judgment and Captain Execution, Stay you in the castle, and take good heed to yourselves, that you keep all quiet in Mansoul until you shall hear further from me." And with that he turned himself from them, and went to his royal pavilion again.

So the petitioners having received this answer from the Prince, returned, as at the first, to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Mansoul. So they went to the place where the prisoners lay bound ; but these workings of mind, about what would become of Mansoul, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message.

But they came at length to the gates of the town, (now the townsmen with earnestness were waiting for their return,) where many met them to know what answer was made to the petition.

Then they cried out to those that we sent, 'What Of inquisitive thoughts. news from the Prince ? and what hath Emmanuel said ?' But they said, that they must, as before, go up to the prison, and there deliver their message. So away they went to the prison with a multitude at their heels. Now, when they were come to the gates of the prison, they told the first part of Emmanuel's speech to the prisoners ; to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him ; but had despised him and his men. This made the prisoners look pale ; but the messengers proceeded, and said, 'He, the Prince, said moreover, that yet he would consider your petition, and give such answer thereto as would stand with his glory. And as these words were spoken, Mr. Wet-eyes gave a great sigh. At this they were all of them struck into their dumps, and could not tell what

to say. Fear also possessed them in a marvellous manner; and death seemed to sit upon some of their eyebrows. Now, there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was old Inquisitive; this man asked the petitioners if they had told out every whit of what Emmanuel said. And they answered, 'Verily, no.' Then said Inquisitive, 'I thought so indeed. Pray what was it more that he said unto you?' Then they paused awhile; but at last they brought out all, saying, 'The Prince ordered us to bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow: and that Captain Judgment and Captain Execution should take charge of the castle and town till they should hear further from him.' They said also, that when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

But O how this return, and especially this last clause of it, that the prisoners must go out to the prince into the camp, broke all their loins in pieces! Wherefore with one voice, they set up a cry that reached up to the heavens. This done, each

Conscience.

of the three prepared himself to die, (and the Recorder said unto them, 'This was the thing that I feared,) for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other, but that in their time and order they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of Mansoul also showed themselves upon the wall, all clad in mourning weeds, if perhaps the Prince

Vain thoughts.

with the sight thereof might be moved with compassion. But, oh! how the busy-bodies that were in the town of Mansoul did now concern themselves! They ran here and there through the streets of the town by companies, crying out, as they run in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst; so I say the prisoners went in the midst, and the guard went with flying colors behind and before, but the prisoners went with drooping spirits.

The prisoners had to trial.



Or, more particularly, thus :

The prisoners went down all in mourning ; they put ropes upon themselves ; they went on smiting of themselves on the breast, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men ! O wretched men of Mansoul ! Their chains, still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

So when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told the Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in ; who when they came, did tremble before him ; also they covered their faces with shame. Now as they drew nearer to the place where he sat, they threw themselves down before him.—Then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet. They then stood trembling before

The prisoners  
are upon their  
trial.

him ; and he said, Are you the men that heretofore were the servants of Shaddai ? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one Diabolus ? And they said, We did more than suffer it, Lord ; for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you have lived ? Then said the prisoners, Yes, Lord, yes ; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul heartily wish that I might not have the victory over you ? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand, for these and other your high and mighty sins ? And they said, Both death and the deep, Lord, for we have deserved no less. He asked again, If they had ought to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them ? And they said, We can say nothing, Lord ; thou art just, for we have sinned. Then said the Prince, And for what are these ropes on your heads ? The prisoners answered, These ropes are to bind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further asked, If all the men in the town of Mansoul were in this confession as they ? and they answered, All the natives Lord ; but for the Diabo-

lonians that came into our town when the tyrant got possession of us, we can say nothing for them.

Then the Prince commanded that an herald should be called, and that he should in the midst, and throughout the camp of Emmanuel, proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him, and say, Amen. So this was done as he had commanded. And presently the music that was in the upper regions sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colors waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the men of Mansoul.

Then the Prince called for the prisoners to come and to stand again before him; and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with several seals, a large and general pardon, commanding both my Lord-Mayor, my Lord Willbewill, and Mr. Recorder, to proclaim and cause it to be proclaimed to-morrow by that the sun is up, throughout the whole town of Mansoul.

Moreover the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Then he gave to each of the three, jewels of gold, and precious stones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they did hear the gracious word of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it. Yea, my Lord Willbewill swooned outright, but the Prince stept to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and embrace, and smile upon the other two that were Willbewill's companions, saying, Take these as further tokens of my love, favor, and compassion to you; and I charge you, that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and wetted them with tears; also they cried out with a mighty strong voice, saying, Blessed be the glory of the Lord from this place. So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also, that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Their was fulfilled what they never looked for, and they were made to possess that which they never dreamed of. The prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul with flying colors into the town. He gave also unto Captain Credence a charge, that about the time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should, with flying colors, march in at Eye-gate with his ten thousand at his feet, and that he should so go until he came by the high street of the town up to the castle-gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgment, and Captain Execution, to leave the strong-hold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.

Well, I told you before how the prisoners were entertained by the noble Prince Emmanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think, that those of the town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point: The wind blew them all this while at great uncertainties, yea, their hearts were like a balance that had been disquieted with a shaken hand. But at last as they, with many a long look, looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, who should they be too, who should they be! At last they discerned, that they were the prisoners; but can you imagine how their hearts were surprised with wonder! especially when they perceived also in what equipage, and with what honor they were sent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains



of gold ; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them ; they went also to the camp, looking for death, but they came back from thence with the assurance of life ; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. As soon as they were come to Eye-gate the poor and tottering town of Mansoul adventured to give a shout ; and they gave such a shout, as made the captains in the Prince's army leap at the sound thereof.

Alas ! for them poor hearts, who could blame them ! since their dead friends were come to life again ? for it was to them as life from the dead, to see the ancients of the town of Mansoul shine in such splendor. They looked for nothing but the axe and the block ; but behold joy and gladness, comfort and consolation, and such melodious notes attending them that was sufficient to make a sick man well. So when they came up they saluted each other with welcome, welcome, and blessed be he that has spared you. They added also, We see it is well with you, but how must it go with the town of Mansoul, and will it go well with the town of Mansoul, said they ? Then answered them the Recorder, and my Lord-Mayor, Oh ! tidings ! glad tidings ! good tidings of good ! and of great joy to poor Mansoul ! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they had from Emmanuel to the town. So they told them all passages that had happened to them at the camp, and every thing that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emmanuel ; then they told them what they had received at his hands for the whole town of Mansoul ; and the Recorder delivered it in these words, PARDON, PARDON, PARDON for Mansoul ; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the Market-place to-morrow, there to hear their general pardon read.

But who can think what a turn, what a change, what an alteration, this hint of things did make in the countenance of the town of Mansoul ! no man of Mansoul could sleep that night for joy ; in every house there was joy and music, singing and making merry ; telling and hearing of Mansoul's happiness, was then all that Mansoul had to do ; and this was the burden of all their song : Oh ! more of this at the rising of the sun ! more of this to-morrow ! Who thought yesterday, would one say, that this day would have been such a day to us ? And who thought that saw

Conscience.  
The under-  
standing.

Town talk of  
the King's  
mercy.

our prisoners go down in irons, that they would have returned in chains of gold ! yea, they that judged themselves as they went to be judged of their judge, were by his mouth acquitted, not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor.

But is this the common custom of princes, do they use to show such kind of favors to traitors ? No ! This is only peculiar to Shaddai, and unto Emmanuel his Son.

Now morning grew on apace, wherefore the Lord-Mayor, the Lord Willbewill, and Mr. Recorder, came down to the market-place at the time that the Prince had appointed, wherc the townsfolk were waiting for them ; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the street was lightened with their glory. So the Mayor, Recorder, and my Lord Willbewill, drew down to Mouth-gate, which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither therefore, they came in their robes, and their tabor went before them. Now, the eagerness of the people, to know the full of the matter, was great.

Then the Recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with a loud voice, the pardon. But when he came to these words, The Lord, the Lord God, is merciful and gracious, pardoning iniquity, transgressions, and sins ; and to them all manner of sin and blasphemy shall be forgiven, &c. they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every man's name in Mansoul ; also the seals of the pardon made a brave show.

When the Recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town, and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards Emmanuel's pavilion, and shouted out aloud for joy, and said, Let Emmanuel live for ever. Then order was given to the young men in Mansoul, that they should ring the bells for joy. (So the bells did ring, and the people sing, and the music played in every house in Mansoul.)

When the Prince had sent home the three prisoners of Mansoul with joy, and pipe and tabor, he commanded his captains, with all the field-officers and soldiers throughout his army, to be ready on the morning that the Recorder should read the pardon in Mansoul, to do his further pleasure. So the morning as I have showed, being come, just as the Recorder had made an end of reading the pardon, Emmanuel commanded that all the trumpets

The manner of reading the pardon.

Now they tread upon the flesh.

in the camp should sound; that the colors should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice. He commanded also, that all the captains should show themselves in their complete harness, and that the soldiers should shout for joy. Nor was Captain Credence, though in the castle, silent on such a day; but he from the top of the hold showed himself with sound of trumpet to Mansoul, and to the Prince's camp.

Thus have I shewn you the manner and way that Emmanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these outward ceremonies of his joy he again commanded that his captains and soldiers should shew unto Mansoul some feats of war. So they presently addressed themselves to this work. But oh! with what agility, nimbleness, dexterity, and bravery, did these military men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they counter-marched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea, ravished, the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp to thank him, and praise him for his abundant favor, and to beg that it would please his Grace to come unto Mansoul, with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him; then said he, 'All peace be to you:' so the town came nigh, and touched with the hand the top of his golden sceptre, and they said, 'Oh! that the Prince Emmanuel, with his captains and men of war would dwell in Mansoul for ever; and that his battering-rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul; For, said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emmanuel, and thou shalt be king and captain in Mansoul for ever. Yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war,



and we will become thy servants, and thy laws shall be our direction.

They added, moreover, and prayed his Majesty to consider thereof; for, said they, if now after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die. Yea, said they, our blessed Emmanuel, if thou shouldst depart from us now, after thou hast done so much good for us, and showed so much mercy unto us; what will follow, but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? wherefore we beseech thee, O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us, when thou shalt leave us, into the hand of Diabolus again! and who knows what designs, plots, or contrivances, have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.

The Prince's  
question to  
Mansoul.

Then said the Prince, 'If I come to your town, will you suffer me further to prosecute that which is in mine heart against mine enemies and yours; yea, will you help me in such undertakings?'

They answered, We know not what we shall do; we did not think once that we should have been such traitors to Shaddai, as we have proved to be; what then shall we say to our Lord? let him put no trust in his saints; let the Prince dwell in our castle, and make of our town a garrison; let him set his noble captains and his warlike soldiers over us. Yea, let him conquer with his love, and overcome us with his grace, and help us, as he did that morning our pardon was read unto us; so shall we comply with this our Lord, and with his ways, and fall in with his word against the mighty.

One word more, and thy servants have done, and in this will trouble our Lord no more. 'We know not the depth of the wisdom of thee our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we do now enjoy, should have come out of those bitter trials wherewith we were tried at first? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy

counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul and do as it pleaseth thee. Or, Lord, come to our Mansoul; do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty.'

Then said the Prince to the town of Mansoul again, "Go return to your houses in peace, I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country, and kingdom, under heaven."

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emmanuel had promised to Mansoul. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men, in Mansoul.

Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands and other fine works, to betoken how joyful they were, and should be, to receive their Emmanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the Castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul could afford, that they might play before him to the palace, his habitation.

So at the time appointed he makes his approach to Mansoul, and the gates were set open for him; there also the ancients and elders of Mansoul met him to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle-gates. And this was the manner of his going up thither. He was clad in his golden armor, he rode in his royal chariot, the trumpets sounded about him, the colors were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him. And now were the walls of the famous town of Mansoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his royal army. Also the casements, windows, balconies, and tops of the houses, were all now filled with

Mansoul's preparation for his reception.

He enters the town of Mansoul.

persons of all sorts to behold how their town was to be filled with good.

Now, when he was come so far into the town as to the Recorder's house, he commanded that one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, (for the preparation of that was left to the Captain ;) and word was brought that it was. Then was Captain Credence commanded also to come forth with his power to meet the Prince ; the which was, as he had commanded, done, and he conducted him into the castle. This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the townsfolk, was, how the captains and soldiers of the Prince's army should be quartered among them ; and the care was not, how they should shut their hands of them, but how they should fill their houses with them : for every man in Mansoul now had that esteem of Emmanuel and his men, that nothing grieved them more, than because they were not enlarged enough, every one of them to receive the whole army of the Prince ; yea they counted it their glory to be waiting upon them ; and would in those days, run at their bidding like lacquies. At last they came to this result :

1. That Captain Innocency should quarter at Mr. Reason's.
2. That Captain Patience should quarter at Mr. Mind's. This Mr. Mind was formerly the Lord Willbewill's clerk in time of the late rebellion.
3. It was ordered that Captain Charity should quarter at Mr. Affection's house.
4. That Captain Good-hope should quarter at my Lord-Mayor's. Now for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that if need be, the alarm should be given to Mansoul ; it was, I say, desired by him, that Captain Boanerges and Captain Conviction should take up their quarters with him, even they and all their men.
5. As for Captain Judgment and Captain Execution, my Lord Willbewill took them and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before under the tyrant Diabolus, for the hurt and damage thereof.
6. And throughout the rest of the town were quartered Emmanuel's forces : but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers, were lodged in the town of Mansoul.



Now the ancients and elders of the town of Mansoul thought that they should never have enough of the Prince Emmanuel; his person, his actions, his words, and his behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that though the castle of Mansoul was his place of residence, (and they desired that he might dwell there for ever,) yet that he would often visit the streets, houses, and people of Mansoul: for, said they, dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.

Beside this, they craved that they might have, without difficulty or interruption, continual access unto him, (so for that very purpose he commanded that the gates should stand open,) that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

When he spake, they all stopped their mouths, and gave audience; and when he walked it was their delight to imitate him in his goings.

Now, upon a time, Emmanuel made a feast for the town of Mansoul, and upon the feasting-day the townsfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food, food that grew not in the fields of Mansoul, nor in all the whole kingdom of Universe. It was food that came from his Father's court. And so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, 'What is it?' for they wist not what to call it. They drank also of the water that was made wine, and were very merry with him. There was music also all the while at the table, and man did eat angel's food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court; yea, they had now thereof to the full.

I must not forget to tell you, that at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.

Now, after the feast was over, Emmanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai. The like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Emmanuel his Son, and upon his wars and doings with Mansoul.

Mansoul in-  
flamed with  
their Prince  
Emmanuel.

They learn of  
him.

The holy Scrip-  
tures.

Emmanuel also expounded unto them some of those riddles himself: but, oh! how they were lightened! they saw what they never saw; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before whom these riddles did concern; and as they were opened the people did evidently see it was so. Yea, they did gather, that the things themselves were a kind of portraiture, and that of Emmanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other, that Mansoul could not forbear but say, 'This is the Lamb; this is the Sacrifice; this is the Rock; this is the Red Cow; this is the Door: and this is the Way;' with a great many other things more.

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh, they were transported with joy, they were drowned with wonderment, while they saw, and understood, and considered, what their Emmanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep.

Now, it was in the heart of Prince Emmanuel to new model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad: such love had he for the famous town of Mansoul.

Wherefore he first commanded, that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlement of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emmanuel since he came thither. There was also an instrument invented by Emmanuel, that was to throw stones from the castle of Mansoul, out at Mouth-gate: an instrument that could not be resisted, nor that would miss of execution: wherefore, for the wonderful exploits that it did when used, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in case of war.

This done, Emmanuel called the Lord Willbewill to him, and gave him in commandment to take care of the gates, the wall, and towers in Mansoul: also the Prince gave him the mi-

The instruments  
of war mount-  
ed.

litia into his hand, and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tranquility of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law.

Then he called unto him the Lord Understanding, who was the old Lord-Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again; and it became his place for his life-time. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defence. He bid him also that he should read in the revelation of mysteries all the days of his life, that he might know how to perform his office aright.

He also made Mr. Knowledge the Recorder: not of contempt to old Mr. Conscience, who had been Recorder before, but for that it was in his princely mind to confer upon Mr. Conscience another employ, of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up; and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the town-wall; and that the image of Shaddai his Father should be set up again, with his own upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore. He would also that his name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honor of the town of Mansoul.

After this was done, Emmanuel gave out a commandment, that those three great Diabolonians should be apprehended; namely, the two late Lord-Mayors, to wit, Mr. Incredulity, Mr. Lustings, and Mr. Forget-good, the Recorder. Besides these, there were some of them that Diabolus made burgesses and aldermen in the town of Mansoul, that were committed to ward by the hand of the now valiant and now Right Noble, the brave Lord Willbewill.

And these were their names: Alderman Atheism, Alderman Hard-heart, and Alderman False-peace: the burgesses were, Mr. No-truth, Mr. Pitiless, Mr. Haughty with the like. These were committed to close custody; and the gaoler's name was Mr.



True-man: this True-man was one of those that Emmanuel brought with him from his Father's court, when at the first he made a war upon Diabolus in the town of Mansoul.

After this, the Prince gave a charge, that the three strong holds, that at the command of Diabolus, the Diabolonians had built in Mansoul, should be demolished, and utterly pulled down; of which holds, and their names, with their captains, and governors, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish, was to be carried without the town.

When this was done, the Prince gave order that the Lord-Mayor and Aldermen of Mansoul should call a court of judicature, for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr. True-man the gaoler.

Now when the time was come, and the court set, commandment was sent to Mr. True-man the gaoler, to bring the prisoners down to the bar. Then were the prisoners brought down pinioned, and chained together, as the custom of the town of Mansoul was. So when they were presented before the Lord Mayor, the Recorder, and the rest of the honorable bench, first the jury was empannelled, and then the witnesses sworn. The names of the jury were these; Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble.

The names of the witnesses were Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my Lord Willbewill and his man, if need were.

So the prisoners were set to the bar. Then said Mr. Do-right, (for he was the town clerk,) Set Atheism to the bar, gaoler. So he was set to the bar. Then said the clerk, Atheism, hold up thy hand. Thou art here indicted by the name of Atheism, an intruder upon the town of Mansoul, for that thou hast perniciously and doubtishly taught and maintained, that there is no God; and so no heed to be taken to religion. This thou hast done, against the being, honor, and glory of the King, and against the peace and safety of the town of Mansoul. What sayest thou, art thou guilty of this indictment or not?

*Atheism.* Not guilty.

*Crier.* Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies, into the court.

So they were called, and they appeared.

*Clerk.* Then said the clerk, You the witnesses for the King, look upon the prisoner at the bar, do you know him?

*Know.* Then said Mr. Know-all, Yes, my Lord, we know him, his name is Atheism: he has been a very pestilent fellow for many years in the miserable town of Mansoul.

*Clerk.* Yor are sure you know him.

*Know.* Know him? Yes my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian: I knew his grandfather and his father.

*Clerk.* Well said: he standeth here indicted by the name of Atheism, &c. and is charged that he hath maintained and taught that there is no God, and so no heed need be taken to any religion. What say you the King's witnesses to this? Is he guilty or not?

*Know.* My Lord, I and he were once in Villain's-lane together, and he at that time did briskly talk of divers opinions, and then and there I heard him say, that for his part he did believe that there was no God. But, said he, I can profess one; and be as religious too, if the company I am in, and the circumstances of other things, said he, shall put me upon it.

*Clerk.* You are sure you heard him say thus.

*Know.* Upon mine oath I heard him say thus.

Then said the clerk, Mr. Tell-true, what say you to the King's judges, touching the prisoner at the bar?

*Tell.* My Lord, I formerly was a great companion of his, (for the which I now repent me,) and I have often heard him say, and that with very great stomachfulness, that he believed there was neither God, angel, nor spirit.

*Clerk.* Where did you hear him say so?

*Tell.* In Blackmouth-lane, and in Blasphemer's row, and in many other places besides.

*Clerk.* Have you much knowledge of him?

*Tell.* I know him to be a Diabolonian, the son of a Diabolonian, and an horrible man to deny a Deity; his father's name was Never-be-good, and he had more children than this Atheism. I have no more to say.

*Clerk.* Mr. Hate-lies, look upon the prisoner at the bar; do you know him?

*Hate.* My Lord, this Atheism is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say that there is no world to come, no sin, nor punishment hereafter; and moreover, I have heard him say, that it was as good to go to a whore-house, as to hear a sermon.

*Clerk.* Where did you hear him say of these things?

*Hate.* In Drunkard's-row, just at Rascal-lane's end, at a house in which Mr. Impiety lived.

*Clerk.* Set him by gaoler, and set Mr. Lustings to the bar.

Mr. Lustings, thou art here indicted by the name of Lustings, an intruder upon the town of Mansoul, for that thou hast devilishly and traiterously taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never will, deny thyself of any sinful delight, as long as thy name is Lustings. How sayest thou, art thou guilty of this indictment or not?

*Lust.* Then said Mr. Lustings, My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me, that I should this day be called into question for that, not only I, but also all men, do either secretly or openly countenance, love, and approve of.

*Clerk.* Sir, we concern not ourselves with your greatness, though the higher, the better you should have been: but we are concerned, and so are you now, about an indictment preferred against you. How say you, are you guilty of it or not?

*Lust.* Not guilty.

*Clerk.* Crier, call upon the witnesses to stand forth, and give their evidence.

*Crier.* Gentlemen, you the witnesses for the King, come in, and give in your evidence for our Lord the King, against the prisoner at the bar.

*Clerk.* Come Mr. Know-all, look upon the prisoner at the bar, do you know him?

*Know.* Yes, my Lord, I know him.

*Clerk.* What is his name?

*Know.* His name is Lustings: he was the son of one Beastly, and his mother bare him in Flesh-street; she was one Evil-Concupiscence's daughter. I knew all the generation of them.

*Clerk.* Well said: you have here heard his indictment, what say you to it, is he guilty of the things charged against him or not?

*Know.* My Lord, he has, as he saith, been a great man indeed; and greater in wickedness than by pedigree, more than a thousand-fold.

*Clerk.* But what do you know of his particular actions, and especially with reference to his indictment?



*Know.* I know him to be a swearer, a liar, a sabbath-breaker ; I know him to be a fornicator, and an unclean person ; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

*Clerk.* But where did he use to commit his wickedness, in some private corners, or more open and shamelessly ?

*Know.* All the town over, my Lord.

*Clerk.* Come Mr. Tell-true, what have you to say for our Lord the King against the prisoner at the bar ?

*Tell.* My Lord, all that the first witness has said, I know to be true and a great deal more besides.

*Clerk.* Mr. Lustings, do you hear what these gentlemen say ?

*Lust.* I was ever of opinion, that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world ; nor have I been false at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others.

*Court.* Then said the Court, There hath proceeded enough from his own mouth to lay him open to condemnation, wherefore set him by, gaoler, and set Mr. Incredulity to the bar.

Incredulity set to the bar.

*Clerk.* Mr. Incredulity, thou art here indicted by the name of Incredulity, an intruder upon the town of Mansoul, for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai, when they came and demanded possession of Mansoul ; yea, thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against, and resist the said force of the King. What sayest thou to this indictment ? Art thou guilty or not ?

*Then said Incredulity,* I know not Shaddai : I love my old Prince ; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul, to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion, for fear of trouble, though you at present are possessed of place and power.

*Court.* Then said the court, The man, as you see, is incorrigible ; he is for maintaining his villanies by stoutness of words,

and his rebellion with impudent confidence : and therefore set him by gaoler ; and set Mr. Forget-good to the bar.

Forget-good set to the bar.

*Clerk.* Mr. Forget-good, thou art here indicted by the name of Forget-good, an intruder upon the town of Mansoul, for that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the King, against his captains, and all his host, to the dishonor of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment ? Art thou guilty, or not guilty ?

Then said Forget-good, Gentlemen, and at this time my judgment, as to the indictment, by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine age, and not to my wilfulness ; to the craziness of my brain, and not to the carelessness of my mind ; and then, I hope I may, by your charity, be excused from great punishment, though I be guilty.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst loathe to keep virtuous things in thy mind. What was bad thou couldst retain, but what was good thou couldst not abide to think of ; thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King against the prisoner at the bar. Is he guilty of this indictment, or not ?

*Hate-lies.* My Lord, I have heard this Forget-good say, that he could never abide to think of goodness, no not for a quarter of an hour.

*Clerk.* Where did you hear him say so ?

*Hate.* In All-base-lane, at a house next door to the sign of the Conscience-seared-with-an-hot-iron.

*Clerk.* Mr. Know-all, what can you say for our Lord the King, against the prisoner at the bar ?

*Know.* My Lord, I know this man well, he is a Diabolonian, the son of a Diabolonian, his father's name was Love-naught ; and for him I have often heard him say, that he counted the very thoughts of goodness the most burthensome thing in the world.

*Clerk.* Where have you heard him say these words ?

*Know.* In Flesh-lane, right opposite the church.

Then said the Clerk, Come, Mr. Tell-true, give in your evidence concerning the prisoner at the bar, about that for which he stands here, as you see, indicted before this honorable court.

*Tell.* My Lord, I have heard him often say, he had rather think of the vilest thing, than of what is contained in the holy Scriptures.

*Clerk.* Where did you hear him say such grievous words?

*Tell.* Where? in a great many places; particularly, in Nauseous-street, in the house of one Shameless, and in Filth-lane, at the sign of the Reprobate, next door to the descent-into-the-pit.

*Court.* Gentleman, you have heard the indictment, his plea, and the testimony of the witnesses. Gaoler, set Mr. Hard-heart to the bar.

He is set to the bar.

*Clerk.* Mr. Hard-heart, thou art here indicted by the name of Hard-heart, (an intruder upon the town of Mansoul,) for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostacy from, and rebellion against the the blessed King Shaddai. What sayest thou to this indictment, art thou guilty, or not guilty?

*Hard.* My Lord, I never knew what remorse or sorrow meant in all my life: I am impenetrable; I care for no man; nor can I be pierced with men's grief, their groans will not enter into my heart; whomsoever I mischief, whomsoever I wrong, to me it is music when to others mourning.

*Court.* You see the man is a right Diabolonian, and has convicted himself. Set him by gaoler, and set Mr. False-peace to the bar.

False-peace set to the bar.

*Mr. False-peace's indictment.* Mr. False-peace, Thou art here indicted by the name of False-peace, (an intruder upon the town of Mansoul :) for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostacy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security, to the dishonor of the King, the transgression of his law, and the great damage of the town of Mansoul. What sayest thou, art thou guilty of this indictment or not?

Then said Mr. False-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace; but that my name is False-peace I utterly deny. If your honors should please to send for any

*Mr. False-peace's plea.*



that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any or all of them prove that my name is not False-peace, but Peace. Wherefore, I cannot plead to this indictment, for as much as my name is not inserted therein ; and as is my *true* name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbors to labor under a disquieted mind, I endeavored to help them what I could ; and instances of this good temper of mine, many I could give : As,

1. When at the beginning our town of Mansoul did decline the ways of Shaddai, some of them afterwards began to have disquieting reflections upon themselves for what they had done ; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world, and of Sodom, were in fashion, if any thing happened to molest those that were for the customs of the present times, I labored to make them quiet again, and to cause them to act without molestation.

3. To come nearer home : when the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, device, invention, or other, to labor to bring them to peace again.

Wherefore since I have been always the man of so virtuous a temper, as some say, a peace-maker is ; and if a peace-maker be so deserving a man, as some have been bold to attest he is ; then let me, gentlemen, be accounted by you, who have a great name for justice and equity in Mansoul, for a man that deserveth not this inhuman way of treatment, but liberty, and also a license to seek damage of those that have been my accusers.

Then said the clerk, Crier, make proclamation.

*Crier.* "O yes : Forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the prisoner, they would come forth and give in their evidence : for the prisoner stands upon his own innocence."

Then came two into the court, and desired, that they might have leave to speak what they knew concerning the prisoner at the bar ; the name of the one was Search-truth, and the name of the other Vouch-truth : so the court demanded of these men, if they knew the prisoner ; and what they could say concerning him ; for he stands, said they upon his own vindication.

Then said Mr. Search-truth, My Lord, I——

*Court.* Hold ; give him his oath ; then they sware him. So he proceeded.

*Search.* My Lord, I know, and have known this man from a child, and can attest that his name is False-peace. I knew his father, his name was Mr. Flatterer, and his mother before she was married was called by the name of Mrs. Sooth-up, and these two when they came together, lived not long without this son; and when he was born, they called his name False-peace. I was his play-fellow, only I was somewhat older than he; and when his mother did use to call him home from play, she used to say, 'False-peace, False-peace, come home quick, or I'll fetch you. Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, 'My little False-peace, my pretty False-peace, and O! my sweet rogue, False-peace; and again, O! my little bird, False-peace; and how do I love my child!' The gossips also know it is thus, though he has had the face to deny it in open court.

Then Mr. Vouch-truth, was called upon to speak what he knew of him. So they swear him.

Then said Mr. Vouch-truth, My Lord, all that the former witness hath said is true; his name is False-peace, the son of Mr. Flatterer, and of Mrs. Sooth-up his mother. And I have in former times seen him angry with those who have called him any thing else but False-peace; for he would say, that all such did mock and nickname him; but this was in the time when Mr. False-peace was a great man, and when the Diabolonians were the brave men in Mansoul.

*Court.* Gentlemen, you have heard what these two men have sworn against the prisoner at the bar: and now Mr. False-peace to you; You have denied your name to be False-peace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your indictment, you are not by it charged for evil-doing, because you are a man of peace, or a peace-maker among your neighbors; but for that you did wickedly, satanically, bring, keep, and hold the town of Mansoul, both under its apostacy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and likewise to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for yourself is, that you have denied your name, &c. but here you see we have witnesses to prove that you are the man.

For the peace that you so much boast of making among your neighbors, know, That the peace that is not a companion of truth and holiness, but which is without this foundation, is grounded upon a lie, and is both deceitful and damnable; as also the great Shad-

dai hath said, thy plea therefore has not delivered thee from what by the indictment thou art charged with, but rather it doth fasten all upon thee.

But thou shalt have very fair play ; let us call the witnessess that are to testify, as to matter of fact, and see what they have to say for our Lord the King against the prisoner at the bar.

*Clerk.* Mr. Know-all, what say you for our Lord the King against the prisoner at the bar ?

*Know.* My Lord, this man hath of a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness, in the midst of all her lewdness, filthiness, and turmoils ; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

*Clerk.* Come Mr. Hate-lies, what have you to say ?

*Hate.* My Lord, I have heard him say, that peace, though in a way of unrighteousness, is better than trouble with truth.

*Clerk.* Where did you hear him say this ?

*Hate.* I heard him say it in Folly-yard, at the house of one Mr. Simple, next door to the sign of the Self-deceiver. Yea, he hath said this to my knowledge twenty times in that place.

*Clerk.* We may spare further witness ; this evidence is plain and full. Set him by, Gaoler, and set Mr. No-truth to the bar.

Mr. No-truth, thou art here indicted by the name of No-truth, (an intruder upon the town of Mansoul,) for that thou hast always, to the dishonor of Shaddai, and to the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface, and utterly to spoil all the remainders of the law and image of Shaddai that have been found in Mansoul, after her deep apostacy from her King to Diabolus that envious tyrant. What sayest thou ? art thou guilty of this indictment, or not ?

*No-truth.* Not guilty, my Lord.

His plea. Then the witnesses were called, and Mr. Know-all did first give in his evidence against him.

*Know.* My Lord, this man was at the pulling down of the image of Shaddai ; yea, this is he that did it with his own hands. I myself stood by and saw him do it, and he did it at the commandment of Diabolus. Yea, this Mr. No-truth did more than this, he did also set up the horned image of the beast Diabolus in the same place. This also is he that at the bidding of Diabolus did rend and tear, and cause to be consumed, all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Mansoul.

*Clerk.* Who saw him do this beside yourself ?



*Hate.* I did, my Lord, and so did many others beside; for this was not done by stealth, or in a corner, but in the open view of all, yea, he chose himself to do it publicly; for he delighted in doing it.

*Clerk.* Mr. No-truth, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?

*No-truth.* Sir, I thought I must say something, and as my name is, so I speak; I have been advantaged thereby before now, and did not know but by speaking No-truth, I might have reaped the same benefit now.

*Clerk.* Set him by, Gaoler, and set Mr. Pitiless to the bar: Mr. Pitiless, thou art here indicted by the name of Pitiless, (an intruder upon the town of Mansoul,) for that thou didst most traiterously and wickedly shut up all bowels of compassion, and wouldst not suffer poor Mansoul to condole her own misery when she had apostatized from her rightful King, but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment: Guilty, or not Guilty?

*Pitiless.* Not guilty of Pitilessness: All I did was to cheer up, according to my name, for my name is not Pitiless, but Cheer-up; and I could not abide to see Mansoul incline to melancholy.

*Clerk.* How! do you deny your name, and say it is not Pitiless but Cheer-up; call for the witnesses; what say you the witnesses to this plea?

*Know.* My Lord, his name is Pitiless; so he hath writ himself in all papers of concern wherein he has had to do. But these Diabolians love to counterfeit their names: Mr. Covetousness covers himself with the name of Good-husbandry, or the like: Mr. Pride can, when need is, call himself Mr. Neat, Mr. Handsome, or the like, and so of all the rest of them.

*Clerk.* Mr. Tell-true, what say you?

*Tell.* His name is Pitiless, my Lord; I have known him from a child, and he hath done all that wickedness wherewith he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

*Clerk.* Set Mr. Haughty to the bar, Goaler. Mr. Haughty, thou art here indicted by the name of Haughty, an intruder upon the town of Mansoul, for that thou didst most traiterously and devilishly teach the town of Man-

Mr. Pitiless' indictment.

His plea.

Mr. Haughty's indictment.

soul to carry it loftily and stoutly against the summons that were given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously, and vilifying of their great King Shaddai; and didst moreover, encourage both by words and examples, Mansoul to take up arms both against the King and his Son Emmanuel. How sayest thou, art thou guilty of this indictment, or not?

*Haughty.* Gentlemen, I have always been a man of courage and valor, and have not used, when under the  
 His plea. greatest clouds, to sneak or hang down the head like a bulrush; nor did it please me at all at any time to see men veil their bonnets to those that have opposed them. Yea, though their adversaries seemed to have ten times the advantage of them.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

*Court.* Mr. Haughty you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that you have made use of this your pretended valor to draw the town of Mansoul into acts of rebellion both against the great King and Emmanuel his Son. This is the crime and the thing wherewith thou art charged in and by the indictment.

But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, then they put them over to the verdict of their jury, to whom they did apply themselves after this manner:

*Court.* Gentlemen of the jury, you have been here, and have seen these men, you have heard their indictments, their pleas, and what the witnesses have testified against them: now what remains, is, that you do forthwith withdraw yourselves to some place, where, without confusion, you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and bring it in accordingly.

Then the jury, to wit, Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-good, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Good-work, and Mr. Zeal-for  
 The jury with- draw. God, withdrew themselves in order to their work; now when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their verdict.

And thus Mr. Belief, (for he was the foreman,) began: 'Gentlemen, quoth he, for the men, the prisoners at the bar, for my part I believe they all deserve death.' 'Very right, said Mr.

'True heart, I am wholly of your opinion.' 'O what a mercy is it, said Mr. Hate-bad, that such villains as these are apprehended!' 'Ay, ay, said Mr. Love-good, this is one of the joyfulest days that ever I saw in my life.' Then said Mr. Seetruth, 'I know that if we judge them to death, our verdict shall stand before Shaddai himself.' 'Nor do I at all question it,' said Mr. Heavenly-mind; he said moreover, 'When all such beasts as these are cast out of Mansoul, what a goodly town will it be then!' Then said Mr. Moderate, 'It is not my manner to pass my judgment with rashness; but for these, their crimes are so notorious, and the witness so palpable, that that man must be wilfully blind who saith the prisoners ought not to die.' 'Blessed be God, said Mr. Thankful, that the traitors are in safe custody.' 'And I join with you in this upon my bare knees,' said Mr. Humble. 'I am glad also,' said Mr. Good-work. Then said the warm man, and true-hearted Mr. Zeal-for-God, 'Cut them off, they have been the plague, and have sought the destruction of Mansoul.'

Thus therefore being all agreed in their verdict, they came instantly into the court.

*Clerk.* Gentlemen of the jury, answer all to your names. Mr. Belief, one; Mr. True-heart, two; Mr. Upright, three; Mr. Hate-bad, four; Mr. Love-good, five; Mr. Seetruth, six; Mr. Heavenly-mind, seven; Mr. Moderate, eight; Mr. Thankful, nine; Mr. Humble, ten; Mr. Good-work, eleven; and Mr. Zeal-for-God, twelve: Good men and true; stand together in your verdict. Are you all agreed?

*Jury.* Yes, my Lord.

*Clerk.* Who shall speak for you?

*Jury.* Our foreman.

*Clerk.* You the gentlemen of the jury being empannelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men, the prisoners at the bar, what say you, are they guilty of that, and those crimes for which they stand here indicted, or are they not guilty?

*Foreman.* Guilty my Lord.

*Clerk.* Look to your prisoners, goaler.

This was done in the morning, and in the afternoon they received the sentence of death according to the law.

The gaoler, therefore, having received such a charge, put them all in the inward prison, to preserve them there till the day of execution, which was to be the next day in the morning.

But now to see how it happened, one of the prisoners, Incredulity by name, in the interim betwixt the sentence, and the time of execution, brake prison, and made

Incredulity  
breaks prison



his escape, and gets him away quite out of the town of Mansoul, and lay lurking in such places and holds as he might, until he should again have opportunity to do the town of Mansoul a mischief, for their thus handling of him as they did.

Now when Mr. True-man, the gaoler, perceived that he had lost his prisoner, he was in a heavy taking, because, that prisoner we speak of, he was the very worst of the whole gang: wherefore, first he goes and acquaints my Lord-Mayor, Mr. Recorder, and my Lord Willbewill, with the matter, and to get of them an order to make search for him throughout the town of Mansoul. So an order he got, and search was made, but no such man could now be found in all the town of Mansoul.

All that could be gathered was, that he had lurked awhile about the outside of the town, and that here and there one or other had a glimpse of him, as he made his escape out of Mansoul; one or two also did affirm, that they saw him without the town, going apace quite over the plain. Now when he was quite gone, it was affirmed by one Mr. Did-see, that he ranged all over dry places, till he met with Diabolus his friend; and where should they meet one another, but just upon Hell-gate hill?

But oh! what a lamentable story did the old gentleman tell to Diabolus concerning what sad alterations Emmanuel had made in Mansoul.

At first, how Mansoul had, after some delays, received a general pardon at the hands of Emmanuel; and that they had invited him into the town; and that they had given him the castle for his possession. He said, moreover, that they had called his soldiers into the town, and coveted who should quarter the most of them; they also entertained him with the timbrel, song, and dance. ‘But that, said Incredulity, that is the sorest vexation to me, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers and set up his own. Yea, and Willbewill, that rebel, who, one would have thought, should never have turned from us, he is now in as great favor with Emmanuel as ever he was with thee. But besides all this, this Willbewill has received a special commission from his Master, to search for, to apprehend, and to put to death, all and all manner of Diabolonians that he shall find in Mansoul. Yea, and this Willbewill has taken and committed to prison already eight of my Lord’s most trusty friends in Mansoul. Nay, further, my Lord, with grief I speak it, they have been all arraigned, condemned, and I doubt not, before this time, executed in Mansoul. I told my Lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I, as thou seest have made mine escape from them.

Incredulity  
goes to Diabo-  
lus.

When Diabolus had heard this lamentable story he yelled and snuffed up the wind like a dragon, and made the sky to look dark with roaring. He also swore that he would try to be revenged on Mansoul for this. So they concluded to enter into consultation how they might get the town of Mansoul again.

Now, before this time, the day was come in which the prisoners in Mansoul were to be executed. So they were brought to the Cross, and that by Mansoul in most solemn manner; for the Prince said, that this should be done by the hand of the town of Mansoul, that I may see, said he, the forwardness of my now redeemed Mansoul to keep my word, and to do my commandments, and that I may bless Mansoul in doing this deed. Proof of sincerity pleases me well: let Mansoul therefore, first lay their hands upon these Diabolonians to destroy them.

So the town of Mansoul slew them according to the word of their Prince. But when the prisoners were brought to the Cross to die, you can hardly believe what troublesome work Mansoul had of it to put the Diabolonians to death, (for the men knowing that they must die, and all of them having implacable enmity in their heart to Mansoul,) what did they, but took courage at the Cross, and there resisted the men of the town of Mansoul? Wherefore the men of Mansoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a secretary in the town, and he was a great lover of the men of Mansoul, and he was at the place of execution also; so he hearing the men of Mansoul cry out against the strugglings and unruliness of the prisoners, rose up from his place, and came and put his hands upon the hands of the men of Mansoul. So they crucified the Diabolonians, that had been a plague, a grief, and an offence, to the town of Mansoul.

Now, when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of Mansoul, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as also had respect to his honor. He said moreover, (to show them that they by this should not be losers, nor their town weakened by the loss of them,) that he would make them another captain, and that one of themselves; and that this captain should be a ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

Diabolus yells  
at the news.

Execution done.

The Prince con-  
gratulates them  
and makes a  
new captain.

So he called one whose name was Waiting, and bid him go quickly up to the castle-gate, and inquire there for one Mr. Experience, that waiteth upon that noble captain, the Captain Credence, and bid him come hither to me. So the messenger that waited upon the good Prince Emmanuel, went and said as he was commanded. Now, the young gentleman was waiting to see the captain train and muster his men in the castle-yard. Then said Mr. Waiting to him, 'Sir the Prince would that you should come down to his Highness forthwith.' So he brought him down to Emmanuel; and he came and made obeisance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Mansoul: they also knew him to be a man of conduct, of valor, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr. Experience that he would needs make him a captain.

So with one consent they bowed the knee before Emmanuel, and with a shout said, 'Let Emmanuel live forever.' Then said the Prince to the young gentleman whose name was Mr. Experience, "I have thought good to confer upon thee a place of trust and honor in this my town of Mansoul." Then the young man bowed his head and worshipped. "It is, said Emmanuel, that thou shouldest be a captain, a captain over a thousand men in my beloved town of Mansoul." Then said the captain, 'Let the King live.' So the Prince gave out orders forthwith to the King's secretary, that he should draw up for Mr. Experience a commission to make him a captain over a thousand men, and let it be brought to me, said he, that I may set to it my seal. So it was done as it was commanded; the commission was drawn up, brought to Emmanuel, and he set his seal thereto; then by the hand of Mr. Waiting he sent it away to the captain.

His commission  
sent him.

Now, as soon as the captain had received his commission, he soundeth his trumpet for volunteers, and young men came to him apace; yea, the greatest and chiefest men in the town sent their sons to be listed under his command. Thus Captain Experience came under command to Emmanuel for the good of the town of Mansoul. He had for his lieutenant one Mr. Skillful, and for his cornet one Mr. Memory. His under-officers I need not name. His colors were the white colors, for the town of Mansoul, and his escutcheon was the dead lion and dead bear. So the Prince returned to his royal palace again.



Now, when he was returned thither, the elders of the town of Mansoul, to wit, my Lord Mayor, the Recorder, and the Lord Willbewill, went to congratulate him, and in special way to thank him for his love, care, and tender compassion which he showed to his ever obliged town of Mansoul. So after a while, and some sweet communion between them, the townsmen having solemnly ended their ceremony, returned to their place again.

Emmanuel also at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness and noble mind. So when he had sent for, and seen their old one, he laid it by, and said, "Now that which decayeth and waxeth old, is ready to vanish away." He said moreover, "The town of Mansoul shall have another, a better, a new one, more steady and firm by far. An epitome, whereof take as follows.—

He reneweth their charter.

An epitome of their new charter.

"I, Emmanuel, Prince of Peace, and a great lover of the town of Mansoul, do in the name of my Father, and of mine own clemency, give, grant, and bequeath, to my beloved town of Mansoul,

"1. Free, full, and everlasting forgiveness of all wrongs, injuries, and offences, done by them against my Father, Me, their neighbors, or themselves.

"2. I do give them the holy law, and my Testament, with all that therein is contained, for their everlasting comfort and consolation.

"3. I do also give them a portion of the self-same grace and goodness that dwells in my Father's heart and mine.

"4. I do give, grant, and bestow upon them freely, the world, and what is therein for their good; and they shall have that power over it, as shall stand with the honor of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things present, and things to come. This privilege, no other city, town, or corporation shall have, but my Mansoul only.

"5. I do give and grant them leave, and free access, to me in my palace, at all seasons, there to make known their wants to me! And I give them moreover a promise, that I will hear and redress all their grievances.

"6. I do give, grant to, and invest the town of Mansoul, with full power and authority, to seek out, take, enslave, and destroy all, and all manner of Diabolonians, that at any time, from

whence soever, shall be found straggling in or about the town of Mansoul.

“7. I do further grant to my beloved town of Mansoul, that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in, and of the blessed town of Mansoul; nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I bestow upon the famous town of Mansoul, shall be for those the old natives, and true inhabitants thereof; to them I say, and to their right seed after them.

“But all Diabolonians of what sort, birth, country, or kingdom soever, shall be debarred a share therein.”

So when the town of Mansoul had received at the hand of Emmanuel their gracious charter, (which in itself is infinitely more large than by this lean epitome is set before you,) they carried it to audience, that is, to the market-place, and there Mr. Recorder read it in the presence of all the people. This being done, it was had back to the Castle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good Emmanuel.

But what joy! what comfort! what consolation! think you, did now possess the hearts of the men of Mansoul? The bells rang, the minstrels played, the captains shouted, the colors waved in the wind, and the silver trumpets sounded, and all the Diabolonians now were glad to hide their heads.

When this was over, the Prince sent again for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them; such a ministry that might open unto them, and instruct them in the things that did concern their present and future state.

For, said he, you of yourselves, without you have teachers, and guides, will not be able to know, and if not to know, to be sure, not to do the will of my Father.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together, (for it pleased them well, as whatever the Prince now did, pleased the people,) and all with one consent implored his Majesty, that he would forthwith establish such a ministry among them as might teach them both law and judgment, statute and commandment: that they might be documented in all good and wholesome things.

So he told them that he would grant them their request, and would establish two among them; one that was of his Father's court, and one that was a native of Mansoul.

He that is from the court, said he, is a person of no less quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's house; for he is and always has been, the chief dictator of all my Father's laws; a person altogether well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed he is one with us in nature; and also as to loving of, and being faithful to, and in, the eternal concerns of the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher: for it is he, and he only that can teach you clearly in all high and supernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him show how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul: for as no man knows the things of a man, but the spirit of a man which is in him; so the things of my Father knows no man, but this his high and mighty secretary. Nor can any, as he, tell Mansoul, how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance; and that can tell you things to come. This teacher therefore must of necessity have pre-eminence (both in your affections and judgment) before your other teacher: his personal dignity, the excellency of his teaching, also the great dexterity that he hath to assist you to make and draw up petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This person can put life and vigor into all he says; yea, and can also put it into your hearts. This person can make seers of you, and can make you tell what shall be hereafter. By this person you must frame all your petitions to my Father and me; and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul: for that may disgust and grieve this noble person.

Take heed, I say, that you do not grieve this minister: for if you do, he may fight against you; and should he once be moved by you, to set himself against you in battle array; that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten times better than is the whole world to any;



yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

Then did the Prince call unto him the old gentleman, who before had been the Recorder of Mansoul, Mr. Conscience by name, and told him, That forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrene and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to civil and natural duties; but thou must not attempt or presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai my Father; for those things knoweth no man, nor can any reveal them but my Father's Secretary only.

Thou art a native of the town of Mansoul, but the Lord Secretary is a native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father, Wherefore, oh! Mr. Conscience, although I have made thee a minister and a preacher in the town of Mansoul; yet, as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar and a learner, even as the rest of Mansoul are.

Thou must therefore, in all high and supernatural things, go to him for information and knowledge; for though there be a spirit in man, this person's inspiration must give him understanding. Wherefore, oh! thou Mr. Recorder, keep low and be humble, and remember that the Diabolonians that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station.

I have made thee my Father's vicegerent on earth, in such things of which I have made mention before: and take thou power to teach them to Mansoul; yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy commandments.

And, Mr. Recorder, because thou art old and feeble; therefore I give thee leave and license to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit doth always run wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humors. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth.

Conscience  
made a min-  
ister.

His power in  
Mansoul.

His liberty.

When the Prince had thus put Mr. Recorder (that once so was) into the place and office of a minister of Mansoul; and the man had thankfully accepted thereof, then did Emmanuel address himself to the townsmen themselves.

“Behold (said the Prince to Mansoul) my love and care towards you, I have added to all that is past, this mercy to appoint you preachers; the most noble Secretary to teach you in all high and sublime mysteries; and this gentleman (pointing to Mr. Conscience) is to teach you in all things human and domestic; for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul any thing that he hath heard and received at the mouth of the Lord High Secretary; only he shall not attempt or presume to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, lieth only in the power, authority, and skill of the Lord High Secretary himself. Talk of them he may; and so may the rest of the town of Mansoul, as they have opportunity, press them upon each other for the benefit of the whole. These things therefore, I would have you observe and do, for it is for your life, and lengthening of your days.

“And one thing more to my beloved town of Mansoul: You must not dwell in, nor stay upon any thing of that which he hath in commission to teach you, as to your trust and expectation of the next world; of the next world I say, for I purpose to give another to Mansoul, when this with them is worn out; but for that you must wholly and solely have recourse to, and make stay upon this doctrine, which is your teacher after the first order. Yea, Mr. Recorder himself, must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preachers. Let Mr. Recorder also take heed that he receive not any doctrine, or point of doctrine, that is not communicated to him by his superior teacher; nor yet within the precincts of his own formal knowledge.”

Now after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give to the elders of the corporation a necessary caution, to wit, how they should carry it to the high and noble captains that he had from his Father's court sent or brought with him to the famous town of Mansoul.

“These captains (said he) do love the town of Mansoul, and they are picked men, picked out of abundance, as men that best suit, and that will most faithfully serve in the wars of Shaddai against the Diabolonians, for the preservation of the town of Mansoul. I charge you, therefore, (said he) O ye inhabitants of the now flourishing town of Mansoul, that you carry it not ruggedly,

or untowardly to my captains, or their men ; since, as I said, they are picked and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you, that you carry it not ruggedly or untowardly to them ; for though they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of Mansoul ; yet a little discountenance cast upon them from the town of Mansoul, will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nourish them, succor them, and lay them in your bosoms, and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek, and will, if possible, be your utter destruction.

If therefore any of them should, at any time, be sick or weak, and so not able to perform that office of love, which with all their hearts they are willing to do, (and will do also when well and in health,) slight them not nor despise them, but rather strengthen them and encourage them, though weak and ready to die ; for they are your fence and your guard, your walls, gates, locks, and bars. And although when they are weak, they can do but little, but rather need to be helped by you, (than that you should then expect great things from them ;) yet when well, you know what exploits, what feats and warlike achievements they are able to do, and will perform for you.

Besides, if they be weak, the town of Mansoul cannot be strong ; if they be strong, then Mansoul cannot be weak ; your safety therefore doth lie in their health, and in your countenancing of them. Remember, also, that if they be sick, they catch that disease of the town of Mansoul itself.

These things I have said unto you, because I love your welfare and your honor : Observe, therefore, O my Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard, and guides in chief, but to you as a people whose well-being, as single persons depends on the observation of the orders and commandments of their Lord.

Next, O my Mansoul, I do warn you of that of which notwithstanding the reformation which that at present is wrought among you, you have need to be warned about : wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet some of the Diabolonians remaining in the town of Mansoul, Diabolonians that are sturdy and implacable, and that do, already, while I am yet with you, and that will yet more when I am from you, study, plot, contrive, invent, and jointly



attempt to bring you to desolation, so to a state far worse than that of Egyptian bondage; they are the avowed friends of Diabolus, therefore look about you; they used therefore to lodge with their prince in the castle, when Incredulity was Lord-Mayor of this town; but since my coming hither, they lie more in the outsides and walls, and have made themselves dens, and caves, and holes, and strong holds therein. Wherefore, O Mansoul, thy work as to this will be so much the more difficult and hard. That is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me what shall we do then? Why, be you diligent, and quit you like men, observe their holds, find out their haunts, assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor, and all shall be well betwixt you and me. And, that you may the better know them from those that are the natives of the town of Mansoul, I will give you this brief schedule of the names of the chief of them; and they are these that follow: The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenness, Mr. Reveling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Heresy. These are some of the chief, O Mansoul! of those that will seek to overthrow thee for ever. These, I say, are the shucklers in Mansoul, but look thou well into the law of thy King, and there thou shalt find their physiognomy, and such other characteristic notes of them by which they certainly may be known.

These, O my Mansoul, (and I would gladly that you should know it,) if they are suffered to run and range about the town at will, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing Mansoul into a barren and desolate wilderness, a ruinous heap. Wherefore, that you may take courage to yourselves, to apprehend these villains wherever you find them, I give to you my Lord-Mayor, my Lord Willbewill, and Mr. Recorder, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and cause to be put to death by the cross, all manner of Diabolonians, wherever you shall find them to lurk within, or to range without the walls of the town of Mansoul.

I told you before, that I had placed a standing ministry among you; not that you have but these with you, for my four first captains who came against the master and lord of the Diabolonians that was in Mansoul, they can, and if needs be, will not only privately inform, but publicly preach to the corporation, both good and wholesome doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be, a daily lecture in thee, O Mansoul! and will instruct thee in such profitable lessons, that if heeded, will do thee good at the end. And take good heed that you spare not the men that you have a commission to take and crucify.

Now as I have set before your eyes the vagrants and runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, are very rife and hot for religion. And they, if you watch not, will do you a mischief, such an one as at present you do not think of.

These, as I said, will show themselves to you in another hue than those under description before. Wherefore Mansoul, watch and be sober, and suffer not thyself to be betrayed.

When the Prince had thus far new-modelled the town of Mansoul, and had instructed them in such matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to bestow

Another privilege for Mansoul.

a further badge of honor upon the town of Mansoul; a badge that should distinguish them from all people, kindreds, and tongues, that dwell in the kingdom of Universe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palace, where first Emmanuel made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

My Mansoul, said he, that which I now am about to do, is to make you known to the world to be mine, and to distinguish you also in your own eyes from all false traitors that may creep in among you.

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white glittering robes

that I, said he, have provided and laid up in store for my Mansoul. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover it was granted to them, that they should take them and put them on. So the people were put into white, into fine linen, white and clean.



Then said the Prince unto them, "This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them therefore, for my sake who gave them unto you; and also if you would be known by the world to be mine."

But now can you think, how Mansoul shone? It was fair as the sun, clear as the moon, and terrible as an army with banners.

The Prince added further, and said, "No prince, potentate, or mighty one of Universe, giveth this livery but myself. Behold, therefore, as I said before, you shall be known by it to be mine."

That which distinguisheth Mansoul from other people.

"And now, said he, I have given you my livery, let me give you also in commandment concerning them: and be sure that you take good heed to my words.

"1. Wear them daily, day by day, lest you should at sometimes appear to others as if you were none of mine.

"2. Keep them always white; for it is, if they be soiled, dishonor to me.

"3. Wherefore gird them up from the ground, and let them not be soiled with dust and dirt.

"4. Take heed that you loose them not; lest you walk naked, and they see your shame.

"5. But if you should sully them, if you should defile them, (the which I am greatly unwilling you should, and the prince Diabolus would be glad if you would,) then speed you to do that which is written in my law, that yet you may stand, and not fall before me, and before my throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this town of Mansoul forever."

And now was Mansoul, and the inhabitants of it as the signet upon Emmanuel's right hand. Where was there now a town, a city, a corporation, that could compare with Mansoul? A town redeemed from the hand and from the power of Diabolus. A town that the King Shaddai loved, and that he sent Emmanuel to regain from the Prince of the infernal cave; yea, a town that Emmanuel loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his army. What shall I say? Mansoul has now a most excellent Prince; golden captains and men of war, weapons proved, and garments white as snow. Nor are these benefits to be counted little, but great. Can the town of Mansoul esteem them so, and improve them to that end and purpose for the which they are bestowed upon them?

The glorious state of Mansoul.



When the Prince had thus completed the modelling of the town, to show that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing Mansoul, he commanded, and they set his standard upon the battlements of the castle. And then,

1. He gave them frequent visits. Not a day now but the elders of Mansoul must come to him, or he to them, into his palace. Now they must walk and talk together of all the great things that he had done, and yet further promised to do for the town of Mansoul. Thus would he often do with the Lord-Mayor, my Lord Willbewill, and the honest subordinate preacher, Mr. Conscience, and Mr. Recorder. But, oh! how graciously, how lovingly, how courteously, and tenderly did this blessed Prince now carry it towards the town of Mansoul! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction; yea, he would kiss them, and if they were ill he would lay hands on them, and make them well. The captains also he would daily, yea sometimes, hourly, encourage with his presence and goodly words. For you must know, that a smile from him upon them, would put more vigor, more life and stoutness into them, than would any thing else under heaven.

The Prince would now also feast them, and be with them continually. Hardly a week would pass but a banquet must be had betwixt him and them. You may remember that some pages before, we made mention of one feast that they had together, but now to feast them was a thing more common; every day with Mansoul was a feast-day now. Nor did he, when they returned to their places send them empty away; either they must have a ring, a gold chain, a bracelet, a white stone, or something: so dear was Mansoul to him now! so lovely was Mansoul in his eyes!

2. When the elders and townsmen did not come to him, he would send in such plenty of provision unto them, meat that came from the court, wine and bread that were prepared for his Father's table: yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it, confessed that the like could not be seen in any kingdom.

3. If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and

A token of marriage.

A token of honor.

A token of beauty.

A token of pardon.

confirm it too with some new tokens and signs of continued favor.

And was it not now amazing to behold, that in that very place where sometimes Diabolus had his abode, and entertained his Diabolonians to the almost utter destruction of Mansoul, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing men and singing women of his Father, stood round about to wait upon them! Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock! Now she said, how great is his goodness, for since I found favor in his eyes, how honorable have I been!

The blessed Prince did also order a new officer in the town, and a goodly person he was, his name was Mr. God's-peace; this man was set over my Lord Willbewill, my Lord Mayor, Mr. Recorder, the subordinate Preacher, Mr. Mind, and over all the natives of the town of Mansoul. Himself was not a native of it, but came with the Prince Emmanuel from the court. He was a great acquaintance of Captain Credence, and Captain Goodhope; some say they were akin, and I am of that opinion too. This man, as I said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it, that so long as all things went in Mansoul as this sweet natured gentleman would, the town was in most happy condition. Now there were no jars, no chiding, no interferences, no unfaithful doings in all the town of Mansoul, every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in the place, observed their order. And as for the women and children of the town, they followed their business joyfully; they would work and sing from morning till night; so that quite through the town of Mansoul now, nothing was to be found but harmony, quietness, joy, and health. And this lasted all that summer.

But there was a man in the town of Mansoul, and his name was Mr. Carnal Security. This man did, after all this mercy bestowed on this corporation, bring the town of Mansoul into great and grievous slavery and bondage. A brief account of him and of his doings, take as followeth.

When Diabolus at first took possession of the town of Mansoul, he brought thither with himself a great number of Diabolonians, men of his own conditions. Now among these there was one whose name was Mr. Self-conceit, and a notable brisk man he was, as any that did in those days possess the town of Mansoul. Diabolus then perceiving this man to be active and bold,

sent him upon many desperate designs, the which he managed better, and more to the pleasing of his lord than most that came with him from the dens could do. Wherefore finding of him so fit for his purpose, he preferred him, and made him next to the great Lord Willbewill, of whom we have written so much before. Now the Lord Willbewill being in those days very well pleased with him, and with his achievements, gave him his daughter the Lady Fear-nothing to wife. Now of my Lady Fear-nothing did this Mr. Self-conceit beget this gentleman, Mr. Carnal Security. Wherefore there being then in Mansoul those strange kinds of mixtures, it was hard for them in some cases to find out who were natives and who not; for Mr. Carnal-security sprang from my Lord Willbewill by his mother's side, though he had for his father a Diabolonian by nature.

Well, this Carnal-security took much after his father and mother; he was self-conceited, he feared nothing, he was also a very busy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in Mansoul, but be sure Mr. Carnal-security would be at the head or tail of it; but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

Now, when Shaddai the mighty, and Emmanuel his Son, made war upon Mansoul to take it, this Mr. Carnal-security was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening themselves in their resisting of the King's forces; but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince Emmanuel, and when he also saw what was become of Diabolus, and how he was unroosted, and made to quit the castle in the greatest contempt and scorn, and that the town of Mansoul was well lined with captains, engines of war, and men, and also provision, what doth he but silyly wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his foes.

And having got some little smattering of Emmanuel's things by the end, (being bold,) he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed that it was impregnable. Now magnifying their captains, and their slings, and their rams, then crying up their fortifications and strong holds; and, lastly, the assurances that they had from their



Prince, that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought Mansoul to dance after his pipe, and to grow almost as carnally secure as himself; so from talking they went to feasting, and from feasting to sporting; and so to some other matters, (now Emmanuel was yet in the town of Mansoul, and he wisely observed their doings.) My Lord-Mayor, my Lord Willbewill, and Mr. Recorder, were also all taken with the words of this tattling Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian sleight: he had further told them, that the security of the now flourishing town of Mansoul did not so much

It is not grace received, but grace improved, that preserves the soul from temporal dangers.

lie in her present fortifications and force, as in her so using of what she had, as might oblige her Emmanuel to abide within her castle. For the right doctrine of Emmanuel was, that the town of Mansoul should take heed that they forget not his Father's love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely to fall in love with one of the Diabolonians, and with such an one too as Mr. Carnal-security was, to be led up and down by the nose by him. They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and took care to have walked in the ways of their Prince's prescribing, for then should their peace have been as a river, and their righteousness had been like the waves of the sea.

Now when Emmanuel perceived, that through the policy of Mr. Carnal-security, the hearts of the men of Mansoul were chilled and abated in their practical love to him:

First, He bemoans them, and condoles their state with the secretary, saying, "O that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them." This done, he said in his heart, "I will return to the court, and go to my place, till Mansoul shall consider and acknowledge their offence." And he did so, and the cause and manner of his going away from them was thus:

The cause was for that,

First, Mansoul declined him, as is manifest in these particulars:

The way of  
Mansoul's back-  
sliding.

1. They left off their former way of visiting of him, they came not to his royal palace as before.

2. They did not regard, nor yet take notice that he came, or came not to visit them.

3. The love-feasts that had wont to be between their Prince and them, though he made them still, and called them to them, yet they neglected to come to them, or to be delighted with them.

4. They waited not for his counsels, but began to be head-strong and confident in themselves, concluding, that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

Now, as was said, Emmanuel perceiving, that by the craft of Mr. Carnal-security, the town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it, he first, as I said, bemoaned their state, then he used means to make them understand, that the way they went on in was dangerous. For he sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr. Carnal-security's parlor, and perceiving also that they were not willing to reason about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emmanuel, he took offence, and was grieved also, and so made provision to return to his Father's court.

They grieve the  
Holy Ghost and  
Christ.

Now the methods of his withdrawing, as I was saying before, were thus:

1. Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly.

2. His speech was not now, if he came in their company, so pleasant and familiar as formerly.

3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do.

4. Nor, when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. They might knock once, yea twice, but he would seem not at all to regard them; whereas formerly at the sound of their feet, he would up and run, and meet them half way, and take them too, and lay them in his bosom.

The working of  
their affections.

But thus Emmanuel carried it now, and by this his carriage he thought to make them bethink themselves and return to him. But

alas, they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favors. Wherefore, what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face. Mr. God's-peace also laid down his commission, and would for the present act no longer in the town of Mansoul.

Thus they walked contrary to him, and he again, by way of retaliation, walked contrary to them. But alas, by this time they were so hardened in their way, and had so drunk in the doctrine of Mr. Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoled by them.

Now there was a day wherein this old gentleman, Mr. Carnal-security, did again make a feast for the town of Mansoul, and there was at that time in the town one Mr. Godly-fear, one now but little set by, though formerly one of great request. This man, old Carnal-security, had a mind, if possible, to gull, and debauch, and abuse, as he did the rest; and therefore he now bids him to the feast with his neighbors; so the day being come, they prepare, and he goes and appears with the rest of the guests; and being all set at the table, they did eat and drink, and were merry, even all but this one man. For Mr. Godly-fear sat like a stranger, and did neither eat, nor was merry. The which, when Mr. Carnal-security perceived, he presently addressed himself in a speech thus to him:

*Carn.* Mr. Godly-fear, are you not well? you seem to be ill of body or mind, or both. I have a cordial of Mr. Forget-good's making, the which, Sir, if you will take a dram of, I hope it may make you bonny and blith, and so make you more fit for us feasting companions.

*Godly.* Unto whom the old gentleman discreetly replied: Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul: You the elders and chiefs of Mansoul, to me it is strange to see you so jocund and merry, when the town of Mansoul is in such woful case.

*Carn.* Then said Mr. Carnal-security, you want sleep good Sir, I doubt. If you please, lie down and take a nap, and we, meanwhile will be merry.

*Godly.* Then said the good man as follows: Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.



*Carn.* Then said Mr. Carnal-security, Why?

*Godly.* Nay, pray interrupt me not. It is true the town of Mansoul was strong, and (with a proviso) impregnable; but, you the townsmen have weakened it, and it now lies obnoxious to its foes. Nor is it a time to flatter, or be silent, it is you Mr. Carnal-security that have wittily stripped Mansoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself, from that time that my Lords of Mansoul and you, Sir, grew so great, from that time the Strength of Mansoul has been offended, and now he is risen and is gone. If any shall question the truth of my words, I will answer him by this and such questions: Where is the Prince Emmanuel? When did a man or woman in Mansoul see him? When did you hear from him, or taste any of his dainty bits? you are now a feasting with this Diabolonian monster, but he is not your Prince. I say therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

*Carn.* Then said Mr. Carnal-security, Fie, Fie, Mr. Godly-fear, Fie! Will you never shake off your timorousness? Are you afraid of being sparrow-blasted? Who hath hurt you? Behold I am on your side, only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? a feast is made for mirth: why then do you now, to your shame and our trouble, break out into such passionate melancholy language, when you should eat and drink, and be merry?

*Godly.* Then said Mr. Godly-fear again, I may well be sad, for Emmanuel is gone from Mansoul. I say again, he is gone, and you, Sir, are the man that has driven him away. Yea, he is gone without so much as acquainting the nobles of Mansoul with his going; and if that is not a sign of his anger, I am not acquainted with the methods of godliness.

And now my Lords and gentlemen, for my speech is still to you, your gradual declining from him did provoke him to depart from you; the which he did gradually, if perhaps you would have been made sensible thereby, and have been renewed by humbling of yourselves; but when he saw that none would regard nor lay these fearful beginnings of his anger and judgment to heart, he went away from this place; and this I saw with mine own eyes. Wherefore, now while you boast, your strength is gone, you are like the man that had lost his locks, that before did wave about his shoulders. You may with this lord of your feast, shake

His speech to  
the elders of  
Mansoul.

yourselves, and conclude to do as at other times ; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.

Then the subordinate Preacher, old Mr. Conscience by name, he that of old was Recorder of Mansoul, being startled at what was said, began to second it thus :

*Con.* Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true. I for my part, have not seen my Prince for a long season. I cannot remember the day for my part. Nor can I answer Mr. Godly-fear's question. I am afraid, that all is naught with Mansoul.

*Godly.* Nay, I know that you should not find him in Mansoul, for he is departed and gone ; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the subordinate preacher look as if he would fall down dead at the table ; also all theré present, except the man of the house, began to look pale and wan : But having a little recovered themselves, and jointly agreeing to believe Mr. Godly-fear and his sayings, they began to consult what was best to be done, (now Mr. Carnal-security was gone into his withdrawing-room, for he liked not such dumpish doings,) both to the man of the house for drawing them into evil, and also to recover Emmanuel's love.

Then the saying of their Prince came very hot into their minds, concerning the false prophets, that should rise to delude the town of Mansoul. So they took Mr. Carnal-security, (concluding that he was the person) and burnt his house upon him with fire ; for he also was a Diabolonian by nature.

When this was past and over, they besped themselves to look for Emmanuel their Prince ; and they sought him, but found him not. Then they were more confirmed in the truth of Mr. Godly-fear's sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings ; for they concluded now it was through them that their Prince had left them.

Then they agreed, and went to my Lord Secretary, (whom before they refused to hear, and had grieved with their doings,) to know of him, for he was a seer, and could tell where Emmanuel was, and how they might direct a petition to him. But the Lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal palace, nor come out to them, to show them his face or intelligence.

They apply themselves to the Holy Ghost.

And now it was a day gloomy and dark, a day of clouds and of thick darkness with Mansoul. Now they saw that they had been foolish, and began to perceive what the company and prattle of Mr. Carnal-security had done, and what desperate damage his swaggering words had brought poor Mansoul into. But what further it was like to cost them, that they were ignorant of. Now Mr. Godly-fear began again to be in repute with the men of the town; yea, they were ready to look on him as a prophet.

Well, when the sabbath-day was come, they went to hear their Subordinate Preacher; but oh! how did it thunder and lighten this day! His text was that in the prophet Jonah, *They that observe lying vanities forsake their own mercies.* But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people, when the sermon was done, were scarce able to go to their homes, or betake themselves to their employs the week after, they were so sermon-smitten, and also so sermon-sick, that they knew not what to do.

He not only shewed Mansoul their sin, but trembled before them under a sense of his own, still crying out of himself as he preached to them, 'Unhappy man that I am! that I should do so wicked a thing! that I, a preacher, whom the Prince did set up to teach to Mansoul his law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts. I should have cried out against the wickedness; but I let Mansoul lie wallowing in it, until it had driven Emmanuel from its borders.' With these things he also charged all the lords and gentry of Mansoul, to the almost distracting of them.

About this time also there was a great sickness in the town of Mansoul; and most of the inhabitants were greatly afflicted; yea, the captains also, and men of war, were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the townsmen or field-officers. Oh! how many pale faces, weak hands, feeble knees, and staggering men, were now seen to walk the streets of Mansoul. Here were groans, there pants, and yonder lay those that were ready to faint.

The garments too which Emmanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also hung so loosely upon them, that the next bush they came at was ready to pluck them off.

A thundering sermon.

A great sickness in Mansoul.



After some time spent in this sad and doleful condition, the Subordinate Preacher called for a day of fasting, and to humble themselves for being so wicked against the great Shaddai and his Son. And he desired that Captain Boanerges would preach. So he consented to do it; and the day was come, and his text was this, *Cut it down, why cumbereth it the ground?*

Boanerges doth preach to Mansoul.

and a very smart sermon he made upon the place. First he showed what was the occasion of the words, to wit, because the fig-tree was barren; then he showed what was contained in the sentence, to wit, repentance, or utter desolation. He then showed also, by whose authority this sentence was pronounced; and that was by Shaddai himself. And lastly, he showed the reasons of the point; and then concluded his sermon. But he was very pertinent in the application, insomuch that he made poor Mansoul tremble. For this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea, it greatly helped to keep awake those that were roused by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or seen, but sorrow, and mourning, and woe.

The men of Mansoul much affected.

Now after the sermon they got together, and consulted what was best to be done. But, said the Subordinate Preacher, I will do nothing of mine own head, without advising with my neighbour Mr. Godly-fear. So they called, and sent for Mr. Godly-fear, and he forthwith appeared: then they desired that he would further show his opinion about what they had best to do. Then said the old gentleman as followeth: 'It is my opinion, that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended Prince Emmanuel, that he, in his favor and grace, will turn again unto you, and not keep anger for ever.

When the townsmen had heard this speech, they did, with one consent, agree to his advice; so they did presently draw up their request; and the next question was, but who shall carry it? at last, they did all agree to send it by my Lord-Mayor. So he accepted of the service, and addressed himself to his journey; and went and came to the court of Shaddai, whither Emmanuel the Prince of Mansoul was gone. But the gate was shut, and strict watch kept thereat, so that the petitioner was forced to stand without for a great while together. Then he desired that some would go into the Prince, and tell him who stood at the gate, and what his business was. So one went and

They send the Lord-Mayor to court.

told to Shaddai, and to Emmanuel his Son, that the Lord Mayor of the town of Mansoul stood without at the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's Son. He also told what was the Lord Mayor's errand, both to the King and his Son Emmanuel. But the Prince would not come down, nor admit that the gate should be

A dreadful answer. opened to him; but sent him an answer to this effect: "They have turned their back upon me, and not

their face; but now, in the time of their trouble, they say unto me, Arise, and save us. But can they not now go to Mr. Carnal-security, to whom they went when they turned from me, and make him their leader, their lord, and their protector, now in their trouble? Why now in their trouble, do they visit me, since, in their prosperity, they went a stray?"

This answer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him sore. And now he began again to see what it was to be familiar with Diabolonians, such as Mr. Carnal-security was. When he saw that at court, as yet there was little help to be expected, either for himself or friends in Mansoul, he smote upon his breast, and returned weeping, and all the way bewailing the lamentable state of Mansoul.

The state of Mansoul now. Well, when he was come within sight of the town, the elders and chief of the people of Mansoul went out at the gate to meet him, and to salute him; and to know how he sped at court. But he told them his tale in so doleful a manner, that they all cried out, and mourned and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguish to the town of Mansoul; and also of great distress.

After some time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of

They consult again Mr. Godly-fear's advice. that Rev. Mr. Godly-fear, who told them, that there was no way better than to do as they had done, nor would he, that they should be discouraged at all with what they had met with at court;

yea, though several of their petitions should be answered with nought but silence or rebuke; for, said he, it is the way of the wise Shaddai to make men wait, and to exercise patience; and it should be the way of them in want, to be willing to stay his leisure.

Then they took courage, and sent again, and again, and again : for there was not a day, nor an hour, that went over Mansoul's head, wherein a man might not have met upon the road one or other riding posts, from Mansoul to the court of King Shaddai ; and all with letters petitionary in behalf of, and for the Prince's return to Mansoul.

The road, I say, was now full of messengers, going and returning, and meeting one another, some from the court, and some from Mansoul : and this was the work of the miserable town of Mansoul, all that long, that sharp, that cold and tedious winter.

Now, you may remember that I told you before, that after Emmanuel had taken Mansoul, yea, and after he had new-modelled the town, there remained in several lurking-places of the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reason of unlawful mixtures, their birth and breeding, and bringing up, their holes, dens, and lurking-places in, under, or about the wall of the town. Some of their names are, the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain the old and dangerous Lord Covetousness. These, with many more, had yet their abode in the town of Mansoul, after Emmanuel had driven their prince Diabolus out of the castle.

Against these the good Prince did grant a commission to the Lord Willbewill and others ; yea, to the whole town of Mansoul, to seek, take, secure, and destroy any, or all that they could lay hands of ; for that they were Diabolonians by nature, enemies to the Prince, and those who sought to ruin the blessed town of Mansoul. But Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these Diabolonians. Wherefore, what do these villains but by degrees take courage to, and to show themselves to the inhabitants of the town ; yea, and as I was told, some of the men of the town of Mansoul grew too familiar with several of them, to the sorrow of the corporation, as you will hear more of in time and place.

Well, when the Diabolonian lords that were left, perceived that Mansoul had, through sinning, offended Emmanuel their

Prince, and that he had withdrawn himself, and was gone, what do they but plot the ruin of the town of Mansoul. So upon a time they met together, at the hold of one Mr. Mischief (who also was a Diabolonian,) and there consulted how they might deliver up Mansoul

The Diabolonians plot.



into the hands of Diabolus again. Now some advised one way, and some another, every man according to his own liking. At last, my Lord Lasciviousness proposed, that some of the Diabolonians in Mansoul, should offer themselves for servants to some of the natives of the town ; For, said he, if they so do, and Mansoul shall accept of them, they may for us, and for Diabolus our lord, make the taking of the town of Mansoul more easy than otherwise it would be. But then stood up the Lord Murder, and said, This may not be done at this time, for Mansoul is now in a kind of rage ; because by our friend Mr. Carnal-security, she hath been once ensnared already, and made to offend against her Prince ; and how shall she reconcile herself unto her Lord again, but by the heads of these men ? Besides, we know that they have in commission to take and slay us wherever they shall find us ; let us, therefore, be wise as foxes ; when we are dead we can do them no hurt, but while we live we may. Thus when they had tossed the matter to and fro, they jointly agree that a letter should forthwith be sent away to Diabolus in their name, by which the state of the town of Mansoul should be shewed him, and how much it is under the frowns of their Prince ; we may also, said some, let him know our intentions, and ask of him his advice in the case.

They send to  
hell for advice.

So this letter was presently framed ; the contents of which were these :

*To our Great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.*

O GREAT Father, and mighty Prince Diabolus, We, the true Diabolonians, yet remaining in the rebellious town of Mansoul, having received our being from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art dispraised, disgraced, and reproached, among the inhabitants of this town ; nor is thy long absence at all delightful to us, because greatly to our detriment.

The reason of this our writing unto our Lord is, for that we are not altogether without hope that this town may become thy habitation again ; for it is greatly declined from its Prince Emmanuel, and he is up risen, and is departed from them ; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from them.

There has been also of late, and is yet remaining a very great sickness and fainting among them, and that not only upon

the poorer sort of the town, but upon the lords, captains, and chief gentry of the place ; (we only, who are Diabolonians by nature, remain, well, lively, and strong,) so that through their great transgressions on the one hand, and their dangerous sickness on the other, we judge they lie open to thy hand and power. If, therefore, it shall stand with thy horrible cunning, and with the cunning of the rest of the princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall, to our utmost power, be ready to deliver it into thy hand : or, if what we have said, shall not by thy fatherhood be thought best, and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazarding of our lives, and what else we have.

Given under our hands this day and date above written, after a close consultation at the house of Mr. Mischief, who is yet alive, and hath his place in our desirable town of Mansoul.

When Mr. Profane (for he was the carrier,) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter, (for he is the keeper of that gate,) open to Mr. Profane ; to whom he delivered his letter, which he had brought from the Diabolonians in Mansoul. So he carried it in and presented it to Diabolus his lord ; and said, Tidings, my lord, from Mansoul ; from our trusty friends in Mansoul.

Then came together from all places of the den, Beelzebub, Lucifer, Apollyon, with the rest of the rabblement there, to hear what news from Mansoul. So the letter was broken and read, and Cerberus stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given, that without let or stop, Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin. Now the clapper of the bell went, The town of Mansoul is coming to dwell with us, make room for the town of Mansoul. This bell, therefore, they rang because they hoped that they should have Mansoul again.

Now when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in Mansoul ; and some advised one thing and some another ; but at length, because the business required haste, they left the whole business to the prince Diabolus, judging him the most proper lord of the place. So he drew up a letter as he thought fit, in answer to what Mr. Profane had brought, and sent it to

the Diabolonians in Mansoul, by the same hand that had brought theirs to him; and these were the contents thereof:

*To our offspring, the high and mighty Diabolonians, that yet dwell in the town of Mansoul, Diabolus, the great prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs, that you, of your love and respect to our honor, have in your hearts to attempt to do against Mansoul.*

BELOVED children and disciples, my Lord Fornication, Adultery, and the rest, We have here, in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our trusty Mr. Profane; and to show how acceptable your tidings were, we rung out our bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honor and revenge in the ruin of the town of Mansoul. We also rejoice to hear that they are in a degenerate condition, have offended their Prince, and that he is gone. Their sickness also pleaseth us, as doth also your health, might and strength. Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of our wit, our cunning, our craft, our hellish inventions, to bring to a wished conclusion this your brave beginning.

And take this for your comfort (our birth, and our offspring,) that, if we again surprise and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again,) that we after that shall be cast out any more; for we will come with more strength, and so take faster hold than at the first we did. Besides, it is the law of that Prince which now they own, that if we get them a second time, they shall be ours for ever.

Do you, therefore, our trusty Diabolonians, yet more pry into, and endeavor to spy out the weakness of the town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word, also, by what means we had best to attempt the regaining thereof; to wit, whether by persuasion to a vain and loose life; or whether by tempting them to doubt and despair; or whether by blowing up of the town by the gunpowder of pride and self-conceit. Do you also, O ye brave Diabolonians, and true sons of the pit, be always in readiness to make a most horrid assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, to the utmost power of our



gates : which is the wish of your great Diabolus, Mansoul's enemy, and him that trembles when he thinks of judgment to come. All the blessings of the pit be upon you ; and so we close up our letter.

Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent (to the force and power that we have yet remaining in Mansoul,) by the hand of Mr. Profane,

By me DIABOLUS.

This letter was sent to the Diabolonians that yet remained in Mansoul, and that yet inhabited the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they also in Mansoul sent theirs to the pit. Now, when this Mr. Profane had made his return, and was come to Mansoul again, he went and came as he was wont, to the house of Mr. Mischief, for there was the conclave, and the place where the contrivers were met. Now when they saw that their messenger was returned safe and sound, they were greatly glad thereat. Then he presented them his letter, which he had brought from Diabolus for them ; the which when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends ; as how their Lord Diabolus, Lucifer, and Beelzebub did, with the rest of those of the den. To which this Profane made answer, Well, well, my lords, they are well even as well as can be in their place. They also, said he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again, how they might complete their Diabolonian design upon Mansoul. And the first thing that they agreed upon was, to keep all things from Mansoul as close as they could. Let it not be known ; let not Mansoul be acquainted with what we design against it. The next thing was, how, or by what means, they should try to bring to pass the ruin and overthrow of Mansoul ; and one said after this manner, and another said after that. Then stood up Mr. Deceit, and said, My right Diabolonian friends, our lords, and the high ones of the deep dungeon, do propound unto us these three ways :

1. Whether we had best to seek its ruin by making of Mansoul loose and vain.
2. Or, by driving them to doubt and despair.
3. Or, by endeavoring to blow them up with the gunpowder of pride, and self-conceit.

Now, I think, if we shall tempt them to pride, that may do something : and if we tempt them to wantonness, that may help. But in my mind, if we could drive them into desperation, that would knock the nail on the head : for then we should have them in the first place, question the truth of the love of the heart of their Prince towards them ; and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending petitions to him ; then farewell earnest solicitations for help and supply : for then this conclusion lies naturally before them, As good do nothing as do to no purpose. So to Mr. Deceit they unanimously did consent.

Then the next question was, but how shall we do to bring this our project to pass ? And it was answered by the same gentleman, That this might be the best way to do it ; even let, quoth he, so many of our friends are as willing to venture themselves for the promoting of their prince's cause, disguise themselves with apparel, change their names, and go into the market like far-countrymen, and proffer to let themselves for servants to the famous town of Mansoul, and let them pretend to do for their masters as beneficially as may be : for by so doing they may, if Mansoul shall hire them, in little time so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spew them out of his mouth. And when this is done, our prince Diabolus shall prey upon them with ease ; yea, of themselves they shall fall into the mouth of the eater.

This project was no sooner propounded, but was as readily accepted, and forward were all Diabolonians now to engage in so delicate an enterprise ; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely, the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of *Prudent-thrifty* ; the Lord Lasciviousness called himself by the name of *Harmless-mirth* ; and the Lord Anger called himself by the name of *Good-zeal*.

So, upon a market-day, they came into the market-place, three lusty fellows they were to look on, and they were clothed in sheeps-russet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now the men could speak the language of Mansoul well. So when they were come into the market-place, and had offered to let themselves to the townsmen, they were presently taken up : for they asked but little wages, and promised to do their masters great service.

Mr. Mind hired Prudent-thrifty, and Mr. Godly-fear hired Good-zeal. True, this fellow, Harmless-mirth, did hang a little

in hand, and could not so soon get him a master as the others did, because the town of Mansoul was now in Lent ; but after awhile, because Lent was almost out, the Lord Willbewill hired Harmless-mirth, to be both his waiting-man and his lackey, and thus they got them masters.

These villains now being got thus far into the houses of the men of Mansoul, quickly began to do great mischief therein ; for, being filthy, arch, and sly, they quickly corrupted the families where they were ; yea, they tainted their masters much, especially this Prudent-thrifty, and him they call Harmless-mirth. True, he that went under the vizard of Good-zéal, was not so well liked of his master : for he quickly found that he was but a counterfeit rascal ; the which when the fellow perceived, with speed he made his escape from the house, or I doubt not but his master had hanged him.

Well, when these vagabonds had thus far carried on their design, and had corrupted the town as much as they could, in the next place, they considered with themselves at what time their prince Diabolus without, and themselves within the town, should make an attempt to seize upon Mansoul ; and they all agreed upon this, that a market day, should be best for that work : for why ? Then will the townsmen be busy in their ways ; and always take this for a rule, When people are most busy in the world, they least fear a surprise. We also then, said they, shall be able, with less suspicion, to gather ourselves together, for the work of our friends and lords ; yea, on such a day, if we shall attempt our work, and miss it, we may, when they shall give us the rout, the better hide ourselves in the crowd, and escape.

These things being thus far agreed upon by them, they wrote another letter to Diabolus, and sent it by the hand of Mr. Profane, the contents of which were these :

*The Lords of Looseness send to the great and high Diabolus, from our dens, caves, holes, and strong holds, in and about the wall of the town of Mansoul, greeting :*

OUR great lord, and the nourisher of our lives, Diabolus : how glad we were when we heard of your fatherhood's readiness to comply with us, and help forward our design in our attempts to ruin Mansoul, none can tell, but those who, as we do, set themselves against all appearance of good, when and wheresoever we find it.

Touching the encouragement that your greatness is pleased to give us to continue to devise, contrive and study the utter desola-



tion of Mansoul, that we are not solicitous about, for we know right well, that it cannot but be pleasing and profitable to us, to see our enemies, and them that seek our lives, die at our feet, or fly before us : We, therefore, are still contriving, and that to the best of our cunning, to make this work most facile and easy to your lordship, and to us.

First, we considered of that most hellishly cunning-compacted three-fold project, that by you was propounded to us in your last ; and have concluded, that though, to blow them up with the gun-powder of pride would do well, and to do it by tempting them to be loose and vain, would help on ; yet, to contrive to bring them into the gulf of desperation, we think, will do best of all. Now we, who are at your beck, have thought of two ways to do this : first, we, for our parts, will make them as vile as we can ; and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul. Thus, we shall overcome these enemies ; else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so much wished design, sent already three of our trusty Diabolonians among them ; they are disguised in garb, they have changed their names, and are now accepted of them ; to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-thrifty ; and him Mr. Mind, has hired, and is almost become as bad as our friend. Lasciviousness has changed his name to Harmless-mirth, and he is got to be the Lord Willbewill's lackey ; but he has made his master very wanton. Another changed his name into Good-zeal, and was entertained by Mr. Godly-fear ; but the peevish old gentleman took pepper in his nose, and turned our companion out of his house. Nay, he has informed us since, that he ran away from him, or else his old master had hanged him up for his labor.

Now these have much helped forward our work and design upon Mansoul : for notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are like to ripen the work apace.

Our next project is, that it be concluded that you come upon the town upon a market-day, and that when they are upon the heat of their business : for then to be sure, they will be most secure, and least think that an assault will be made upon them. They will also, at such a time, be less able to defend themselves, and to offend you in the prosecution of our design. And we your trusty, (and we are sure your beloved,) ones, shall, when

you make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons, and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

To the Monsters of the Infernal Cave, from the house of Mr. Mischief in Mansoul, by the hand of Mr. Profane.

Now, all the while that the raging runagates, and hellish Diabolonians, were thus contriving the ruin of the town of Mansoul, they, to wit, the poor town itself, was in a sad and woful case; partly because they had so grievously offended Shaddai and his Son; and partly, because that the enemies thereby got strength within them afresh; and also because, though they had by many petitions made suit to the Prince Emmanuel, and to his Father Shaddai, by him, for their pardon and favor, yet, hitherto, obtained they not one smile; but contrarywise, through the craft and subtilty of the domestic Diabolonians, their cloud was made to grow blacker and blacker, and their Emmanuel to stand at further distance.

The sickness also still greatly raged in Mansoul, both among the captains and the inhabitants of the town; their enemies and their enemies only were now lively and strong, and like to become the head, whilst Mansoul was made the tail.

By this time the letter last mentioned, that was written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus in the black den, by the hand of Mr. Profane. He carried the letter by Hell-gate-hill, as afore, and conveyed it by Cerberus to his lord.

But when Cerberus and Mr. Profane met, they were presently great as beggars; and thus they fell into discourse about Mansoul, and about the project against her.

*Cerb.* Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By St. Mary I am glad to see thee.

*Prof.* Yes my lord, I am come again about the concerns of the town of Mansoul.

*Cerb.* Prithree tell me what condition is that town of Mansoul in at present?

*Prof.* In a brave condition my lord, for us, and for my lords, the lords of this place, I trow; for they are greatly decayed as to godliness, and that is as well as our hearts can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends

are laid in their bosoms, and what do we lack but to be masters of the place.

Besides our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

*Cerb.* Then said the dog of Hell-gate, no time like this to assault them; I wish that the enterprise be followed close, and that the success desired may soon be effected. Yea, I wish it for the poor Diabolonians' sakes, that live in the continual fear of their lives, in the traiterous town of Mansoul.

*Prof.* The contrivance is almost finished; the lords in Mansoul that are Diabolonians, are at it day and night, and the other are like silly doves, that want heart to be concerned with their state, and to consider that ruin is at hand. Besides, you may, yea, must think, when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

*Cerb.* Thou hast said as it is; I am glad things are at this pass. Go in, my brave Profane, to my lords, they will give thee for thy welcome, as good a *coranto* as this kingdom will afford. I have sent thy letter in already.

Then Mr. Profane went into the den, and his lord Diabolus met him, and saluted him with, 'Welcome, my trusty servant, I have been made glad with thy letter.' The rest of the lords of the pit, gave him also their salutations. Then Profane, after Obeisance made to them all, said, 'Let Mansoul be given to my lord Diabolus, and let him be her king forever.' And with that the yawning gorge of hell gave so loud and hideous a groan (for that is the music of that place,) that it made the mountains about it totter, as if they would fall in pieces.

Now, after they had read and considered the letter, they consulted what answer to return; and the first that spake to it was Lucifer.

*Lucif.* Then said he, the first project of the Diabolonians in Mansoul is like to be lucky, and to take; to wit, that they will, by all the means they can, make Mansoul yet more vile and filthy; no way to destroy a soul like this; our old friend Balaam went this way, and prospered many years ago; let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages, for nothing can make this to fail but grace, in which, I would hope, that this town has no share. But whether to fall upon them on a market-day, because of their  
Cumberments  
are dangerous.
cumber in business, that I would should be under debate. And there is more reason why this head



should be debated, than why some other should; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say, that a market day is best, for then will Mansoul be most busy, and have fewest thoughts of a surprise. But what if they should double their guards on those days, (and methinks nature and reason would teach them to do it,) and what if they should keep such a watch on those days as the necessity of their present case doth require? Yea, what if their men should be always in arms on those days? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

*Beel.* Then said the great Beelzebub, there is something in what my lord hath said, but his conjecture may or may not fall out. Nor hath my lord laid it down as that which must not be receded from, for I know that he said it only to provoke to a

warm debate thereabout. Therefore we must understand, if we can, whether the town of Mansoul has such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her gates, and to double them on market-days. But if, after inquiry made, it shall be found, that they are asleep, then any day will do, but a market-day is best; and this is my judgment in this case.

*Diab.* Then, quoth Diabolus, how should we know this? And it was answered, Inquire about it at the mouth of Mr. Profane. So Profane was called in and asked the question, and he made his answer as follows:

*Prof.* My lords, so far as I can gather, this is at present the condition of the town of Mansoul: they are decayed in their faith and love, Emmanuel their Prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request, nor is their much reformation among them.

*Diab.* I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are of little worth. But go on my masters, I will divert you my lords no longer.

*Beel.* If the case be so with Mansoul, as Mr. Profane has described it to be, it will be no great matter what day we assault it; nor their prayers, nor their power will do them much service.

*Apol.* When Beelzebub had ended his oration, then Apollyon did begin. My opinion, said he, concerning this matter, is, that we go on fair and softly, not doing things in a hurry.

Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin, for there is nothing like sin to devour Mansoul.

If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or any thing else that should tend to her security and safety; for she will forget her Emmanuel, she will not desire his company; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend, Mr. Carnal-security, with one of his tricks, did drive him out of the town, and why may not my lord Covetousness, and my lord Lasciviousness, by what they may do, keep him out of the town? And this I will tell you, (not because you know it not,) that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emmanuel from them, and towards making of the town of Mansoul your own, than can an army of a legion that should be sent out from us to withstand him.

Let therefore, this first project that our friends in Mansoul have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or another, more and other of their men to play with the people of Mansoul; and then perhaps we shall not need to be at the charge of making a war upon them; or if that must of necessity be done, yet the more sinful they are, the less able, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose, (and that is the worst that can be supposed) that Emmanuel should come to them again, why may not the same means, or the like, drive him from them once more? Yea, why may he not by their lapse into that sin again be driven from them forever, for the sake of which he was at first driven from them for a season? And if this should happen, then away go with him his rams and his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates unto you? But this must be done by time, a few days will not effect so great a work as this.

So soon as Apollyon had made an end of speaking, Diabolus began to blow out his own malice, and to plead his own cause; and he said, 'My lords, and powers of the cave, my true

Deadly advice  
against Man-  
soul.

and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge, and empty paunch, so lusteth after a repossession of my famous town of Mansoul, that whatever comes on't, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my insatiable gulf with the soul and body of the town of Mansoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Mansoul.

Look to it  
Mansoul.

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him what strength they could: though had Apollyon's advice been taken, they far more fearfully distressed the town of Mansoul. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves as he. Wherefore they fell to advising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom Diabolus should go against the town of Mansoul to take it; and after some debate it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition than an army of terrible Doubters.

An army of  
Doubters raised  
to go against the  
town of Man-  
soul.

They therefore concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service was between twenty and thirty thousand. So then the result of that great counsel of those high and mighty lords was, that Diabolus should even now, out of hand, beat up his drum for men in the land of Doubting, (which land lieth upon the confines of the place called Hell-gate-hill,) for men that might be employed by him against the miserable town of Mansoul. It was also concluded that these lords

The princes of  
the pit go with  
him.

themselves should help him in the war, and that they would to that end head and manage his men. So they drew up a letter, and sent back to the Diabolonians that lurked in Mansoul, and that waited for the backcoming of Mr. Profane, to signify to them into what method and forwardness they at present had put their design. The contents whereof follow.



*From the dark and horrible dungeon of Hell, Diabolus with all the society of the princes of darkness, sends to our trusty ones, in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer, to their venomous and most poisonous design against the town of Mansoul.*

OUR native ones, in whom from day to day we boast, and in whose actions all the year long we do greatly delight ourselves, we received your welcome, because highly esteemed letter, at the hand of our trusty and greatly beloved, the old gentleman Mr. Profane. And do give you to understand that when we had broken it up, and had read the contents thereof, (to your amazing memory be it spoken,) our yawning hollow-bellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about Hell-gate-hill, had like to have been shaken to pieces at the sound thereof.

We could also do no less than admire your faithfulness to us, with the greatness of that subtilty that now hath showed itself to be in your heads to serve against the town of Mansoul. For you have invented for us so excellent a method for our proceeding against that rebellious people, a more effectual cannot be thought of by all the wits of hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else but highly approved and admired them.

Nay, we shall to encourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our princes, and principalities of this place, your project was discoursed and tossed from one side of our cave to the other by their mightinesses; but a better, and as was by themselves judged, a more fit and proper way by all their wits could not be invented, to surprise, take, and make our own, the rebellious town of Mansoul.

Wherefore, in fine, all that was said that varied from what you had in your letter pronounced, fell of itself to the ground, and yours only was stuck to by Diabolus the prince; yea, his gaping gorge and yawning paunch, was on fire to put your invention into execution.

We therefore give you to understand, that our stout, furious, and unmerciful Diabolus, is raising for your relief, and the ruin of the rebellious town of Mansoul more than twenty thousand Doubters to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war. I say he is doing of this work of his with all the speed he can; for his heart and spirit is engaged in it. We desire, therefore, that as you have hitherto stuck to us, and given us both advice

and encouragement, that you still will prosecute our design ; nor shall you lose, but be gainers thereby ; yea, we intend to make you the lords of Mansoul.

One thing may not by any means be omitted, that is, those with us desire that every one of you that are in Mansoul, would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished and bring forth death.

For thus it is concluded with us, that the more vile, sinful, and debauched, the town of Mansoul is, the more backward will be their Emmanuel to come to their help, either by presence, or other relief ; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up : yea, they may cause that their mighty Shaddai himself may cast them out of his protection ; yea, and send for his captains and soldiers home with his slings and rams, and leave them naked and bare, and then the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater ; yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think as you, that a market-day, or a market-day at night, will certainly be the best. However, do you be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within. So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest, salute you, as does also my Lord Diabolus ; and we wish both you, with all that you do or shall possess the very self-same fruit and success for their doing, as we at present enjoy for ours.

From our dreadful confines in the most fearful pit we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter carrier, Mr. Profane.

Then Mr. Profane addressed himself for his return to Mansoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus saw him, he asked how matters went below ; about and against the town of Mansoul.

*Prof.* Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my

lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my bosom, that I am sure will make our masters that sent me glad; for the contents thereof are to encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus beleaguering the town of Mansoul.

*Cerb.* But does he intend to go against them himself?

*Prof.* Does he! Ay, and he will take along with him more than twenty thousand, all sturdy Doubt-  
 The land from which the Doublers came. ers, and men of war, picked men, from the land of Doubting, to serve him in the expedition.

*Cerb.* Then was Cerberus glad, and said, And are there such brave preparations a making to go against the miserable town of Mansoul! and would I might be put at the head of a thousand of them, that I might also show my valor against the famous town of Mansoul.

*Prof.* Your wish may come to pass; you look like one that has mettle enough, and my lord will have with him those that are valiant and stout. But my business requires haste.

*Cerb.* Ay, so it does. Speed thee to the town of Mansoul, with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of Mr. Mischief, the place where the Diabolonians meet to plot, tell them that Cerberus doth wish them his service, and that if he may, he will with the army come up against the famous town of Mansoul.

*Prof.* That I will. And I know that my lords that are there will be glad to hear it, and to see you also.

So after a few more of such kind of compliments, Mr. Profane took leave of his friend Cerberus, and Cerberus again with a thousand of their pit-wishes, bid him haste with all speed to his masters. The which when he had heard, he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and came to Mansoul, and going as afore to the house of Mr. Mischief, there he found the Diabolonians assembled, and waiting for his return. Now when he was come, and had presented himself, he delivered to them his letter, and adjoined this compliment to them therewith:—  
 “My lords, from the confines of the pit, the high and mighty principalities and powers of the den, salute you here, the true Diabolonians of the town of Mansoul: Wishing you always the most proper of their benedictions, for the great service, high attempts, and brave achievements, that you have put yourselves upon, for the restoring to our prince Diabolus the famous town of Mansoul.



This was therefore the present state of the miserable town of Mansoul : she had offended her Prince, and he was gone ; she had encouraged the powers of hell, by her foolishness, to come against her to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels : she cried, but Emmanuel was gone, and her cries did not fetch him as yet again. Besides, she knew not whether ever or never he would return and come to his Mansoul again ; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it ; for he knew, if they regarded iniquity in their heart, their King would not hear their prayer : they therefore still grew weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms. What therefore should a King do to them ? Yea, there seemed now to be a mixture in Mansoul, the Diabolonians and the Mansouliaus would walk the streets together. Yea, they began to seek their peace, for they thought that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them. Besides the weakness of Mansoul was the strength of their ene-

Good thoughts,  
good concep-  
tions, and good  
desires.

mies ; and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul also now began to promise themselves the town for a possession, there was no great difference now betwixt Mansouliaus and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly. There was more than eleven thousand of men, women, and children, that died by the sickness in Mansoul.

But now, as Shaddai would have it, there was one whose name was Mr. Pry-well, a great lover of the people of Mansoul ; and he as his manner was, did go listening up and down in Mansoul, to see, and to hear, if at any time he might whether there was any design against it or no. For he was always a jealous man, and feared some mischief sometime would befall it, either from the Diabolonians within, or from some power without. Now upon a time it so happened, as Mr. Pry-well went listening here and there, that he lighted upon a place called Vile-hill, in Mansoul, where Diabolonians used to meet ; so hearing a muttering, (you must know that was in the night,) he softly drew near to hear ; nor had he stood long under

The story of  
Mr. Pry-well.

the house end, (for there stood a house there, but he heard one confidently affirm, that it was not, or would not be long, before Diabolus should possess himself again of Mansoul; and that then the Diabolonians did intend to put all Mansoul's to the sword, and would kill and destroy the King's captains, and drive all his soldiers out of the town.

He said, moreover, that he knew there were about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design; and that it would not be months before they all should see it. When Mr. Pry-well had heard this story, he did quickly believe it was true; wherefore he went forthwith to my Lord Mayor's house, and acquainted him therewith; who sending for the Subordinate Preacher brake the business to him; and he as soon gave the alarm to the town, for he was now the chief preacher in Mansoul, because as yet my Lord Secretary was ill at ease. And this was the way that the Subordinate Preacher did take to alarm the town therewith; the same hour he caused the lecture-bell to be rung; so the people came together; he gave them then a short exhortation to watchfulness, and made Mr. Pry-well's news the argument thereof. For, said he, an horrible plot is contrived against Mansoul, even to massacre us all in a day; nor is this story to be slighted, for Mr. Pry-well is the author thereof. Mr. Pry-well was always a lover of Mansoul, a sober and judicious man, a man that is no tattler, nor raiser of false reports, but one that loves to look into the bottom of matters, and talks nothing of news but by very solid arguments.

I will call him, and you shall hear him your own selves. So he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that Mansoul fell presently under a conviction of the truth of what he said. The preacher also backed him, saying, 'Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have sinned Emmanuel out of the town. We have had too much correspondence with Diabolonians, and have forsaken our former mercies; no marvel then if the enemy both within and without should design and plot our ruin; and what time like this to do it? the sickness is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the Diabolonians of late grow stronger and stronger.

Besides, quoth the Subordinate Preacher, I have received from this good truth-teller this one inkling further, that he understood by those that he overheard, that several letters have lately passed

Pry-well, tells his tale to Mansoul.

between the furies and the Diabolonians, in order to our destruction. When Mansoul heard all this, and not being able to gainsay it, they lift up their voice and wept. Mr. Pry-well also, in the presence of the townsmen, confirmed all that their Subordinate Preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They also break the business to the captains, high commanders, and men of war, in the town of Mansoul, entreating them to use the means to be strong, and to take good courage, and that they would look after their harness, and make themselves ready to give Diabolus battle; by night and by day, should he come, as they were informed he will, to beleaguer the town of Mansoul.

They tell the thing to the captains.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they, but like so many Sampsons they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon the following particulars.

They come together to consult.

1. That the gates of Mansoul should be kept shut and made fast with bars and locks; and that all persons that went out or came in should be very strictly examined by the captains of the guards; to the end, said they, that those that are managers of the plot amongst us, may, either coming or going, be taken; and that we also may find out who are the great contrivers, amongst us, of our ruin.

Their agreement.

2. The next thing was, that a strict search should be made for all kinds of Diabolonians throughout the whole town of Mansoul; and that every man's house from top to bottom should be looked into, and that too, house by house, that, if possible, a further discovery might be made of all such among them as had a hand in these designs.

3. It was further concluded upon, that wheresoever, or with whomsoever, any of the Diabolonians were found, that even those of the town of Mansoul that had given them house and harbor, should to their shame, and the warning of others, take penance in the open place.

4. It was moreover resolved by the famous town of Mansoul, that a public fast, and a day of humiliation should be kept throughout the whole corporation, to the justifying of their prince, the abasing of themselves before him for their transgressions against him, and against Shaddai his Father. It was further resolved, that all such in Mansoul as did not that day endeavor to keep that fast,



and to humble themselves for their faults, but should mind their worldly employs, or be found wandering up and down the streets, should be taken for Diabolonians, and should suffer as Diabolonians for such their wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind, they could, they would renew their humiliation for sin, and their petitions to Shaddai for help ; they also resolved to send tidings to the court of all that Mr. Pry-well had told them.

6. It was also determined, that thanks should be given by the town of Mansoul to Mr. Pry-well for his diligent seeking of the welfare of their town ; and further, that forasmuch as he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commission of Scout-master-general, for the good of the town of Mansoul.

Mr. Pry-well  
is made Scout-  
master-general.

When the corporation, with their captains, had thus concluded, they did as they had said : they shut up their gates, they made for Diabolonians strict search ; they made those with whom any were found, to do penance in the open place ; they kept their fast, and renewed their petitions to their Prince : and Mr. Pry-well managed his charge, and the trust that Mansoul had put in his hands, with great conscience, and good fidelity : for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear.

And not many days after he provided for his journey, and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolus was almost ready for his march, &c. ; so he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them, that Diabolus was almost ready for his march ; and that he had made old Mr. Incredulity, that once break prison in Mansoul, the general of his army : that his army consisted all of Doubters, and that their number was above twenty thousand. He told, moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters. He told them moreover, that it was certainly true, that several of the black-den would, with Diabolus, ride Reformades to reduce the town of Mansoul to the obedience of Diabolus their prince.

He returns with  
great news.

He said moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was

made general of the whole army, was, because none truer than he to the tyrant; and because he had an implacable spite against the welfare of the town of Mansoul. Besides, said he, he remembers the affronts that Mansoul has given, and he is resolved to be revenged of them.

But the black princes shall be made high commanders, only Incredulity shall be over them all, because (which I had almost forgot) he can more easily, and more dexterously, beleaguer the town of Mansoul, than can any of the princes besides.

Now, when the captains of Mansoul, with the elders of the town, had heard the tidings that Mr. Pry-well brought, they thought it expedient, without further delay, to put into execution the laws against the Diabolonians, which their prince had made, and given them in commandment to manage against them.—Wherefore, forthwith a diligent and impartial search was made in all houses in Mansoul, for all and all manner of Diabolonians. Now, in the house of Mr. Mind, and in the house of the great Lord Willbewill, were two Diabolonians found. In Mr. Mind's house was one Lord Covetousness found; but he had changed his name to Prudent-thrifty. In my Lord Willbewill's house one Lasciviousness was found; but he had changed his name to Harmless-mirth. These two the captains and elders of the town of Mansoul took, and committed them to custody under the hand of Mr. True-man the gaoler; and this man handled them so severely, and loaded them so well with irons, that in time they fell into a very deep consumption, and died in the prison-house; their masters also, according to the agreement of the captains and elders, were brought to do penance in the open place, to their shame, and a warning to the rest of the town of Mansoul.

Now this was the manner of penance in those days. The persons offending being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.

After this, the captains and elders of Mansoul sought yet to find out more Diabolonians, wherever they lurked, whether in dens, caves, holes, vaults, or where else they could, in or about the wall or town of Mansoul. But though they could plainly see their footing, and so follow them by their tract and smell to their holds, even to the mouth of their caves and dens; yet take, and do justice upon them, they could not; their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But Mansoul ruled now, with so stiff an hand, over the Diabolonians that were left, that they were glad to shrink into corners.

Time was when they durst walk openly, and in the day; but now they were forced to embrace privacy, and in the night. Time was when a Mansoulman was their companion; but now they counted them deadly enemies. This good change did Mr. Prywell's intelligence make in the famous town of Mansoul.

By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field-officers, such as liked his furious stomach best: himself was lord Paramount, Incredulity was general of his army. Their highest captains shall be named afterwards: but now for their officers, colors, and escutcheons.

1. Their first captain was captain Rage, he was captain over the Election-Doubters; his were red colors, his standard-bearer was Mr. Destructive, and the great red dragon he had for his escutcheon.

2. The second captain was Captain Fury, he was captain over the Vocation-doubters; his standard bearer was Mr. Darkness: his colors were those that were pale, and he had for his escutcheon the fiery flying serpent.

3. The third captain was Captain Damnation, he was captain over the Grace-Doubters; his were the red colors, Mr. No-life bear them, and he had for his escutcheon the black-den.

4. The fourth captain was Captain Insatiable, he was captain over the Faith-doubters; his were the red colors, Mr. Devourer bare them, and he had for an escutcheon the yawning jaws.

5. The fifth captain was Captain Brimstone, he was captain over the Perseverance-doubters; his also were the red colors, Mr. Burning bore them, and his escutcheon was the blue and stinking flame.

6. The sixth captain was Captain Torment, he was captain over the Resurrection-doubters; his colors were those that were pale, Mr. Guaw was his standard-bearer, and had the black worm for his escutcheon.

7. The seventh captain was Captain No-ease, he was captain over the Salvation-doubters; his were the red colors, Mr. Restless bare them, and his escutcheon was the ghastly picture of death.

8. The eighth captain was the Captain Sepulchre, he was captain over the Glory-doubters; his also were the pale colors, Mr. Corruption was his standard-bearer, and he had for his escutcheon a skull, and dead men's bones.

9. The ninth captain was Captain Past-hope, he was captain of those that are called the Felicity-doubters; his standard-bear-







[p. 139.]  
THE HOLY WAR BETWEEN SHADDAI AND DIABOLUS FOR THE TOWN OF MANSOUL.

er was Mr. Despair; his also were the red colors, and his escutcheon was the hot-iron and the hard heart.

These were his captains, and these were their forces, these were their ancients, these were their colors, and these were their escutcheons. Now over these did the great Diabolus make superior captains, and they were in number seven; as namely, the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and Lord Belial; these seven he set over the captains, and Incredulity was lord general, and Diabolus was king.

The Reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more; and thus was the army of Incredulity completed.

So they set out at Hell-gate-hill, (for there they had their rendezvous,) from whence they came with a strait course upon their march toward the town of Mansoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of Mr. Pry-well, the alarm of their coming before. Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the furious enemy.

Nor could those Diabolonians that were in the town do that hurt as was designed they should; for Mansoul was now awake. But alas! poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drum. This, to speak truth, was amazingly hideous to hear, it frightened all men seven miles round, if they were but awake and heard it. The streaming of their colors were also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Ear-gate, and gave it a furious assault: supposing, as it seems, that his friends in Mansoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore, missing of the help that he expected from them, and finding of his army warmly attended with the stones that the slingers did sling (for that I will say for the captains, that considering the weakness that was yet upon them, by reason of the long sickness that had annoyed the town of Mansoul, they did gallantly behave themselves,) he was forced to make some retreat from Mansoul, and to intrench himself and his men in the field, without the reach of the slings of the town.

He makes an assault upon Ear gate, and is repulsed.



Now, having intrenched himself, he did cast up four mounts before the town ; the first he called Mount Diabolus, putting his own name thereon, the more to affright the town of Mansoul ; the other three he called thus, Mount Aleto, Mount Megara, and Mount Tisiphone ; for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as doth the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution with their stones, that they made him, though against stomach, to retreat ; wherefore Mansoul began to take courage.

Now upon Mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold ; for he had wrought in it by devilish art, after the manner of an escutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul, and so to beat a parley ; the command was to do it at nights, for in day-time they annoyed him with their slings ; for the tyrant said, that he had a mind to parley with the now trembling town of Mansoul ; and he commanded that the drum should beat every night, that through weariness they might at last (if possibly at the first they were unwilling, yet) be forced to do it.

So this drummer did as commanded, he arose and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof. No voice was ever heard upon earth more terrible, except the voice of Shaddai when he speaketh. But how did Mansoul tremble ! It now looked for nothing but forthwith to be swallowed up.

When this drummer had beaten for a parley, he made this speech to Mansoul : My master has bid me tell you, That if you will willingly submit, you shall have the good of the earth ; but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating of his drum, the people of Mansoul had betaken themselves to the captains that were in the castle ; so that there was none to regard, nor to give this drummer an answer ; so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw, that by drumming he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind

Mansoul trembles at the noise of Diabolus's drum.

to parley with them. But when all came to all, his parley was turned into a summons to the town to deliver up themselves: but they gave him neither heed nor hearing, for they remembered what at first cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to Mansoul, but the terrible Captain Sepulchre; so Captain Sepulchre came up to the walls of Mansoul, and made this oration to the town.

“O ye inhabitants of the rebellious town of Mansoul! I summon you, in the name of the prince Diabolus, that without any more ado you set open the gates of your town, and admit the great lord to come in. But if you shall still rebel, when we have taken to us the town by force, we will swallow you up as the grave.—Wherefore, if you will hearken to my summons, say so, and if not, then let me know.

“The reason of this my summons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when Emmanuel dealt so dishonorably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Mansoul! with thyself; wilt thou show thyself peaceable, or no? If thou shalt quietly yield up thyself, then our old friendship shall be renewed; but if thou shalt yet refuse and rebel, then expect nothing but fire and sword.”

When the languishing town of Mansoul had heard this summoner, and his summons, they were yet more put to their dumps, but made the captain no answer at all: so away he went as he came.

But after some consultation among themselves, as also with some of their captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him, for this Lord Secretary was their chief preacher, (as also is mentioned some pages before,) only now he was ill at ease; and of him they begged favor in these two or three things.

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing, while they should make known their miserable condition to him. But to this he told them as before, that as yet he was but ill at ease, and therefore could not do as he had formerly done.

2. The second thing that they desired, was, that he would be pleased to give them his advice about their now so important affairs; for that Diabolus was come and set down before the town

with no less than twenty thousand Doubters. They said, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he said, You must look to the law of your Prince, and there see what is laid upon you to do.

3. Then they desired that his highness would help them to frame a petition to Shaddai, and unto Emmanuel his Son; and that he would set his own hand thereto, as a token that he was one with them in it: For, said they, my Lord, many a one have we sent, but can get no answer of peace; but now surely one with thy hand unto it may obtain good for Mansoul.

But all the answer that he gave to this was, That they had offended their Emmanuel, and had also grieved himself; and that therefore they must as yet partake of their own devices.

The cause of his being ill at ease.

This answer of the Lord Secretary fell like a mill-stone upon them; yea, it crushed them so, that they could not tell what to do; yet they durst not comply with the demands of Diabolus, nor with the demands of his captains. So then here were the straits that the town of Mansoul was betwixt when the enemy came upon her: Her foes were ready to swallow her up, and her friends did forbear to help her.

Then stood up my Lord-Mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary; for thus he descanted upon it: First, said he, this unavoidably follows upon the saying of my Lord, That we must yet suffer for our sins.

A comment upon the Lord Secretary's speech.

Second, But, quoth he, the words yet sound as if at last we should be saved from our enemies; and that after a few more sorrows Emmanuel will come and be our help. Now the Lord-Mayor was the more critical in his dealing with the Secretary's words, because my Lord was more than a prophet, and because none of his words were such, but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage.

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they did tell what my Lord High Secretary had said, who, when they had heard it, were all of the same opinion as my Lord-Mayor himself; the captains therefore began to take some courage unto them, and to prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.



So all betook themselves forthwith to their places, the captains to theirs, the Lord-Mayor to his, the Subordinate Preacher to his, and my Lord Willbewill to his. The town of Mansoul in order. The captains longed to be at some work for their Prince, for they delighted in warlike achievements.

The next day therefore they came together and consulted, and after consultation had, they resolved to give an answer to the captain of Diabolus with slings, and so they did at the rising of the sun on the morrow; for Diabolus had adventured to come nearer again, but the sling-stones were to him and his, like hornets. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus's drum, so there is nothing to Diabolus so terrible as the well-playing of Emmanuel's slings.

Words applied against him by faith. Wherefore Diabolus was forced to make another retreat yet further off from the famous town of Mansoul. Then did the Lord-Mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captain and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high lords, and renowned were frightened, and beaten down by the stones that came from the golden slings of the Prince of the town of Mansoul, he bethought himself, and said, I will try to catch them, by fawning, I will try to flatter them into my net.

Wherefore, after a while, he came down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all so besugared his lips, he seemed to be a very sweet-mouthed, peaceable prince, designing nothing for honor's sake, nor to be revenged on Mansoul for injuries by them done to him, but the welfare and good, and advantage of the town and people therein, was now as he said, his only design. Diabolus changes his way. Wherefore after he had called for audience, and desired that the townsfolk would give it to him, he proceeded in his oration, and said—

“Oh! the desire of my heart the famous town of Mansoul! How many nights have I watched, and how many weary steps have I taken, if perhaps, I might do thee good! far be it, far be it from me, to desire to make a war upon you if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old. Remember also that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bonny and blithe withal. Consider, you never had

so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revolted from me ; nor shall you ever have peace again until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges ; so that your license and liberty shall be, to take, hold, enjoy, and make your own, all that is pleasant from the east to the west. Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me so long as the sun and moon endureth. Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves, in Mansoul, be hurtful to you any more ; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have sometime since been much delighted in their company ; why then should we abide at such odds ? Let us renew our old acquaintance and friendship again.

“ Bear with your friend, I take the liberty at this time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you ; put me not therefore to further trouble, nor yourselves to further fear and frights. Have you I will, in a way of peace or war : nor do you flatter yourselves with the power and force of your captains, or that your Emmanuel will shortly come in to your help, for such strength will do you no pleasure.

“ I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head of it. Besides my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening-wolves. What is Og of Bashan ! What is Goliath of Gath ! And what is an hundred more of them to one of the least of my captains ! How then shall Mansoul think to escape my hand and force ? ”

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech to the famous town of Mansoul, the Lord Mayor replied unto him as follows :

“ O Diabolus, prince of darkness, and master of all deceit ; thy lying flatteries we have had, and made sufficient probation of, and have tasted too deeply of that destructive cup already ; should we therefore again hearken unto thee, and so break the commandment of our great Shaddai, to join affinity with thee, would not our Prince reject us, and cast us off forever ; and being cast off by him, can the place that he has prepared for thee be a place of rest for us ? Beside, O thou that art empty and void of all truth ! we are ra-

The Lord Mayor's answer.



ther ready to die by thy hand, than to fall in with thy flattering and lying deceits.

When the tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into an hellish rage, and resolved that again with his army of Doubters he would another time assault the town of Mansoul.

So he called for his drummer, who beat up for his men, (and while he did beat, Mansoul did shake,) to be in readiness to give battle to the corporation; then Diabolus drew near with his army, and thus disposed of his men. Captain Cruel and Captain Torment, these he drew up and placed against Feel-gate, and commanded them to sit down there for the war. And he also appointed, that if need were, Captain No-ease should come in to their relief.

At Nose-gate he placed the Captain Brimstone and Captain Sepulchre, and bid them look well to their ward, on that side of the town of Mansoul. But at Eye-gate he placed that grim-faced one the Captain Past-hope, and there also now did he set up his terrible standard.

Now the Captain Insatiable was to look to the carriages of Diabolus, and was also appointed to take into custody, that or those persons and things that should any time as prey be taken from the enemy.

Now Mouth-gate the inhabitants of Mansoul kept for a sally-port, wherefore that they kept strong, for that was it, by and out at which the townsfolk did send their petitions to Emmanuel their Prince; that also was the gate from the top of which the captains did play their slings at the enemies; for that gate stood somewhat ascending, so that the placing of them there and the letting of them fly from that place did much execution against the tyrant's army; wherefore, for these causes, with others, Diabolus sought, if possible, to stop up Mouth-gate with dirt.

The use of  
Mouth-gate.

Now as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, they set up their banners, they sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of Mansoul, and gave their soldiers orders to be ready at the sound of the trumpet for war. The Lord Willbewill also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holds in the town-wall of Mansoul. And to speak the truth of him, ever since he took penance for



his fault, he has showed as much honesty and bravery of spirit, as any he in Mansoul; for he took one Jolly, and his brother Griggish, the two sons of his servant Harmless-mirth, (for to that day, though the father was committed to ward, the sons had a dwelling in the house of my lord;) I say he took them and with his own hands put them to the cross. And this was the reason why he hanged them up, after their father was put into the hands of Mr. True-man, the gaoler, his sons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay, it was jealousied that they were too familiar with them, the which was brought to his lordship's ear. Now his lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were Find-all and Tell-all, caught them together in an uncivil manner more than once or twice, and went and told their lord. So when my Lord Willbewill had sufficient ground to believe the thing was true, he takes the two young Diabolonians, for such they were, (for their father was a Diabolonian born,) and has them to Eye-gate, where he raised a very high cross just in the face of the army of Diabolus, and of his army, and there he hanged the young villains in defiance to Captain Past-hope, and of the horrible standard of the tyrant.

Jolly and Griggish taken and executed.

The place of their execution.

Now, this christian act of the brave Lord Willbewill, did greatly abash Captain Past-hope, discourage the army of Diabolus, put fear into the Diabolonian runagates in Mansoul, and put strength and courage into the captains, that belong to Emmanuel the Prince; for they without did gather, and that by this very act of my lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Willbewill's honesty to the town, nor of his loyalty to his prince, as will afterwards appear.

Mortification of sin, a sign of hope of life.

Now when the children of Prudent-thrifty, who dwelt with Mr. Mind, (for Thrift left children with Mr. Mind, when he was also committed to prison, and their names were Gripe and Rake-all; these he begat of Mr. Mind's bastard-daughter, whose name was Mrs. Holdfast-bad;) I say when his children perceived how the Lord Willbewill had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavor to make their escape? But Mr. Mind being wary of it, took them and put them in hold in his house till morning, (for this was done

over night,) and remembering that by the law of Mansoul, all Diabolonians were to die, and to be sure they were at least by father's side such, and some say by mother's side too, what does he but takes them and puts them in chains, and carries them to the selfsame place where my lord hanged his two before, and there he hanged them.

The townsmen also took great encouragement at this act of Mr. Mind, and did what they could to have taken some more of these Diabolonian troublers of Mansoul; but at that time the rest lay so close, that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were somewhat abashed and dismayed at the sight of what my Lord Willbewill did, when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen, and captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their Subordinate Preacher too made a sermon about it, and he took that theme for his text, *Gad, a troop shall overcome him, but he shall overcome at last.* Whence he shewed, that though Mansoul should be sorely put to it at the first, yet the victory should most certainly be Mansoul's at the last.

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town, sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded against them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate played upon them amain. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy; but in the town good words, prayer, and singing of psalms: the enemy replied with horrible objections, and the terribleness of their drum; but the town made answer with slapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission, in the which the townsmen refreshed themselves, and the captains made ready for another assault.

The captains of Emmanuel were clad in silver armor, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to Emmanuel's engine-shot. In the town some were hurt, and some were greatly

wounded. Now the worst of it was, a surgeon was scarce in Mansoul, for that Emmanuel at this time was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of the townsmen these were wounded, to wit,

My Lord Reason, he was wounded in the head.

Who of Mansoul was wounded.

Another that was wounded was the brave Lord Mayor, he was wounded in the eye.

Another that was wounded was Mr. Mind, he received his wound about the stomach.

The honest Subordinate Preacher also, he received a shot not far off from the heart, but none of these were mortal.

Many also of the inferior sort, were not only wounded, but slain outright.

Now in the camp of Diabolus were wounded and slain a considerable number. For instance:

Captain Rage he was wounded, and so was Captain Cruel.

Captain Damnation was made to retreat, and to entrench himself further off of Mansoul; the standard also of Diabolus was beaten down, and his standard-bearer Captain Much-hurt, had his brains beat out with a sling-stone, to the no little grief and shame of his prince Diabolus.

Many also of the Doubters were slain outright, though enough of them are left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, did put great valor into the townsmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Mansoul rested, and commanded that the bells should be rung: the trumpets also joyfully sounded, and the captains shouted round the town.

The victory did turn that day to Mansoul, &c.

My Lord Willbewill also was not idle, but did notable service within against the Domesticks, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at last whose name was Mr. Any-thing, a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took out of Captain Boanerges' company; and that persuaded them to list themselves under the tyrant, to fight against the army of Shaddai: my Lord Willbewill did also take a notable Diabolonian, whose name was Loose-foot: this Loose-foot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my Lord sent away safe to Mr. True-man the gaoler, with a commandment to keep them in irons;



for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My Lord-Mayor also, though he could not stir about so much as formerly, because of the wound that he lately received, yet he gave out orders to all that were the natives in Mansoul, to look to their watch, and stand upon their guard, and as occasion should offer, to prove themselves men.

Mr. Conscience the preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.

Well, awhile after, the captains and stout ones of the town of Mansoul, agreed, and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night, and there was the folly of Mansoul, (for the night is always the best for the enemy, but the worst for Mansoul to fight in;) but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Prince's brave captains cast lots who should lead the van in this new and desperate expedition against Diabolus, and against his Diabolonian army; and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the Forlorn-hope. (This Captain Experience the Prince created such when himself did reside in the town of Mansoul;) so, as I said, they made their sally out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemy. Now Diabolus and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give them battle as if they had sent him word of their coming. Wherefore to it they went amain, and blows were hard on every side; the hell-drum also beat furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and Captain Insatiable looked to the enemies' carriages, and waited when he should receive some prey.

The Prince's captains fought it stoutly, beyond what, indeed, could be expected they should; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but the brave Captain Credence, Captain Good-hope, and Captain Experience, as they were upon the pursuit, cutting down, and following hard after the enemy in the rear, Captain

Credence stumbled and fell, by which fall he caught so great a hurt that he could not rise till Captain Experience did help him up, at which their men

Captain Cre-  
dence hurt.

were put in disorder ; the Captain also was so full of pain, that he could not forbear but aloud to cry out ; at this the other two captains fainted, supposing that Captain Credence had received his mortal wound : their men also were more disordered, and had no list to fight. Now Diabolus being very observing, thought at this time as yet he was put to the worst, perceiving that an halt was made among the men that were the pursuers, what does he, but taking it for granted that the captains were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as hell could help him to, and his hap was to fall in just among the three captains, Captain Credence, Captain Good-hope, and Captain Experience, and did cut, wound, and pierce them so dreadfully, that what through dis-  
The Prince's  
forces beaten. couragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best hands in all Mansoul, to get safe into the hold again.

Now when the body of the Prince's army, saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again ; and so there was an end of this present action. But Diabolus was so flushed with this night's work, that he promised himself in a few days an easy and complete conquest over the town of Mansoul. Wherefore, on the day following, he comes up to the sides thereof with great boldness, and demands entrance, and that forthwith they deliver themselves up to his government. The Diabolonians, too, that were within, they began to be somewhat brisk, as we shall show afterward.

But the valiant Lord-Mayor replied, that what he got he must get by force ; for as long as Emmanuel their Prince was alive, (though he at present was not so with them as they wished,) they should never consent to yield up Mansoul to another.

And with that the Lord Willbewill stood up, and said, 'Diabolus, thou master of the den, and enemy to all that is good, we poor inhabitants of the town of Mansoul are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it : wherefore, though while we were without knowledge we suffered thee to take us, (as the bird that saw not the snare fell into the hands of the fowler,) yet since we have been turned from darkness to light, we have also been turned from the power of Satan to God. And though through thy subtlety, and the subtlety of the Dia-

bolonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we will not; die upon the place we choose rather to do. Besides, we have hopes that in time deliverance will come from court unto us; and therefore we yet will maintain a war against thee.'

This brave speech of the Lord Willbewill, with that also of the Lord-Mayor, did somewhat abate the boldness of Diabolus, though it kindled the fury of his rage. The captains encouraged. It also encouraged the townsmen and captains; yea, it was as a plaister to the brave Captain Credence's wound: for you must know that a brave speech now, when the captains of the town, with their men of war came home routed, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls, and demand entrance, as he did, was in season, and also advantageous.

The Lord Willbewill also did play the man within; for while the captains and soldiers were in the field, he was in arms in the town; and wherever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and also the edge of his penetrating sword: many therefore of the Diabolonians he wounded, as the Lord Cavil, the Lord Brisk, the Lord Pragmatic, and the Lord Murmur; several also of the meaner sort he did sorely maim; though there cannot at this time an account be given of any that he slew outright. The cause, or rather the advantage that the Lord Willbewill had at this time to do thus, was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to stir and make an uproar in the town. What do they therefore, but quickly get themselves into a body, and fall forthwith to hurricaning in Mansoul, as if now nothing but whirlwind and tempest should be there? Wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted; at which the Diabolonians with all haste dispersed themselves to their holds, and my Lord to his place as before.

This brave act of my Lord did somewhat revenge the wrongs done by Diabolus to the captains, and also did let them know, that Mansoul was not to be parted with for the loss of a victory or two; wherefore the wing of the tyrant was clipped again, as to boasting, I mean in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

Nothing like  
faith to crush  
Diabolus.



Well, Diabolus yet resolves to have the other bout with Mansoul ; for, thought he, since I beat them once, I may beat them twice. Wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave out in special, that they should bend all their force against

Feel-gate, and attempt to break into the town through that. The word that then he did give to his officers and soldiers was Hell-fire. And, said he, if we break in upon them, as I wish we do, either with some or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Mansoul but Hell-fire ! Hell-fire ! Hell-fire ! The drummer was also to beat without ceasing, and the standard-bearers, were to display their colors ; the soldiers too, were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night was come, and all things by the tyrant made ready for the work, he suddenly makes his assault upon Feel-gate ; and after he had awhile struggled there he throws the gates wide open ; for the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains to wit, Torment, and No-ease there ; so he attempted to press forward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could ; but the three of the best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would, (and all the rest having more than their hands full of Doubters, and their captains that did follow Diabolus,) they were overpowered with force ; nor could they keep them out of the town. Wherefore the Prince's men and their captains, betook themselves to the castle, as the strong hold of the town ; and this they did, partly for the security of the town, and partly, or rather chiefly to preserve to Emmanuel the prerogative-royal of Mansoul : for so was the castle of Mansoul.

The captains therefore being fled into the castle, the enemy, without much resistance, possess themselves of the rest of the town, and spreading themselves as they went into every corner, they cried out as they marched, according to the command of the tyrant, Hell-fire ! Hell-fire ! so that nothing for awhile throughout the town of Mansoul could be heard but the dreadful noise of Hell-fire ; together with the roaring of Diabolus's drum. And now did the clouds hang black over Mansoul, nor to reason did any thing but ruin

He tries what he can do upon the sense and feelings of the christians.

The sad fruits of apostacy.

seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the Subordinate Preacher's house was as full of these outlandish Doubters, as ever it could hold; and so was my Lord-Mayor's, and my Lord Willbewill's also. Yea, where was there a corner, a cottage, a barn, or a hogstye, that were not full of these vermin; yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah poor Mansoul! Now thou feelest the fruits of sin, and what venom was in the flattering words of Mr. Carnal-security. They made great havock of whatever they laid their hands on; yea, they fired the town in several places; many young children also were by them dashed in pieces; yea those that were yet unborn they destroyed in their mothers' wombs; for you must needs think that it could not be otherwise; for what conscience, what pity, what bowels, or compassion can any expect at the hands of outlandish Doubters? Many in Mansoul that were women, both young and old, they forced, ravished, and beast-like abused; so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie, (almost) like the barren wilderness; nothing but nettles, briars, thorns, weeds, and stinking things seemed now to cover the face of Mansoul. I told you before, how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add, they wounded them, they mauled them, yea, and almost brained many of them. Many did I say? Yea most, if not all of them. Mr. Conscience they so wounded, yea, and his wounds so festering, that he could have no ease day nor night, but lay as if continually upon a rack, (but that Shad-dai rules all, certainly they had slain him outright;) my Lord-

Satan has a particular spite against a sanctified will.

Mayor they so abused, that they almost put out his eyes; and had not my Lord Willbewill got into the castle, they intended to have chopped him all to pieces: for they did look upon him (as his heart now stood,) to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed he hath showed himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for days together in Mansoul, and scarce have seen one in the town that looked like a religious man. Oh the fearful state of Mansoul now! Now every corner swarmed with outlandish Doubters; red coats, and black-coats walked the town by clusters, and filled up all the houses with hide-

ous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son. Now also those Diabolonians that lurked in the walls, and dens, and holes, that were in the town of Mansoul, came forth and shewed themselves; yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to shew themselves abroad, than had any of the honest inhabitants of the now woful town of Mansoul.

But Diabolus and his outlandish men were not at peace in Mansoul: for they were not there entertained as were the captains and forces of Emmanuel; the townsmen did browbeat them what they could: nor did they partake or make destruction of any of the necessaries of Mansoul, but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not, they had with an ill-will. They, poor hearts, had rather have had their room than their company; but they were at present their captives, and their captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and showed them all the dislike that they could.

The captains also from the castle did hold them in continual play with their slings, to the chaffing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the castle; but Mr. Godly-fear was made keeper of that; and he was a man of that courage, conduct, and valor, that it was in vain as long as life lasted within him, to think to do that work though mostly desired; wherefore all the attempts that Diabolus made against him were fruitless; (I have wished sometimes that the man had the whole rule of the town of Mansoul.)

Well, this was the condition of the town of Mansoul for about two years and a half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest then could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? Had the enemy lain so long without in the plain against the town, it had been enough to have famished them; but now when they shall be within, when the town shall be their tent, their trench, and fort, against the castle that was in the town, when the town shall be against the town and shall serve to be a fence to the enemies of her strength and life; I say, when they shall make use of the forts, and town-holds, to secure themselves in, even till

Mr. Godly-fear  
is made keeper  
of the castle-  
gates.

The town of  
Mansoul the  
seat of  
war.



they shall take, spoil, and demolish the castle, this was terrible and yet this was now the state of the town of Mansoul.

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you, and no petitions that they presented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chiefs of Mansoul gathered together, and after some time spent in condoling their miserable state, and this miserable judgment coming upon them, they agreed together to draw up yet another petition, and to send it away to Emmanuel for relief. But Mr. Godly-fear

Mr. Godly-fear's advice about drawing up a petition to the Prince.

stood up and answered, that he knew that his Lord the Prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the Lord Secretary's hand was to it, (and this, quoth he, is the reason that you prevailed not all this while.) Then they said, they would draw up one, and get the Lord Secretary's hand to it. But Mr. Godly-fear answered again, that he knew also that the Lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, saith he, the Prince doth know my Lord Secretary's hand from all the hands in the world: wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid, (now he did yet abide in the castle where all the captains and men at arms were.)

So they heartily thanked Mr. Godly-fear, took his counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him, to wit, that since Mansoul was in so deplorable a condition, his highness would be pleased to undertake to draw up a petition for them to Emmanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then said the Secretary to them, What petition is it that you would have me draw up for you? But they said, Our Lord knows best the state and condition of the town of Mansoul: and how we are backslidden and degenerate from the Prince; thou also knowest who is come up to war against us, and how Mansoul is now the seat of war. My Lord knows moreover, what barbarous usages our men women and children, have suffered at their hands, and how our homebred Diabolonians do walk now with more business than dare the townsmen in the streets of Mansoul. Let our Lord, therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince Emmanuel. Well said the Lord Secretary, I will draw up a

The Secretary employed to draw up a petition for Mansoul.

petition for you, and will also set my hand thereto. Then said they, But when shall we call for it at the hands of our Lord? But he answered, Yourselves must be present at the doing of it; yea, you must put your desires to it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? Nor have I need to petition for myself, because I have not offended.

He also addeth as followeth, No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein, do join in heart and soul in the matter, for that must be inserted therein.

So they did heartily agree with the sentence of the lord and a petition was forthwith drawn up for them. But now who should carry it, that was next? But the Secretary advised that Captain Credence should carry it, for he was a well-spoken man. They therefore called for him, and propounded to him the business; Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can.

The contents of the petition were to this purpose:

O our lord and Sovereign Prince Emmanuel, the potent, the long-suffering Prince; grace is poured into thy lips  
 The petition. and to thee belongs mercy and forgiveness, though we have rebelled against thee. We, who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgression. We confess that thou mightest cast us away for them, but do it not for thy name sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels and compassion to us; we are compassed on every side; Lord, our own backslidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomless pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.

Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains in whose valor we did formerly use to put most of our confidence, they are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grimlooked, and unmerciful ones, and they bid defiance to us and thee.

Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours, but sin, shame, and confusion of face for sin. Take pity upon us, O Lord, take pity upon us thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.

This petition, as was touched before, was handed by the Lord Secretary, and carried to the court by the brave and most stout Captain Credence. Now he carried it out at Mouth-gate, for that, as I said, was the sally-port of the town; and he went and came to Emmanuel with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave.

Satan cannot  
abide prayer.

Yea, he also knew who the messenger was that carried the petition to the Prince, and it made him both to fear and rage.

Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat, Mansoul must abide the noise. Well, the drum was beat, and the Diabolonians were gathered together.

Then said Diabolus, O ye stout Diabolonians, be it known unto you, that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see, yet these miserable Mansouliaus have attempted to dare, and have been so hardy as yet to send to the court to Emmanuel for help. This I give you to understand, that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul, and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and what other mischief you can; and let this be the reward of the Mansouliaus from me, for their desperate rebellions against me.

This you see was the charge, but something stept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next day up to the castle-gates, and demanded, that upon pain of death the gates should be opened to him, and that entrance should be given him, and his men that followed after. To whom Mr. Godly-fear replied, (for he it was that had the charge of that gate,) That the gate should not be opened unto him, nor to the men



that followed after him. He said, moreover, That Mansoul when she had suffered awhile, should be made perfect, strengthened, settled.

Then said Diabolus, Deliver me then the men that have petitioned against me, especially Captain Credence, that carried it to your Prince, deliver that varlet into to my hands, and I will depart from the town.

Satan cannot abide faith.

Then up starts a Diabolonian, whose name was. Mr. Fooling, and said, my lord offereth you fair, it is better for you that one man perish, than that your whole Mansoul should be undone.

But Mr. Godly-fear made him this reply, How long will Mansoul be kept out of the dungeon, when she hath given up her faith to Diabolus? As good lose the town as lose Captain Credence; for if one be gone, the other must follow. But to that Mr. Fooling said nothing.

Then did my Lord-Mayor reply, and said, O thou devouring tyrant, be it known unto thee, we shall hearken to none of thy words, we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee shall be found in the town of Mansoul. But Diabolus answered, Do you hope, do you wait, do you look for help and deliverance? You have sent to Emmanuel, but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips. Think you that you shall be prevailers and prosper in this design? You will fail in your wish, you will fail in your attempts; for it is not only I, but your Emmanuel is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?

Then said the Lord-Mayor, we have sinned indeed, but that shall be no help to thee, for our Emmanuel hath said it, and that in great faithfulness, *And him that cometh to me I will in no wise cast out.* He hath also told us, (O! our enemy,) that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.

The Lord-Mayor's speech just at the time of the return of Captain Credence.

Now by this time Captain Credence was come from the court from Emmanuel, to the castle of Mansoul; and he returned to them with a packet. So my Lord-Mayor hearing that Captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle. So he came up to the captain's lodgings, and saluting him, he asked him of his welfare, and what was the best news at court? But when he asked Captain Credence that, the water stood in his eyes. Then said the

Captain, Cheer up my Lord, for all will be well in time : and with that he first produced his packet, and laid it by, but that the Lord-Mayor and the rest of the captains, took for a sign of good tidings. Now a season of grace being come, he sent for all the captains and elders of the town that were here and there in their lodgings in the castle, and upon their guard, to let them know that Captain Credence was returned from the court, and that he had something in general, and something in special to communicate to them. So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at court ? And he answered them as he had done the Lord-Mayor before, That all would be well at last. Now when the captain had thus saluted them, he opened his packet, and thence did draw out his several notes for those that he had sent for. And the first note was for my Lord-Mayor, wherein was signified,

That the Prince Emmanuel had taken it well that my Lord-Mayor had been so true and trusty in his office, and A note for my Lord-Mayor. the great concerns that lay upon him for the town and people of Mansoul. Also he bid him to know, that he took it well that he had been so bold for his Prince Emmanuel, and had engaged so faithfully in his cause against Diabolus. He also signified at the close of his letter, that he should shortly receive his reward.

The second note that came out was for the noble Lord Willbewill, wherein there was signified, That his Prince Emmanuel did well understand how valiant and courageous he had been for the honor of his Lord, now A note for Lord Willbewill. in his absence, and when his name was under contempt by Diabolus. There was signified also, that his Prince had taken it well that he had been so faithful to the town of Mansoul, in his keeping so strict a hand and eye over, and so strict a rein upon the necks of the Diabolonians that did still lie lurking in their several holes in the famous town of Mansoul.

He signified, moreover, how that he understood that my lord had, with his own hand, done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party, and to the good example of the whole town of Mansoul : and that shortly his lordship should have his reward.

The third note came out for the subordinate preacher, wherein was signified, That his Prince took it well from him A note for the Subordinate Preacher. that he had so honestly and so faithfully performed his office, and executed the trust committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul, according to the laws of the town. He signified, moreover, that he took it well at his hand, that he called to

fasting, to sackcloth and ashes, when Mansoul was under her revolt. Also that he called for the aid of the Captain Boanerges to help in so weighty a work. And that shortly he also should receive his reward.

The fourth note came out for Mr. Godly-fear, wherein his Lord thus signified, That his Lordship observed, that he was the only man in Mansoul that detected Mr. Carnal-security, as the only one, that through his subtlety and cunning, had obtained for Diabolus a defection and decay of goodness in the blessed town of Mansoul. Moreover, his Lord gave him to understand, that he still remembered his tears and mourning for the state of Mansoul. It was also observed by the same note, That his Lord took notice of his detecting of this Mr. Carnal-security, at his own table among the guests, in his own house, and that in the midst of his jolliness, even while he was seeking to perfect his villainies against the town of Mansoul. Emmanuel also took notice, that this Reverend person, Mr. Godly-fear, stood stoutly to it at the gates of the castle, against all the threats and attempts of the tyrant, and that he put the townsmen in a way to make their petition to their Prince, so as that he might accept thereof, and as that they might obtain an answer of peace : And that therefore shortly he should receive his reward.

After all this, there was yet produced a note which was written to the whole town of Mansoul, whereby they perceived that their Lord took notice of their so often repeating of petitions to him ; and that they should see more of the fruits of such their doings in time to come. Their Prince did also therein tell them, That he took it well that their heart and mind now at last abode fixed upon him and his ways, though Diabolus had made such inroads upon them ; and that neither flatteries on the one hand, nor hardships on the other, could make them yield to serve his cruel designs. There was also inserted at the bottom of this note, That his Lordship had left the town of Mansoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, saying, Beware that you yet yield yourselves unto their governance, and in due time you shall receive your reward.

So after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my Lord Secretary's lodgings, and there spends time in conversing with him ; for they two were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsmen besides. The Lord Secretary also loved the Captain Credence dearly ; yea, many a good bit was sent him from my Lord's table ; also he might have a shew of countenance



when the rest of Mansoul lay under the clouds. So after some time for converse was spent, the Captain betook himself to his chambers to rest. But it was not long after but my lord did send for the Captain again ; so the Captain came to him, and they greeted one another with usual salutations. Then said the Captain to the Lord Secretary, what hath my Lord to say to his servant ? So the Lord Secretary took him, and had him aside, and after a sign or two of more favor, he said, I have made thee the Lord's lieutenant over all the forces in Mansoul ; so that from this day forward all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the town of Mansoul, against the force and power of Diabolus, and at thy command shall the rest of the captains be.

Captain Credence made the Lord's lieutenant over all the forces in Mansoul.

Now the townsmen began to perceive what interest the Captain had, both with the court, and also with the Lord Secretary in Mansoul ; for no man before could speed when sent, nor bring such good news from Emmanuel as he. Wherefore what do they, after some lamentation, that they made no more use of him in their distresses but send by their Subordinate Preacher to the Lord Secretary, to desire him, that all that ever they were and had, might be put under the government, care, custody and conduct, of Captain Credence.

So their preacher went and did his errand, and received this answer from the mouth of his Lord, That Captain Credence should be the great doer in all the King's army, against the King's enemies, and also for the welfare of Mansoul. So he bowed to the ground, and thanked his Lordship, and returned and told his news to the townfolk. But all this was done with all imaginable secrecy, because the foes had yet great strength in the town. But,

To return to our story again : When Diabolus saw himself thus boldly confronted by the Lord-Mayor, and perceived the stoutness of Mr. Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they consult what to do. Now the effect and conclusion of the council that day was, how they might take the castle ; because they could not conclude themselves masters of the town so long as that was in the possession of their enemies. So one advised this way, and another advised that ; but when they could not agree in their verdict, Apollyon, the president of the council, stood up, and thus

he began : My brotherhood, quoth he, I have two things to propound unto you ; and my first is this : Let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies' hands ; nor is it possible that we should take that, so long as so many brave captains are in it, and that this bold fellow Godly-fear is made the keeper of the gates of it.

Now when we have withdrawn ourselves into the plain, they of their own accord, will be glad of some little ease ; and it may be, of their own accord, they again may begin to be remiss ; and even their so being will give them a bigger blow than we can possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us, and you know what it cost them, when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in, and take possession of the castle. But Beelzebub stood up, and replied, saying, It is impossible to draw them all off from the castle ; some you may be sure will lie there to keep that ; wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent, was that which Apollyon had advised to before, to wit, to get the townsmen again to sin. For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul : for so long as one in the town is able to lift up his finger against us, Emmanuel will take their parts ; and if he shall take their parts, we know what time a-day it will be with us. Wherefore, for my part, quoth he, there is, in my judgment, no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle : for Doubters, at a distance, are but like objections repelled with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain, (not expecting that the captains in Mansoul should follow us ; ) but yet I say, let us do this, and before we so do, let us advise again with our trusty Diabolonians, that are yet in their holds of Mansoul, and set them to work to betray the town to us ; for they indeed must do it, or it will be left undone for ever. By these sayings of Beelzebub, (for I think it was he that gave this counsel,) the whole conclave was forced to be of his opinion, to

wit, that the way to get the castle was to get the town to sin. Then they fell to inventing by what means to do this thing.

Then Lucifer stood up, and said, "The counsel of Beelzebub is pertinent: Now the way to bring this to pass, in mine opinion, is this: let us withdraw our force from the town of Mansoul; let us do this; and let us terrify them no more, either with summons or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not; (for frights I see do but awaken them, and make them stand more to their arms.) I have also another stragem in my head: You know Mansoul is a market-town, and a town that delights in commerce; what therefore, if some of our Diabolonians shall feign themselves far countrymen, and shall go out and bring to the market of Mansoul some of our wares to sell; and what matter at what rates they sell their wares, though it be but for half the worth. Now, let those that thus shall trade in their market, be those that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr. Penny-wise-Pound-foolish, and Mr. Get i'th'-hundred-and lose i'th'-shire; nor is this man with the long name at all inferior to the other. What also, if you join with them Mr. Sweet-world, and Mr. Present-good, they are men that are civil and cunning, but our true friends and helpers. Let these, with as many more, engage in this business for us; and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea; and how many at present we do hold in this snare? Now, when they begin to grow full, they will forget their misery; and if we shall not affright them they may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

Yea, may we not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men of war. Thus, if we get our goods and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it, that it should be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the captains to take shelter there. Do you know that of the parable, *The deceitfulness of riches choke the word*: and again, *When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them at unawares.*



Furthermore, my lords, quoth he, you very well know, that it is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoul that is full of this world, that has not for his servants and waiting men. Mr. Profuse, or Mr. Prodigality, or some other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Ostentation or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for Emmanuel; and any of these will do. Yea, these, for aught I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force, or forcible attempts upon the castle, at least at this time, and let us set on foot our new project; and let us see if that will not make them destroy themselves.

This advice was highly applauded by them all, and was accounted the very masterpiece of hell; to wit, to choke Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together; just as this Diabolonian council was broken up, Captain Credence received a letter from Emmanuel; the contents of which were these, That upon the third day he would meet him in the field in the plains about Mansoul. Meet me in the field!

quoth the captain, what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand and did carry it to my Lord Secretary, to ask his thoughts thereupon, (for my Lord was a seer in all matters concerning the King, and also for the good and comfort of the town of Mansoul.) So he shewed my Lord the note, and desired his opinion thereof. For my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pause he said, 'The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the town; and the result of the council is, to set Mansoul into such a way, which, if taken, will surely make her destroy herself. And to this end they are making ready for their own departure out of the town, intending to betake themselves to the field again, and there to lie till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the Diabolonians; for the Prince will by that time be in the field; yea, by that it is break of day, sun-rising, or before, and

Captain Credence receives that from his Prince which he understandeth not.

The riddle expounded to Captain Credence.

that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed.'

When Captain Credence heard this, away he goes to the rest of the captains, and tells them what a note he had awhile since received from the hand of Emmanuel: And, said he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himself, and by them, must be done to answer the mind of their Lord. Then were the captains glad; and Captain Credence commanded that all the King's trumpeters should ascend to the battlements of the castle, and there in the audience of Diabolus, and of the whole town of Mansoul, make the best music that heart could invent. Then the trumpeters did as they were commanded. They got themselves up to the top of the castle, and thus they began to sound; then did Diabolus start, and said, 'What can be the meaning of this? they neither sound boot and saddle, nor horse and away, nor a charge? What do these mad men mean, that they should be so merry and glad?' Then answered him one of themselves, and said, 'This is for joy that their Prince Emmanuel is come to relieve the town of Mansoul; that to this end he is at the head of an army, and that this relief is near.'

The men of Mansoul were also greatly concerned at this melodious charm of the trumpets: they said, yea, they answered one another, saying, 'This can be no harm to us; surely this can be no harm to us.' 'Then said the Diabolonians, 'What

had we best to do?' And it was answered, it was best to quit the town; and that said one, ye may do in pursuance of your last council, and by so doing,

also be better able to give the enemy battle, should an army from without come upon us. So on the second day they withdrew themselves from Mansoul, and abode in the plains without; but they encamped themselves before Eye-gate, in what terrene and terrible manner they could. The reason why they could not abide in the town, (besides the reasons that were debated in the last conclave,) was, for that they were not possessed of the strong hold, and because, said they, we shall have more conveniencé to fight, and also to fly, if need be, when we are encamped in the open plains. Besides, the town would have been a pit for them, rather than a place of defence, had the Prince come up, and enclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for Captain Credence having told the captains over night, that they should meet their Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work. So, as I said, the hour being come, Captain Credence, with the rest of the men of war, drew out their forces before it was day by the sally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the rest of the captains the word, and they to their under-officers and soldiers: the word was, ‘The sword of the Prince Emmanuel, and the shield of Captain Credence:’ which is in the Mansoulitian tongue, ‘The word of God and faith.’ Then the captains fell on, and began roundly to front, and flank, and rear, Diabolus’s camp.

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolonians had given him in the last fight. But when he perceived that the captains were at it, what does he, but calling for his Prince upon his crutches. Captain Experience will fight for his Prince upon his crutches. ing for his crutches with haste, gets up, and away he goes to the battle, saying, ‘Shall I lie here while my brethren are in the fight, and when Emmanuel the Prince will shew himself in the field to his servants? But when the enemy saw the man come with his crutches, they were daunted yet the more; for, thought they, what spirit has possessed these Mansoulitians, that they fight us upon their crutches! Well, the captains, as I said, fell on, and did bravely handle their weapons, still crying out, and shouting as they laid on blows, ‘The sword of the Prince Emmanuel. and the shield of Captain Credence.’

Now when Diabolus saw that the captains were come out, and that so valiantly they surrounded his men, he concluded, that for the present, nothing from them was to be looked for but blows, and the dints of their two-edged sword.

Wherefore he also fell upon the Prince’s army, with all his deadly force. So the battle was joined. Now, who The battle joined. was it that at first Diabolus met with in the fight, but Captain Credence on the one hand, and Lord Willbewill on the other; now Willbewill’s blows were like the blows of a giant; for that man had a strong arm, and he fell in upon the Election-doubters, for they were the lifeguard of Diabolus, and he kept them in play a good while, cutting and battering shrewdly. Now when Captain Credence saw my Lord engaged, he did stoutly fall on, on the other hand, upon the same company also; so they put them to great disorder. Now Captain



Good-hope had engaged the Vocation-doubters, and they were sturdy men ; but the captain was á valiant man : Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolonians did fight stoutly. Then did my Lord Secretary command that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after awhile, those that were made to fly before the captains of the Prince, did begin to rally again, and they came up stoutly upon the rear of the Prince's army ; wherefore the Prince's army began to faint ; but remembering that they should see the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then shouted the captains, saying, ' The sword of the Prince Emmanuel, and the shield of Captain Credence ; ' and with that Diabolus gave back, thinking that more aid had been come. But no Emmanuel had as yet appeared. Moreover the battle did hang in doubt, and they made a little retreat on both sides. Now in the time of respite, Captain Credence bravely encouraged his men to stand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave speech to his soldiers, the contents whereof here follow :

Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field for our Prince this day so stout and so valiant an army, and such faithful lovers of Mansoul. You have hitherto, as hath become you, shewn yourselves men of truth and courage against the Diabolonian forces ; so that for all their boasts they have not yet much cause to boast of their gettings. Now, take to yourselves your wonted courage, and shew yourselves men even this once only, for in a few minutes after the next engagement this time, you shall see your Prince shew himself in the field ; for we must make this second assault upon this tyrant Diabolus, and then Emmanuel comes.

No sooner had the captain made this speech to his soldiers, but one Mr. Speedy came post to the captain from the Prince, to tell him that Emmanuel was at hand. This news when the captain had received, he communicated to the other field-officers, and they again to their soldiers and men of war. Wherefore, like men raised from the dead, so the captains and their men arose, made up to the enemy, and cried as before, ' The sword of the Prince Emmanuel, and the shield of Captain Credence. '

The Diabolonians also bestirred themselves, and made resistance as well as they could ; but in this last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of bat-

tle about an hour more, Captain Credence lift up his eyes and saw, and beheld Emmanuel coming, and he came with colors flying, trumpets sounding, and the feet of his men scarce touched the ground, they hasted with that celerity towards the captains that were engaged. Then Captain Credence wheeled with his men to the town ward, and gave to Diabolus the field. So Emmanuel came upon him on the one side, and the enemies' place was betwixt them both; then again they fell to it afresh, and after a little while Emmanuel and Captain Credence met, still trampling down the slain as they came.

But when the captain saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, (they so shouted that the ground rent again,) saying, 'The sword of Emmanuel, and the shield of Captain Credence.' Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what does he and the lords of the pit that were with him, but make their escape and forsake their army and leave them to fall by the hand

The victory falls to Emmanuel and to his men, who slay all.

of Emmanuel, and of his noble Captain Credence: so they fell all down slain before them, before the Prince, and before his royal army: there was not left so much as one Doubter alive, they lay spread upon the ground dead men, as one would spread dung upon the land.

When the battle was over, all things came into order in the camp, then the captains and elders of Mansoul came together to salute Emmanuel, while without the corporation; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of Mansoul again: so he smiled upon them, and said, Peace be to you. Then they addressed themselves to go to the town; they went then to go up to Mansoul, they, the Prince, with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of his going into Mansoul.

Mansoul salutes the Prince without; he addresses himself to go into the town.

1. As I said, all the gates of the town were set open, yea, the gates of the castle also; the elders too of the town of Mansoul, placed themselves at the gates of the town, to salute him at his entrance thither: and so they did; for as he drew near, and approached towards the gates, they said, 'Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come

The manner of his going in.



in.' And they answered again, 'Who is the King of glory?' And they made return to themselves, 'The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors,' &c.

2. It was ordered also by those of Mansoul, that all the way from the town-gates to those of the castle, his blessed Majesty should be entertained with the song, by them that had the best skill in music in all the town of Mansoul; then did the elders, and the rest of the men of Mansoul, answer one another as Emmanuel entered the town, till he came at the castle-gates, with songs and sound of trumpets, saying, They have seen thy goings, O God, even the goings of my God, my King in the sanctuary. So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.

3. Then the captains, (for I would speak a word of them) in their order waited on the Prince as he entered into the gates of Mansoul. Captain Credence went before, and Captain Good-hope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the rest of the captains some on the right hand, and some on the left, accompanied Emmanuel into Mansoul. And all the while the colors were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armor, which was all of beaten gold, and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple; the midst thereof being paved with love for the daughters of the town of Mansoul.

4. When the Prince was come to the entrance of Mansoul, he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town. Every door also was filled with persons who had adorned every one their fore-part against their house with something of variety and singular excellency to entertain him withal as he passed in the streets; they also themselves as Emmanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai.

5. At the castle-gates the elders of Mansoul, to wit, the Lord Mayor, the Lord Willbewill, the Subordinate Preacher, Mr. Knowledge, and Mr. Mind, with other of the gentry of the place, saluted Emmanuel again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned

Good and joyful thoughts.



to them with mercies, and to build up their Mansoul for ever. Thus was he had up straightway to the castle ; for that was the royal palace, and the place where his honor was to dwell ; which was ready prepared for his Highness, by the presence of the Lord Secretary, and the work of Captain Credence. So he entered in.

6. Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, and to weep, and to lament, for their wickedness, by which they had forced him out of the town. So they when they were come, bowed themselves to the ground seven times ; they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat, and drink the sweet, and send portions to them for whom naught is prepared, for the joy of your Lord is your strength. I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it. He also took these inhabitants and kissed them, and laid them to his bosom.

Moreover, he gave to the elders of Mansoul, and to each town-officer, a chain of gold, and a signet. He also sent to their wives ear-rings and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul, many precious things.

When Emmanuel the Prince had done all these things for the famous town of Mansoul, then he said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul. So they went to the fountain that was open for Judah and Jerusalem to wash in ; and there they washed and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him.

And now there was music and dancing throughout the whole town of Mansoul ; and that because their Prince had again granted to them his presence, and the light of his countenance ; the bells also did ring, and the sun shone comfortably upon them for a great while together.

The town of Mansoul did also now more thoroughly seek the destruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had) in the town of Mansoul ; for there was of them that had to this day escaped with life and limb from the hands of their oppressors in the famous town of Mansoul.

But the Lord Willbewill was a greater terror to them now than ever he had been before ; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to death ; he pursu-

The Holy con-  
ceptions of  
Mansoul.

ed them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put in order in the famous town of Mansoul, care was taken, and orders given by the blessed Prince Emmanuel, That the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there ; the dead that fell by the sword of Emmanuel, and by the shield of the Captain Credence, lest the fumes and ill favors that would arise from them might infect the air, and so annoy the famous town of Mansoul. This also was a reason of this order, to wit, that as much as in Mansoul lay, they might cut off the name, and being, and remembrance of those enemies from the thought of the famous town of Mansoul and its inhabitants.

So order was given out by the Lord-Mayor, that wise and trusty friend of the town of Mansoul, that persons should be employed about this necessary business ; and Mr. Godly-fear, and one Mr. Upright, were to be overseers about this matter ; so persons were put under them to work in the fields, and to bury the slain that lay dead in the plains. And these were their places of employment, some were to make the graves, some to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if a scull, or a bone, or a piece of a bone of a Doubter, was yet to be found above ground any where near the corporation : and if any where found, it was ordered that the searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it and bury it out of sight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Mansoul, might not know (if possible) what a scull, what a bone, or a piece of a bone of a Doubter was.

So the buriers, and those that were appointed for that purpose, did as they were commanded ; they buried the Doubters, and all the sculls and bones, and pieces of bones, of Doubters, wherever they found them, and so they cleansed the plains. Now also Mr. God's-peace took up his commission, and acted again as in former days.

Thus they buried in the plains about Mansoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perseverance-doubters, the Resurrection-doubters, the Salvation-doubters, and the Glory-doubters, whose captains, were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No-ease, Captain Sepulchre, and Captain Past-hope : and old Incredulity was under

Diabolus their general. There were also the seven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their escape ; so their men fell down slain by the power of the Prince's forces, and by the hands of the men of the town of Mansoul. They also were buried as before related, to the exceeding great joy of the now famous town of Mansoul. They that buried them, buried also with them their arms, which were cruel instruments of death, their weapons were arrows, darts, mauls, fire brands, and the like ; they buried also their armor, their colors, banners, with the standard of Diabolus, and what else soever they could find, that did but smell of a Diabolonian Doubter.

Now, when the tyrant had arrived at Hell-gate-hill, with his old friend Incredulity, they immediately descended the den, and having there, with their fellows for awhile condoled their misfortune, and great loss that they sustained against the town of

Mansoul, they fell at length into a passion, and re-  
The tyrant re- solves to have yet a bout with Mansoul. venged they would be for the loss that they sustained before the town of Mansoul ; wherefore they

presently call a council to contrive yet further what was to be done against the famous town of Mansoul ; for their yawning paunches could not wait to see the result of their Lord Lucifer's and their Lord Apollyon's counsel that they had given before, (for their raging gorge thought every day even as long as a short-for-ever, until they were filled with the body and soul, with the flesh and bones, and with all the delicacies of Mansoul.) They therefore resolve to make another attempt upon the town of Mansoul, and that by an army mixed and made up, partly of Doubters, and partly of Bloodmen. A more particular account now take of both.

The Doubters are such as have their name from their nature, as well as from the land and kingdom where they are born : there nature is to put a question upon every one of the truths of Emmanuel, and their country is called, The land of Doubting ; and that land lieth off, and furthest remote to the north, between the land of Darkness, and that called the Valley of the Shadow of Death. For though the land of Darkness, and that called the Valley of the Shadow of Death, be sometimes called as if they were one and the self-same place ; yet indeed they are two, lying but a little way asunder, and the land of Doubting points in, and lieth between them. This is the land of Doubting, and these that

An army of Doubters and Bloodmen.



came with Diabolus to ruin the town of Mansoul are the natives of that country.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul; their land lieth under the Dog-star, and by that they are governed as to their intellectuals.

The name of their country is the Province of Loath-good, the remote parts of it are far distant from the land of Doubting, yet they do both butt and bound upon the hill called Hell-gate-hill. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

Now of these two countries did Diabolus, by the beating of his drum, raise another army against the town of Mansoul, of five and twenty thousand strong. There were ten thousand Doubters, and fifteen thousand Bloodmen, and they were put under several captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army, and these are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus; and the captains that they had before, were some of them made lieutenants, and some ensigns of the army.

But Diabolus did not count that in this expedition of his, these Doubters would prove his principal men, for their manhood had been tried before, also the Mansouliaus had put them to the worst, only he did bring them to multiply a number, and to help, if need was, at a pinch; but his trust he put in his Bloodmen; for that they were all rugged villains, and he knew that they had done feats heretofore.

As for the Bloodmen, they also were under command, and the names of their captains were, Captain Cain, Captain Nimrod, Captain Ishmael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his standard-bearer bore the red colors, and his escutcheon was the murdering club.

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and encroaching Bloodmen; his standard-bearer bore the red colors, and his escutcheon was the great bloodhound.

3. Captain Ishmael was captain over two bands, to wit, the mocking and scornful Bloodmen; his standard-bearer bore the

red colors, and his escutcheon was one mocking at Abraham's Isaac.

4. Captain Esau was captain over two bands, to wit, the Bloodmen that grudged that another should have the blessing; also over the Bloodmen that are for executing their private revenge upon others; his standard-bearer bore the red colors, and his escutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands, to wit, the groundlessly jealous, and the devilishly furious Bloodmen; his standard-bearer bore the red colors, and his escutcheon was three bloody darts cast at harmless David.

6. Captain Absalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend, for the glory of this world; also over those Bloodmen that will hold one fair in hand with words, till they shall have pierced him with their swords; his standard-bearer bore the red colors, and his escutcheon was the son pursuing the father's blood.

7. Captain Judas was over two bands, to wit, the Bloodmen that will sell a man's life for money, and those also that will betray their friend with a kiss; his standard-bearer bore the red colors, and his escutcheon was thirty pieces of silver and the halter.

8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bore the red colors, and his escutcheon was the stake, the flame, and the good man in it.

Now, the reason why Diabolus did so soon rally another force after he had been beaten out of the field, was, for that he put mighty confidence in his army of Bloodmen, for he put a great deal more trust in them than he did before in his army of Doubters; though they had also often done great service for him in the strengthening of him in his kingdom: but these Bloodmen, he had often proved, and their sword did seldom return empty. Besides, he knew that these, like mastiffs, would fasten upon any; upon father, mother, brother, sister, prince, or governor; yea, upon the Prince of princes. And that which encouraged him the more, was for that they did once force Emmanuel out of the kingdom of Universe; and why, thought he, may they not also drive him from the town of Mansoul.

So this army of five and twenty thousand strong was by their general, the great Lord Incredulity, led up against the town of Mansoul. Now Mr. Prywell, the scout-master-general, did himself go out to spy; and he did bring Mansoul tidings of their coming. Wherefore they shut

The conditions of the Bloodmen, their stoutness and valor.

They sit down before Mansoul.

up their gates, and put themselves in a posture of defence against these new Diabolonians that came up against the town.

So Diabolus brought up his army, and beleagured the town of Mansoul. The Doubters were placed about Feel-gate, and the Bloodmen set down before Eye-gate and Ear-gate.

Now when this army had thus encamped themselves, Incredulity, in the name of Diabolus, his own name, and in the name of the Bloodmen, and the rest that were with him, sent They summons the town with a threatening. a summons as hot as a red-hot iron to Mansoul to yield to their demands; threatening, that if they still stood it out against them, they would presently burn down Mansoul with fire. For you must know, that as for the Bloodmen, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut off out of the land of the living. True, they sent to them to surrender, but should they so do, that would not stench, or quench the thirsts of these men; they must have blood, the blood of Mansoul, else they die: and it is from hence that they have their name. Wherefore these Bloodmen he reserved, while now that they might, when all his engines proved ineffectual, as his last and sure card, be played against the town of Mansoul.

Now when the townsmen had received this red-hot summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half an hour to carry the summons to the Prince; the which they did, when they had writ at the bottom of it: 'Lord save Mansoul from Bloody-men.'

So he took it, and looked upon it, and considered it, and took notice also of that short petition that the men of Mansoul had written at the bottom of it, and called to him the noble Captain Credence, and bid him go, and take Captain Patience with him, and go and take care of that side of Mansoul that was beleaguered by the Bloodmen. So they went and did as they were commanded; the Captain Credence went and took Captain Patience, and they both secured that side of Mansoul that was besieged by the Bloodmen.

Then he commanded that Captain Good-hope and Captain Charity, and my Lord Willbewill, should take charge of the other side of the town; and I, said the Prince, will set my standard upon the battlements of your castle, and do you three watch against the Doubters. This done, he again commanded, that the brave captain, the Captain Experience, should draw up his men in the market-place; and that there he should exercise them day by day before the people of the town of Mansoul. Now this



siege was long, and many a fierce attempt did the enemy, especially those called Bloodmen, make upon the town of Mansoul; and many a shrewd brush did some of the townsmen meet with from them, especially Captain Self-denial, who, I should have told you before, was commanded to take the care of Ear-gate and Eye-gate now against the Bloodmen. This Captain Self-denial was a young man, but stout, and a townsman in Mansoul, as Captain Experience also was. And Emmanuel at his second return to Mansoul, made him a captain over a thousand of the Mansoul-ians for the good of the corporation. This captain therefore being an hardy man, and a man of great courage, and willing to venture himself for the good of the town of Mansoul, would now and then sally out upon the Bloodmen, and give them many notable alarins, and entered several brisk skirmishes with them, and also did some execution upon them; but you must think that this could not easily be done, but he must meet with brushes himself; for he carried several of their marks in his face; yea, and some in some other parts of his body.

So after some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prince Emmanuel upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, "Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Those of you that go out against the Doubters kill and slay, and cause to perish so many of them as by any means you can lay hands on; but for you that go out against the Bloodmen, slay them not, but take them alive.

So at the time appointed, betimes in the morning, the captains went out as they were commanded against the enemies; Captain Good-hope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters; and Captain Credence, and Captain Patience, with Captain Self-denial, and the rest that were to join with them, went out against the Bloodmen.

Now those that went out against the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters remembering their last success, made a retreat, not daring to stand the shock, but fled from the Prince's men, wherefore they pursued them; and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home, and the rest by fives, nines, and seventeens, like wanderers, went straggling up

Emmanuel prepares to give the enemy battle. How he ordereth his men.

The Doubters put to flight.

and down the country, where they, upon the barbarous people, showed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this show themselves in companies before the town of Mansoul, but never to abide it: for if Captain Credeuce, Captain Good-hope, or Captain Experience, did but show themselves, they fled.

Those that went out against the Bloodmen, did as they were commanded, they forbore to slay any, but sought to compass them about. But the Bloodmen when they saw that no Emmanuel was in the field, concluded also that no Emmanuel was in Mansoul; wherefore they looking upon what the captains did, to be, as they call it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them that feared them; but the captains minding their business, at last did compass them round, they also that had routed the Doubters came in again to their aid; so, in fine, after some little struggling, for the Bloodmen also would have run for it, only now it was too late, (for though they are mischievous and cruel where they can overcome; yet all Bloodmen are chicken-hearted men, when they once come to see themselves matched and equalled,) so the captains took them and brought them to the Prince.

The Bloodmen  
are taken, and  
how.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came out of one land.

1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did.

2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did.

3. The third sort of them came out of the town of Malice in the county of Envy, and they did what they did out of spite and implacableness.

For the first of these, to wit, they that came out of Blindmanshire, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden sceptre.

They that came out of Blindzealshire, they did not as their fellows did: for they pleaded that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favor.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept, nor disputed, nor repented, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon Mansoul. Now these last, with all those of the other two sorts, that did not unfeignedly ask pardon for their faults; those he made to enter into sufficient bond to answer for what they had done against Mansoul, and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint, for the country and kingdom of Universe.

The day of judgment.

So they became bound each man for himself, to come in when called upon, to answer before our Lord the King for what they had done, as before.

And thus much concerning this second army that were sent by Diabolus to overthrow Mansoul.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town some who took part with Diabolus, I say they were so hardy as to thrust themselves into Mansoul. (Three did I say? I think there were four.) Now to whose house should these Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-questioning; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this Evil-questioning's house, as was said, did these Diabolonians come, (you may be sure that they had directions how to find the way thither;) so he made them welcome, pitied their misfortune, and succored them with the best that he had in his house. Now after a little acquaintance, (and it was not long before they had that,) this old Evil-questioning asked the Doubters, if they were all of a town; he knew that they were all of one kingdom. And they answered, No, nor not of one shire neither; for I, said one, am an Election-doubter; I, said another, am a Vocation-doubter; then said the third, I am a Salvation-doubter; and the fourth said he was a Grace-doubter. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are down boys, you have the very length of my foot, are one with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbor in Mansoul. Then said Evil-questioning to them, 'How many of your company might there be that came with you to the siege of Mansoul?' and they

Three or four of the Doubters go into Mansoul, are entertained, and by whom.



Talk betwixt  
the Doubters  
and old Evil-  
questioning.

answered, there were but ten thousand Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen, quoth they, border upon our country, but poor men, as we hear, they were every one taken by Emmanuel's forces. Ten thousand! quoth the old gentleman, I promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes? Our general, said they, was the first man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord-Mayor of Mansoul, said they. But pray call him not a cowardly general, for whether any from the east to the west had done more service for our prince Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they catched him, they would for certain have hanged him, and we promise you hanging is but a bad business. Then said the old gentleman, I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them, I would see what I could do. Ay, said they, that would be well if we could see that; but wishes, alas! what are they? and these words were spoken aloud. Well, said old Evil-questioning, take heed that you talk not too loud, you must be squat and close, and must take care of yourselves while you are here, or I'll assure you, you will be snapped.

Why? quoth the Doubters.

Why, quoth the old gentleman! why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Willbewill, a most cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him, that with all the diligence he can, he should look for, search out, and destroy all, and all manner of Diabolonians.

And if he lighted upon you, down you go, though your heads were made of gold.

And now to see how it happened, one of the Lord Willbewill's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The soldier was a man that my Lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after Diabolonians to apprehend them.

Now this man, as I told you heard all the talk that was between old Evil-questioning and these Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard. And sayest thou so, my trusty? quoth my Lord. Ay, quoth Diligence, that I do, and if your Lordship will be pleased to go with me, you shall find it as I have said. And are they there? quoth my Lord: I know Evil-questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells. But I do, said this man; and if your Lordship will go, I will lead you the way to his den. Go, quoth my Lord, that I will. Come, my Diligence, let us go find them out. So my Lord and his man went together the direct way to his house. Now his man went before to show him his way, and they went till they came even under old Mr. Evil-questioning's wall. Then said Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, said my Lord, I know it well, but I have not seen him many a-day. This I know, he is cunning. I wish he doth not give us the slip. Let me alone for that, said his servant Diligence. But how shall we find the door? quoth my Lord. Let me alone for that too, said his man. So he had my Lord Willbewill about, and showed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the house, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. True-man the gaoler, and commanded, and he did put them in ward. This done, my Lord-Mayor was acquainted in the morning with what my Lord Willbewill had done over night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord-Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. True-man the gaoler. So the day was set, and the court called and come together, and being seated, the prisoners were brought to the bar. My Lord Willbewill had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honor of the Prince, the comfort of Mansoul, and discouragement of the enemy, to bring them forth to public judgment.

They are discovered.

They are brought to trial.

But, I say, Mr. True-man brought them in chains to the bar, to the town-hall, for that was the place of judgment. So to be short, the jury was pannelled, the witnesses sworn, and the prisoners tried for their lives; the jury was the same that tried Mr. No-truth, Pitiless, Haughty, and the rest of their companions.

And first, old Questioning himself was set to the bar; for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read: the manner and form here follows:

Mr. Questioning, "Thou art here indicted by the name of  
 His indictment. Evil-questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that has studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: For, 1. Thou hast questioned the truth of her doctrine and state; 2. In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies, that came from their army unto thee. What sayest thou to this indictment, Art thou guilty, or not guilty?"

My Lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in  
 His plea. it; the man that standeth by this charge, accused before this bench, is called by the name of Evil-questioning, which name I deny to be mine, mine being Honest-inquiring. The one indeed sounds like the other; but I trow your Lordship knows, that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men may make an honest inquiry after things without running the danger of death.

Will. Then spake my Lord Willbewill, for he was one of the witnessess: "My Lord, and you the honorable bench, and magistrates of the town of Mansoul, you all have heard with your ears, that the prisoner at the bar has denied his name, and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-questioning. I have known him (my Lord) above this thirty years; for he and I (a shame it is for me to speak it) were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul: and I testify that he is a Diabolonian by nature, an enemy to our Prince, and hater of the blessed town of Mansoul. He has

The Lord Willbewill's testimony.



in times of rebellion, been at and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then (for the substance of talk) as he, and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul, has made him to change his lodgings, as this indictment has made him to change his name: but this is the man, my Lord."

Then said the court unto him, Hast thou any more to say?

*Evil.* Yes, quoth the old gentleman, that I have; for all that as yet has been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.

*Dilig.* Then stood forth Mr. Diligence, and said, "My Lord, as I was upon my watch such a night, at the head of Bad-street in this town, I chanced to hear a muttering within this gentleman's house; then thought I what is to do here? So I went up close, but very softly to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were ontlandish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth, This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did entertain them. He also asked what numbers there were of them? and they told him ten thousand men. He then asked them why they made no more manly assault upon Mansoul? and they told him; so he called their general coward for marching off when he should have fought for his prince, Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them. He bid them also to take heed and be quiet, for if they were taken they must die, although they had heads of gold."

Then said the court, Mr. Evil-questioning, here is now another witness against you, and his testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians, and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quiet and close lest they were

taken by the King's servants. All which manifesteth that thou art a Diabolonian; for hadst thou been a friend to the King, thou wouldest have apprehended them.

*Evil.* Then said Evil-questioning, To the first of these I answer, the men that came into my house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any yet knows. I did also bid them take heed that they fell not into the captain's hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.

My Lord-Mayor then replied, That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labor to evade, and defer the execution of judgment. But could there be no more proved against thee, but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harborer of others of them, yea, of outlandish Diabolonians; yea, of far, on purpose to cut off and destroy our Mansoul; this must not be borne.

Then said Evil-questioning, I see how the game will go; I must die for my name, and for my charity. And so he held his peace.

Then they called the outlandish Doubters to the bar; and the first of them that was arraigned, was the Election-doubter; so his indictment was read; and because he was an outlandish man, the substance of it was told him by an interpreter; to wit, That he was there charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.

Then the judge asked him if he would plead? but he said only this, That he confessed that he was an Election-doubter; and that was the religion that he had ever been brought up in. And said, moreover, if I must die for my religion, I trow I shall die a martyr, and so I care the less.

*Judge.* Then it was replied, To question election is to overthrow a great doctrine of the gospel; to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul;

and to make salvation to depend upon works, and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul, therefore, by the best of laws, he must die.

Then was the Vocation-doubter called and set to the bar ;  
 and his indictment for substance was the same with  
 The Vocation-  
 doubter tried. the other, only he was particularly charged with denying the calling of Mansoul.

The Judge asked him also, what he had to say for himself ?

So he replied, That he never believed, that there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word ; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good ; and in so doing a promise of happiness is annexed.

Then said the judge, Thou art a Diabolonian ; and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul ; for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her prince, to serve him, and do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.

Then the Grace-doubter was called, and his indictment read ;  
 and he replied thereto, That though he was of the  
 The Grace-  
 doubter tried. land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion amongst his neighbors ; and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by grace.

Then said the judge, Why, the law of the Prince is plain :  
 1. Negatively, Not of works. 2. Positively. By grace you are saved. And thy religion settleth in and upon the works of the flesh : for the works of the law are the works of the flesh. Besides, in saying as thou hast done, thou hast robbed God of his glory, and given it to a sinful man ; thou hast robbed Christ of the necessity of his undertaking and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian ; and for thy Diabolonian principles thou must die.

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the Recorder, and addressed himself to the prisoners : You, the prisoners at the bar, you have  
 Their sentence  
 to die.



been here indicted, and proved guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul : crimes for which you must be put to death : and die ye accordingly.

So they were sentenced to the death of the cross. The place assigned them for execution was that where Diabolus drew up his last army against Mansoul : save only that old Evil-questioning was hanged at the top of Bad-street, just over against his own door.

The place of  
their death as-  
signed.

When the town of Mansoul had thus far rid themselves of their enemies, and of the troublers of their peace : in the next place, a strict commandment was given out, that yet my Lord Willbewill should, with Diligence his man, search for, and do his best to apprehend what Diabolonians were yet left alive in Mansoul. The names of several of them were Mr. Fooling, Mr. Let-good-slip, Mr. Slavish-fear, Mr. No-love, Mr. Mistrust, Mr. Flesh, and Mr. Sloth. It was also commanded, that he should apprehend Mr. Evil-questioning's children that he left behind him ; and that they should demolish his house. The children that he left behind were these : Mr. Doubt, and he was his eldest son ; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was No-hope ; she was the kinswoman of old Incredulity, for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when she was marriageable, he gave her to this old Evil-questioning to wife.

Now the Lord Willbewill did put into execution his commission, with great Diligence his man. He took Fooling in the streets, and hanged him up in Want-wit-alley, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He also took Mr. Let-good-slip one day as he was busy in the market, and executed him according to law ; now there was an honest poor man in Mansoul, and his name was Mr. Meditation, one of no great account in the days of apostacy, but now of repute with the best of the town. This man therefore they were willing to prefer : now Mr. Let-good-slip had a great deal of wealth heretofore in Mansoul, and at Emmanuel's coming it was sequestered to the use of the Prince ; this therefore was now given to Mr. Meditation, to improve for the common good : and after him to his son Mr. Think-well ; this Think-well he had by Mrs. Piety his wife, and she was the daughter of Mr. Recorder.

After this my Lord apprehended Clip-promise : now because he was a notorious villain, for by his doings, much of the King's coin was abused ; therefore he was made a public example. He was arraigned and judged to be first set in the pillory, then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead.

He also apprehended Carnal-sense, and put him in hold, but how it came about I cannot tell, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a-days, and haunts like a ghost honest men's houses at nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying, that whosoever could discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of Mansoul. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

But my Lord took Mr. Wrong-thoughts-of-Christ, and put him into prison, and he died there, though it was long first, for he died of a lingering consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in Mansoul, so his judgment was deferred : but at last Mr. Self-denial stood up and said, if such villains as these may be winked at in Mansoul, I will lay down my commission. He also took him from the crowd, and had him among his soldiers, and there he was brain-  
 Captain Self-  
 denial made a  
 Lord.  
 ed. But some in Mansoul muttered at it, though none durst speak plainly, because Eiminanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears, so he sent for him, and made him a Lord in Mansoul.

Then my Lord Self-denial took courage, and set to the pursuing the Diabolonians with my Lord Willbewill ; and they took Live-by-feeling, and they took Legal-life, and put them in hold till they died. But Mr. Unbelief was a nimble jack, him they could never lay hold of, though they attempted to do it often. He therefore and some few more of the Diabolonian tribe, did yet remain in Mansoul, to the time that Mansoul left off to dwell any longer in the kingdom of Universe. But they kept them to their dens and holes ; if one of them did appear, or happen to be seen in any of the streets of the town of Mansoul, the whole town would be up in arms after them, yea the very children in Mansoul would cry out after them as after a thief, and would wish that they might stone them to death with stones. And now

The peace of Mansoul, she minds her trade. did Mansoul arrive to some good degree of peace and quiet, her Prince also did abide within her borders, her captains also, and her soldiers did their duties, and Mansoul minded her trade that she had with the country that was afar off; also she was busy in her manufacture.

When the town of Mansoul had thus far rid themselves of so many of their enemies, and the troublers of their peace, the Prince sent to them, and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning some further safety and comfort, and to the condemnation and destruction of their home-bred Diabolonians. So the day appointed was come and the townsmen met together: Emmanuel also came down in his chariot, and all his captains in their state attending of him on the right hand and on the left. Then was an O yes! made for silence; and after some mutual carriages of love, the Prince began, and thus proceeded.

You, my Mansoul, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you; I have singled you out from others and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my father's law, but from the hand of Diabolus. This I have done because I have loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of paradise might be taken out of the way, laid down for thee, for thy soul, a plenary satisfaction, and have bought thee to myself; a price not of corruptible things as of silver and gold, but a price of blood, mine own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my Mansoul! to my Father, and interested thee in the mansion-houses that are with my Father in the royal city, where things are, O my Mansoul! that eye hath not seen, nor hath entered into the heart of man to conceive.

Besides, O my Mansoul! thou seest what I have done! and how I have taken thee out of the hands of thine enemies, unto whom thou hast deeply revolted from my Father and by whom thou wast content to be possessed and also to be destroyed. I came to thee first by my law, then by my gospel, to awaken thee, and show thee my glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day; but came to thee, have borne thy manners, have waited upon thee, and after all accepted of thee, even of my mere



grace and favor ; and would not suffer thee to be lost, as thou most willingly wouldst have been.

Thou seest, moreover, my Mansoul, how I have passed by thy backslidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O Mansoul ! Nor did thy goodness fetch me again unto thee after that I for thy transgressions have hid my face, and withdrawn my presence from thee. The way of backsliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return. It was I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny ; and that also confounded all that sought thy destruction. It was I that set Mr. Godly-fear to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woful decay. It was I that put life into thee, O Mansoul ! to seek me that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation. It was I that fetched the second time the Diabolonians out of Mansoul ; and it was I that overcame them, and that destroyed them before thy face.

And now, my Mansoul, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Mansoul ! even after a few more times are gone over thy head, I will (but be not troubled at what I say) take down this famous town of Mansoul, stick and stone to the ground ; and I will carry the stones thereof, and the timber thereof, and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father ; and will there set it up in such strength and glory, as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation ; for, for that purpose it was at first erected in the kingdom of Universe ; and there will I make it a spectacle of wonder, a monument of mercy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here : there shall they be equal to those unto whom they have been inferior here. And there thou shalt, O my Mansoul ! have such communion with me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed ; nor ever could be shouldst thou live in Universe the space of a thousand years.

And there, O my Mansoul! thou shalt be afraid of murderers no more; of Diabolonians and their threats no more. There shall be no more plots, nor contrivances, nor designs, against thee, O my Mansoul! There thou shalt no more hear the evil tidings, or the noise of the Diabolonian drum. There thou shalt not see the Diabolonian standard-bearers, nor yet behold Diabolus's standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt not need captains, engines, soldiers and men of war. There thou shalt meet with no sorrow nor grief, nor shall it be possible that any Diabolonian should again, for ever, be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders, all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it forever.

There, O Mansoul! thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed, and set apart, as thou, for my Father's court and city royal. All they will be glad in thee, and thou, when thou seest them, shall be glad in thine heart.

There are things, O Mansoul! even things of thy Father's providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come thither to enjoy them.

And thus, O my Mansoul! I have showed unto thee what shall be done to thee hereafter, if thou canst hear, if thou canst understand; and now I will tell thee what at present must be thy duty and practice, until I come and fetch thee to myself, according as is related in the Scriptures of truth.

First, I charge thee that thou dost hereafter keep more white and clean the liveries which I gave thee before my last withdrawing from thee.

When your garments are white, the world will count you mine. Also when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flash of lightning, that those that are present must take notice of, also their eyes will be made to dazzle thereat. Deck thyself, therefore, according to my bidding, and make thyself by my law straight steps for thy feet, so shall thy King greatly desire thy beauty, for he is thy Lord, and worship thou him.

Now that thou mayest keep them as I bid thee, I have, as I before told thee, provided for thee an open fountain to wash

thy garments in. Look therefore that thou wash often in my fountain, and go not in defiled garments; for as it is to my dishonor and my disgrace, so it will be to thy discomfort, when you shall walk in filthy garments. Keep thy garments always white, and let thy head lack no ointment.

My Mansoul, I have oftentimes delivered thee from the designs plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefits bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul!

O my Mansoul! I have lived, I have died, I live, and will die no more for thee. I live that thou mayest not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but sin; nothing can grieve me but sin; nothing can make thee base before thy foes but sin: take heed of sin, my Mansoul.

And dost thou know why I at first, and do still suffer Diabolonians to dwell in thy walls, O Mansoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy. It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean when not some, but all did dwell, not in thy walls, but in thy castle, and in thy strong hold, O Mansoul!

O my Mansoul! should I slay all them within, many there be without, that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then as in a moment, they would swallow up my Mansoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will, if thou hearken to them and serve them,) but to do thee good, the which they must, if thou watch and fight against them. Know therefore, that whatever they shall tempt thee to, my design is, that they should drive thee, not further off, but nearer to my Father, to learn thee war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

Shew me then thy love, my Mansoul, and let not those that are within thy walls take thy affections off from him that hath



redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death. Stand for me, my friend, my Mansoul, against the Diabolonians, and I will stand for thee before my Father and all his court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

O my Mansoul! remember what my captains, my soldiers, and mine engines have borne for thee, they have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good. Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee. Nourish them therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my captains sick, O Mansoul! for if they be sick, thou canst not be well, if they be weak thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul! Nor must thou think always to live by sense; thou must live upon my word. Thou must believe, O my Mansoul! when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.

Remember, therefore, O my Mansoul, that thou art beloved of me. As I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul! how have I set my heart, my love upon thee! Watch. Behold, I lay none other burden upon thee than what thou hast already. Hold fast till I come.



THE  
LIFE AND DEATH  
OF  
**MR. BADMAN.**

PRESENTED TO THE

**WORLD**

IN

A FAMILIAR DIALOGUE,

BETWEEN

**MR. WISEMAN AND MR. ATTENTIVE.**



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## THE AUTHOR TO THE READER.



### COURTEOUS READER,

As I was considering with myself, what I had written concerning the progress of the Pilgrim from this world to glory ; and how it had been acceptable to many in this nation ; it came again into my mind to write, as then, of him that was going to heaven, so now of the life and death of the ungodly, and of their travel from this world to hell. The which in this I have done, and have put it, as thou seest, under the name and title of Mr. Badman, a name very proper for such a subject : I have also put it in the form of a dialogue, that I might, with more ease to myself, and pleasure to the reader, perform the work.

And although, as I said, I have put it forth in this method, yet have I, as little as may be, gone out of the road of mine own observation of things. Yea, I think I may truly say, that to the best of my remembrance, all the things that here I discourse of, I mean as to matter of fact, have been acted upon the stage of the world, even many times before mine eyes.

Here, therefore, courteous reader, I present thee with the life and death of Mr. Badman indeed : yea, I do trace him in his life, from his childhood to his death ; that thou mayest, as in a glass, behold with thine own eyes, the steps that take hold of hell ; and also discern, while thou art reading of Mr. Badman's death, whether thou thyself art treading in his path thereto.

And let me entreat thee to forbear quirking and mocking, for that Mr. Badman is dead ; but rather gravely inquire concerning thyself by the word, whether thou art one of his lineage or no : for Mr. Badman has left many of his relations behind him ; yea, the very world is overspread with his kindred. True, some of his relations, as he, are gone to their place and long home, but thousands of thousands are left behind ; as brothers, sisters, cousins, nephews, besides innumerable of his friends and associates.

I may say, and yet speak nothing but too much truth in so saying, that there is scarce a fellowship, a community, or fraternity of men in the world, but some of Mr. Badman's relations are there : yea, rarely, can we find a family or a household in a town, where he has not left behind him a brother, nephew, or friend.

The butt, therefore, that at this time I shoot at, is wide : and it will be as impossible for this book to go into several families, and not to arrest some, as for the king's messenger to rush into an house full of traitors, and find none but honest men there.

I cannot but think, that this shot will light upon many, since our fields are so full of this game ; but how many it will kill to Mr. Badman's course, and make alive to the Pilgrim's progress, that is not in me to determine ; this secret is with the Lord our God only, and he alone knows to whom he will bless it to so good and so blessed an end. However, I have put fire to the pan, and doubt not but the report will quickly be heard.

I told you before, that Mr. Badman had left many of his friends and relations behind him, but if I survive them (and that's a great question to me,) I may also write of their lives : however, whether my life be longer or shorter, this is my prayer at present, that God will stir up witnesses against them, that may either convert or confound them ; for wherever they live, and roll in their wickedness, they are the pest and plague of that country.

England shakes and totters already, by reason of the burthen that Mr. Badman and his friends have wickedly laid upon it : yea, our earth reels and staggereth to and fro, like a drunkard, the transgression thereof is heavy upon it.

Courteous reader, I will treat thee now even at the door and threshold of this house, but only with this intelligence, that Mr. Badman lies dead within. Be pleased, therefore, (if thy leisure will serve thee,) to enter in, and behold the state in which he is laid, betwixt his deathbed and the grave. He is not buried as yet, nor doth he stink, as is designed he shall before he lies down in oblivion.

Now as others have had their funerals solemnized, according to their greatness and grandeur in the world, so likewise Mr. Badman (forasmuch as he deserveth not to go down to his grave with silence,) has his funeral state according to his deserts.

Four things are usual at great men's funerals, which we will take leave, and I hope without offence, to allude to in the funeral of Mr. Badman.


First, They are sometimes, when dead, presented to their friends, by their completely wrought images, as lively, as by cunning men's hand's they can be ; that the remembrance of them may be renewed to their survivors, the remembrance of them and their deeds : and this I have endeavored to answer in my discourse of Mr. Badman ; and, therefore, I have drawn him forth in his features and actions, from his childhood to his grey hairs. Here, therefore, thou hast him lively set forth as in cuts ; both as to the minority, flower, and seniority of his age, together with



those actions of his life that he was most capable of doing in, and under those present circumstances of time, place, strength; and the opportunities that did attend him in these.

Secondly, There is also usual at great men's funerals, those badges and escutcheons of their honor, that they have received from their ancestors, or have been thought worthy of for the deeds and exploits they have done in their life: and here Mr. Badman has his, but such as vary from all men of worth, but so much the more agreeing with the merit of his doings; they all have descended in state, he only as an abominable branch. His deserts are the deserts of sin; and, therefore, the escutcheons of honor that he has, are only that he died without honor, and at his end became a fool. Thou shalt not be joined with them in burial.—The seed of evil doers shall never be renowned.

The funeral pomp, therefore, of Mr. Badman, is to wear upon his hearse the badges of a dishonourable and wicked life; since his bones are full of the sins of his youth, which shall lie down, as Job says, in the dust with him: nor is it fit that any should be his attendants, now at his death, but such as with him conspired against their own souls in their life; persons whose transgressions have made them infamous to all that have, or shall know what they have done.

Some notice, therefore, I have also here in this little discourse given the reader, of them who were his confederates in his life, and attendants at his death; with a hint, either of some high villainy committed by them, as also of those judgments that have overtaken and fallen upon them, from the just and avenging hand of God. All which are things either fully known by me, as being eye and ear witness thereto, or that I have received from such hands whose relations, as to this, I am bound to believe. And that the reader may know them from other things and passages herein contained, I have pointed at them with a finger, thus .

Thirdly, The funerals of persons of quality, have been solemnized with some suitable sermon at the time and place of their burial; and that I am not come to as yet, having got no further than to Mr. Badman's death; but forasmuch as he must be buried, after he hath become polluted before his beholders, I doubt not but some such that we read are appointed to be at the burial of Gog, will do this work in my stead; such as shall leave him neither skin nor bone above ground, but shall set a sign by it, till the buriers have buried it in the valley of Hamongog, Ezek.

xxxix.

Fourthly, At funerals there does use to be mourning and lamentation, but here also Mr. Badman differs from others; his familiars cannot lament his departure, for they have not sense of

his damnable state; they rather ring him, and sing him to hell in the sleep of death, in which he goes thither. Good men count him no loss to the world, his place can well be without him, his loss is only his own, and it is too late for him to recover that damage or loss by a sea of bloody tears, could he shed them. Yea, God has said he will laugh at his destruction; who then shall lament for him, saying, Ah! my brother. He was but a stinking weed in his life; nor was he better at all in his death. Such may well be thrown over the wall without sorrow, when once God has plucked them up by the roots in his wrath.

Reader, if thou art of the race, lineage, stock, or fraternity, of Mr. Badman, I tell thee, before thou readest this book, thou wilt neither brook the author nor it, because he hath writ of Mr. Badman as he has. For he that condemneth the wicked that die so, passeth also the sentence upon the wicked that live. I, therefore, expect neither credit of, nor countenance from thee, for this narration of thy kinsman's life.

For thy old love to thy friend, his ways doings, &c. will stir up in thee enmity rather, in thy very heart, against me. I shall, therefore, incline to think of thee, that thou wilt rent, burn or throw it away in contempt; yea, and wish also, that for writing so notorious a truth, some mischief may befall me. I look also to be loaded by thee with disdain, scorn and contempt; yea, that thou shouldest railingly and vilifyingly say, I lie, and am a bespatterer of honest men's lives and deaths. For Mr. Badman, when himself was alive, could not abide to be counted a knave (though his actions told all that went by, that indeed he was such an one.) How then should his brethren that survive him, and that tread in his very steps, approve of the sentence that by this book is pronounced against him? Will they not rather imitate Korah, Dathan, and Abiram's friends, even rail at me for condemning him, as they did at Moses for doing execution.

I know it is ill puddling in the cockatrice's den, and that they run hazards that hunt the wild boar. The man also that writeth Mr. Badman's life, had need be fenced with a coat of mail, and with the staff of a spear, for that his surviving friends will know what he doth; but I have ventured to do it, and to play at this time, at the hole of these asps; if they bite, they bite: if they sting, they sting. Christ sends his lambs into the midst of wolves, not to do like them, but to suffer by them for bearing plain testimony against their bad deeds: but had one not need to walk with a guard, and to have a sentinel stand at one's door for this? Verily, the flesh would be glad of such help; yea, a spiritual man, could he tell how to get it, Acts xxiii. But I am stripped naked of these, and yet am commanded to be faithful in my ser-

vice for Christ. Well then, I have spoken what I have spoken, and now come on me what will, Job xii. 13. True the text says, *Rebuke a scorner, and he will hate thee; and that he that reproveth a wicked man, getteth himself a blot and shame; but what then? Open rebuke is better than secret love; and he that receives it, shall find it so afterwards.*

So then, whether Mr. Badman's friends shall rage or laugh at what I have writ, I know the better end of the staff is mine. My endeavor is to stop an hellish course of life, and to save a soul from death, James v.; and if for so doing I meet with envy from them, from whom in reason I should have thanks, I must remember the man in the dream, that cut his way through his armed enemies, and so got into the beauteous palace; I must, I say, remember him, and do myself likewise.

Yet four things I will propound to the consideration of Mr. Badman's friends, before I turn my back upon them.

1. Suppose that there be a hell in very deed; not that I do question it any more than I do whether there be a sun to shine; but I suppose it for argument sake with Mr. Badman's friends; I say suppose there be an hell, and that too such an one as the Scripture speaks of, one at the remotest distance from God and life eternal; one where the worm of a guilty conscience never dies, and where the fire of the wrath of God is not quenched.

Suppose, I say, that there is such an hell, prepared of God (as there is indeed,) for the body and soul of the ungodly world, after this life to be tormented in; I say, do but with thyself suppose it, and then tell me is it not prepared for thee, thou being a wicked man? Let thy conscience speak, I say, is it not prepared for thee, thou being an ungodly man? And dost thou think, wast thou there now, that thou art able to wrestle with the judgment of God? Why then do the fallen angels tremble there? Thy hands cannot be strong, nor can thy heart endure, in that day when God shall deal with thee. Ezek. xxii 14.

2. Suppose that some one that is now a soul in hell for sin, was permitted to come hither again to dwell, and that they had a grant also, that upon amendment of life, next time they die, to change that place for heaven and glory, what sayest thou, O wicked man? Would such an one (thinkest thou) run again into the same course of life as before, and venture the damnation that for sin he had already been in? Would he choose again to lead that cursed life, that afresh would kindle the flames of hell upon him, and that would bind him under the heavy wrath of God? O! he would not; he would not; the 16th of Luke insinuates it; yea, reason itself awake, would abhor it, and tremble at such a thought.



3. Suppose again, that thou that livest and rollest in thy sin, and that as yet hast known nothing but the pleasure thereof, shouldest be an angel conveyed to some place where, with convenience, from thence thou mightest have a view of heaven and hell; of the joys of the one, and the torments of the other; I say suppose that from thence thou mightest have such a view thereof, as would convince thy reason, that both heaven and hell are such realities, as by the word they are declared to be; wouldest thou (thinkest thou) when brought to thy home again, choose to thyself thy former life, to wit, to return to thy folly again? No; if belief of what thou sawest remained with thee, thou wouldest eat fire and brimstone first.

4. I will propound again. Suppose that there was amongst us such a law (and such a magistrate to inflict the penalty,) that for every open wickedness committed by thee, so much of thy flesh should, with burning pincers, be plucked from thy bones; wouldest thou then go on in thy open way of lying, swearing, drinking, and whoring, as thou with delight doest now? Surely, surely, no. The fear of the punishment would make thee forbear; yea, would make thee tremble, even when thy lusts were powerful, to think what a punishment thou wast sure to sustain, so soon as the pleasure was over. But oh! the folly, the madness the desperate madness that is in the hearts of Mr. Bad-man's friends, who in despite of the threatenings of an holy and sin-avenging God, and of the outcries and warning of all good men: yea, that will in despite of the groans and torments of those that are now in hell for sin, (Luke xiv. 24—28.) go on in a sinful course of life; yea, though every sin is also a step of descent down to that infernal cave. O how true is that saying of Solomon, *The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead*, Eccles. ix. 3. To the dead! that is, to the dead in hell, to the damned dead; the place to which those that have died bad men are gone; and that those that live bad men are like to go to, when a little more sin, like stolen waters, hath been imbibed by their sinful souls.

That which has made me publish this book is,

1. For that wickedness like a flood is like to drown our English world: it begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, our middle age, old age, and all, are almost carried away by this flood. O debauchery, debauchery, what hast thou done in England! Thou hast corrupted our young men, hast made our old men beasts; thou hast deflowered our virgins, and hast made matrons bawds; thou hast made our earth to reel to and fro like a drunkard; it is

in danger to be removed like a cottage ; yea, it is because transgression is so heavy upon it, like to *fall and rise no more*, Isa. xxiv. 20.

O ! that I could mourn for England, and for the sins that are committed therein, even while I see that without repentance the men of God's wrath are about to deal with us, each having his slaughtering weapon in his hand, Ezek. ix. 1, 2. Well, I have written, and by God's assistance shall pray that this flood may abate in England ; and could I but see the tops of the mountains above it, I should think that these waters were abating.

2. It is the duty of those that can, to cry out against this deadly plague ; yea, to lift up their voice as with a trumpet against it that men may be awakened about it, fly from it, as from that which is the greatest of evils. Sin pulled angels out of heaven, pulls men down to hell, and overthroweth kingdoms. Who, that sees a house on fire will not give the alarm to them that dwell therein ? Who that sees the land invaded, will not set the beacons on a flame ? Who, that sees the devils, as roaring lions, continually devouring souls, will not make an outcry ? But above all, when we see sin, sinful sin, swallowing up a nation, sinking of a nation, and bringing its inhabitants to temporal, spiritual, and eternal ruin, shall we not cry out, and cry, *They are drunk, but not with wine ; they stagger, but not with strong drink ;* they are intoxicated with the deadly poison of sin, which will, if its malignity be not by wholesome means allayed, bring soul and body, and estate and country, and all, to ruin and destruction ?

3. In and by this my outcry, I shall deliver myself from the ruins of them that perish ; for a man can do no more in this matter ; I mean as man in my capacity, than to detect and condemn the wickedness, warn the evil-doer of the judgment, and fly therefrom myself. But O, that I might not only deliver myself ! Oh ! that many would hear, and turn at this cry, from sin ! that they may be secured from death and judgment that attend it.

Why I have handled the matter in this method is best known to myself : and why I have concealed most of the names of the persons whose sins or punishments I here and there in this book make relation of, is,

1. For that neither the sins nor judgments were all alike open : the sins of some were committed and the judgments executed for them only in a corner. Not to say that I could not learn some of their names, for could I, I should not have made them public, for this reason.

2. Because I would not provoke those of their relations that survive them : I would not justly provoke them : and yet, as I

think I should, should I have entailed their punishment to their sins, and both to their names, and so have turned them into the world.

3. Nor would I lay them under any disgrace and contempt, which would, as I think, unavoidably have happened unto them, had I, withal, inserted their names.

As for those whose names I mention, their crimes or judgments were manifest; public almost as any thing of that nature that happeneth to mortal man. Such therefore have published their own shame by their sin, and God, his anger by taking of open vengeance.

As Job says, *God has struck them as wicked men in the open sight of others*, Job xxxiv. 26. So that I cannot concieve, since their judgment was so conspicious, that my admonishing thereof, should turn to their detriment: for the publishing of these things, are, so far as relation is concerned, intended for remembrances; that they may also bethink themselves, repent, and turn to God, lest the judgments for their sins should prove hereditary. For the God of heaven hath threatened to visit the iniquity of the fathers upon the children, if they hate him, to the third and fourth generation, Exod. xx. 5.

Nebuchadnezzar's punishment for his pride, (for he was for his sin driven from his kingly dignity, and from among men too, to eat grass like an ox, and to company with the beasts,) Daniel did not stick to tell Belshazzar, his son, to his face thereof; nor to publish it, that it might be read and remembered by the generations to come. The same may be said of Judas and Ananias, &c. for their sin and punishment were known to all the dwellers at Jerusalem, Acts, v. 1.

Nor is it a sign but of a desperate impenitence and hardness of heart, when the offspring, or relations of those who have fallen by open, fearful, and prodigious judgments, for their sin, shall overlook, forget, pass by, or take no notice of such outgoings of God against them and their house. Thus Daniel aggravates Belshazzar's crime, for that he hardened his heart in pride, though he knew that for that very sin and transgression, his father was brought down from his height, and made to be a companion for asses. *And thou his son, O Belshazzar says he, thou hast not humbled thy heart, though thou knewest all this.* Dan. v. A home reproof indeed, but home is most fit for an open and continued transgression.

Let those then that are the offspring or relations of such, who by their own sin, and the dreadful judgments of God, are made to become a sign, (Deut. xvi. 9, 10.) having been swept as dung from off the face of the earth, beware, lest when judgment knocks



art their door, for their sins, as it did before at the door of their progenitors, it falls also with as heavy a stroke as on them that went before them; lest, I say, they in that day, instead of finding mercy, find for their high, daring, and judgment-affronting sins, judgment without mercy.

To conclude: let those that would not die Mr. Badman's death, take heed of Mr. Badman's ways; for his ways bring to his ends: wickedness will not deliver him that is given to it; though he should cloak all with a profession of religion.

If it was a transgression of old, for a man to wear a woman's apparel, surely it is a transgression now for a sinner to wear a Christian profession for a cloak. Wolves in sheep's clothing swarm in England this day, wolves, both as to doctrine, and as to practice too. Some men make a profession, I doubt not, on purpose that they may twist themselves into a trade, and thence into an estate; yea, and if need be, into an estate knavishly, by the ruins of their neighbor. Let such take heed, for those that do such things have the greater damnation.

Christian, make thy profession shine by a conversation according to the gospel; or else thou wilt damnify religion, bring scandal to thy brethren, and give offence to the enemies; and it would be better that a millstone was hanged about thy neck, and that thou, so adorned was cast into the bottom of the sea, than so to do.

Christian, a profession according to the gospel is, in these days, a rare thing: seek then after it, put it on, and keep it without spot, and (as becomes thee) white and clean, and thou shalt be a rare Christian.

The prophecy of the last time is, that professing men (for so I understand the text,) shall be many of them base (2 Tim. 3.); but continue thou in the things that thou hast learned, not of wanton men, nor of licentious times, but of the word and doctrine of God, that is, according to godliness; and thou shalt walk with Christ in white.

Now, God Almighty give his people grace, not to hate or malign sinners, nor yet to choose any of their ways, but to keep themselves pure from the blood of all men, by speaking and doing according to that name, and those rules, that they profess to know and love, for Jesus Christ's sake.

JOHN BUNYAN.



LIFE AND DEATH  
OF  
MR. BADMAN.



*Wiseman.* GOOD morrow, my good neighbor, Mr. Attentive; whither are you walking so early this morning? Methinks you look as if you were concerned about something more than ordinary. Have you lost any of your cattle, or what is the matter?

*Attentive.* Good Sir, good morrow to you. I have not as yet lost aught; but yet you give a right guess of me, for I am, as you say, concerned in my heart; but it is because of the badness of the times. And, Sir, you, as all our neighbors know, are a very observing man; pray, therefore, what do you think of them?

*Wiseman.* Why, I think as you say, to wit, that they are bad times, and bad they will be until men are better: for they are bad men that make bad times; if men therefore should mend, so would the times. It is a folly to look for good days, so long as sin is so high, and those that study its nourishment so many. God bring it down, and those that nourish it to repentance, and then my good neighbor, you will be concerned not as you now are. Now you are concerned because times are so bad; but then you will be so, because times are so good: now you are concerned so as to be perplexed; but then you will be concerned so as to lift up your voice with shouting; for I dare say, could you see such days, they would make you shout.

*Attentive.* Ay, so they would: such times I have longed for, such times I have prayed for: but I fear they will be worse before they be better.

*Wiseman.* Make no conclusions, man: for he that hath the hearts of men in his hand, can change them from worse to better, and so bad times into good. God give long life to them that are good, and especially to those of them that are capable of doing him service in the world. The ornament and beauty of this lower world, next to God and his wonders, are the men that spangle and shine in godliness.



Now as Mr. Wiseman said this, he gave a great sigh.

*Attentive.* Amen, amen. But why, good Sir, do you sigh so deeply? Is it for aught else than that for the which as you have perceived, I myself am concerned.

*Wiseman.* I am concerned with you for the badness of the times; but that was not the cause of that sigh, of which, as I see, you take notice. I sighed at the remembrance of the death of that man for whom the bell tolled at our town yesterday.

*Attentive.* Why, I trow, Mr. Goodman, your neighbor, is not dead. Indeed I did not hear that he had been sick.

*Wiseman.* No, no, it is not he. Had it been he, I could not but have been concerned, but yet not as I am concerned now. If he had died I should only have been concerned that the world had lost a light: but the man that I am concerned for now, was one that never was good, therefore, such a one, who is not dead only, but damned. He died that he might die, he went from life to death, and then from death to death, from death natural to death eternal. And as he spake this, the water stood in his eyes.

*Attentive.* Indeed to go from a deathbed to hell is a fearful thing to think on. But good neighbor Wiseman, be pleased to tell me who this man was, and why you conclude him so terrible in his death?

*Wiseman.* Well, if you can stay, I will tell you who he was, and why I conclude thus concerning him.

*Attentive.* My leisure will admit me to stay, and I am willing to hear you out. And I pray God your discourse may take hold on my heart, that I may be bettered thereby.

So they agreed to sit down under the tree. Then Mr. Wiseman proceeded as followeth:

*Wiseman.* The man that I mean, is one Mr. Badman; he has lived in our town a great while, and now as I said, he is dead. But the reason of my being concerned at his death is, not for that he was at all related to me, or for that any good conditions died with him, for he was far from them, but for that, as I greatly fear, he hath, as was hinted before died two deaths at once.

*Attentive.* I perceive what you mean by two deaths at once; and to speak truth, it is a fearful thing thus to have ground to think of any: for although the death of the ungodly and sinners is laid to heart but of few, yet to die in such a state is more dreadful and fearful than any man can imagine. Indeed, if a man had no soul, if his state was not truly immortal, the matter would not be so much; but for a man to be so disposed of by his Maker, as to be appointed a sensible being for ever, and for him to fall into the hands of avenging justice, that will be always, to the utmost extremity that his sin deserveth, punishing of him in the

dismal dungeon of hell ; this must needs be unutterably sad and lamentable.

*Wiseman.* There is no man, I think, that is sensible of the worth of one soul, but must, when he hears of the death of unconverted men, be stricken with sorrow and grief ; because, as you said well, that a man's state is such, that he has a sensible being for ever. For it is sense that makes punishment heavy. But yet sense is not all that the damned have ; they have sense and reason too : so then, as sense receiveth punishment with sorrow, because it feels and bleeds under the same : so by reason, and the exercise thereof in the midst of torment, all present affliction is aggravated, and that three manner of ways.

1. Reason will consider thus with himself. For what am I thus tormented ? And will easily find it is for nothing but that base and filthy thing sin ; and now will vexation be mixed with punishment, and that will greatly heighten the affliction.

2. Reason will consider thus with himself. How long must this be my state ? And will soon return to himself this answer : This must be my state for ever and ever. Now this will greatly increase the torment.

3. Reason will consider thus with himself. What have I lost more than present ease and quiet by my sins that I have committed ? And will quickly return himself this answer : I have lost communion with God, Christ, saints, and angels, and a share in heaven and eternal life. And this also must needs greatly add to the misery of poor damned souls. And this is the case of Mr. Badman.

*Attentive.* I feel my heart even shake at the thoughts of coming into such a state. Hell ! who knows, that is yet alive what the torments of hell are ? This word hell gives a very dreadful sound.

*Wiseman.* Ay, so it does in the ears of him that has a tender conscience. But if, as you say, and that truly, the very name of hell is so dreadful, what is the place itself, and what are the punishments that are there inflicted, and that without the least intermission upon the souls of damned men for ever and ever ?

*Attentive.* Well, but passing this ; my leisure will permit me to stay, and therefore pray tell me what it is that makes you think that Mr. Badman is gone to hell ?

*Wiseman.* I will tell you. But first do you know which of the Badmans I mean ?

*Attentive.* Why, was there more of them than one ?

*Wiseman.* O yes, a great many, both brothers and sisters, and yet all of them the children of godly parents ; the more a great deal is the pity.

*Attentive.* Which of them therefore was it that died?

*Wiseman.* The eldest, old in years, and old in sin; but the sinner that dies an hundred years old shall be accursed.

*Attentive.* Well, but what makes you think he is gone to hell?

*Wiseman.* His wicked life and fearful death, especially since the manner of his death was so corresponding with his life.

*Attentive.* Pray let me know the manner of his death if yourself did perfectly know it.

*Wiseman.* I was there when he died: but I desire not to see another such man, while I live, die in such sort as he did.

*Attentive.* Pray therefore let me hear it.

*Wiseman.* You say you have leisure and can stay; and therefore, if you please, we will discourse even orderly of him. First, we will begin with his life, and then proceed to his death; because a relation of the first may the more affect you, when you shall hear of the second.

*Attentive.* Did you then so well know his life?

*Wiseman.* I knew him of a child. I was a man when he was but a boy; and I made a special observation of him from first to last.

*Attentive.* Pray then let me hear from you an account of his life; but be as brief as you can, for I long to hear of the manner of his death.

*Wiseman.* I will endeavor to answer your desires, and first, I will tell you that from a child he was very bad; his very beginning was ominous, and presaged that no good end was in likelihood to follow thereupon. There were several sins that he was given to when he was but a little one, that manifested him to be notoriously infected with original corruption; for I dare say he learned none of them of his father and mother; nor was he admitted to go much abroad among other children that were vile, to learn to sin of them; nay, contrariwise, if at any time he did get abroad amongst others, he would be as the inventor of bad words, and an example in bad actions. To them all, he used to be, as we say, the ringleader, and master-sinner from a child.

*Attentive.* This was a bad beginning indeed, and did demonstrate that he was as you say, polluted, very much

polluted with original corruption. For to speak my mind freely, I do confess, that it is mine opinion,

that children come polluted with sin into the world, and that oftentimes the sins of their youth, especially while they are very young, are rather by virtue of indwelling sin, than by examples that are set before them by others: not but that they learn to sin by example too, but example is not the root,

Original sin is  
the root of actual  
transgression.



but rather the temptation to wickedness. The root is sin within; for from within, out of the heart of man proceedeth sin.

*Wiseman.* I am glad to hear that you are of this opinion, and to confirm what you have said by a few hints from the word: Man in his birth is compared to an ass, (an unclean beast,) and to a wretched infant in its blood; besides, all the first-born of old that were offered unto the Lord, were to be redeemed at the age of a month, and that was before they were sinners by imitation. The Scripture also affirmeth, that by the sin of one, judgment came upon all; and renders this reason, for that all have sinned; nor is that objection worth a rush, That Christ by his death hath taken away original sin. First, Because it is scriptureless. Secondly, Because it makes them incapable of salvation by Christ; for none but those that in their own persons are sinners, are to have salvation by him. Many other things might be added, but between persons so well agreed as you and I are, these may suffice at present: but when an antagonist comes to deal with us about this matter, then we have for him often other strong arguments, if he be an antagonist worth the taking notice of.

*Attentive.* But, as was hinted before, he used to be ring-leading sinner, or the master of mischief among other children: yet these are but generals; pray therefore tell me in particular what were the sins of his childhood.

*Wiseman.* I will so. When he was but a child, he was so addicted to lying, that his parents scarce knew when  
Badman addicted to lying from a child. to believe he spake true; yea, he would invent, tell, and stand to the lies that he invented and told, and that with such an audacious face, that one might even read in his very countenance the symptoms of an hard and desperate heart this way.

*Attentive.* This was an ill beginning indeed, and argueth that he began to harden himself in sin betimes. For a lie cannot be knowingly told and stood in, (and I perceive that this was his manner of way in lying,) but he must, as it were, force his own heart unto it. Yea, he must make his heart hard, and bold to do it; yea, he must be arrived to an exceeding pitch of wickedness thus to do, since all this he did against that good education, that before you seemed to hint, he had from his father and mother.

*Wiseman.* The want of a good education, as you have intimated, is many times a cause why children do so easily, so soon, become bad; especially when there is not only a want of that but bad examples enough, as, the more is the pity, there is many families; by virtue of which poor children are trained up in sin,

and nursed therein for the devil and hell. But it was otherwise with Mr. Badman, for to my knowledge, this his way of lying was a great grief to his parents, for their hearts were much dejected at this beginning of their son; nor did there want counsel and correction from them to him, if that would have made him better. He wanted not to be told, in my hearing, and that

The liar's portion. over and over and over, *That all liars should have their part in the lake that burns with fire and brimstone*; and that whosoever loveth and maketh a lie,

should not have any part in the new and heavenly Jerusalem: but all availed nothing with him; when a fit, or an occasion to lie came upon him, he would invent, tell, and stand to his lie as steadfastly as if it had been the biggest of truths, that he told, and that with that hardening of his heart and face, that it would be to those who stood by a wonder. Nay, and this he would do when under the rod of correction, which is appointed by God for parents to use, that thereby they might keep their children from hell.

*Attentive.* Truly it was, as I said, a bad beginning, he served the devil betimes; yea, he became nurse to one of his brats, for a spirit of lying is the devil's brat: *For he is a liar, and the father of it.*

*Wiseman.* Right, he is the father of it indeed. A lie is begot by the devil as the father, and is brought forth by the wicked heart as the mother: wherefore another Scripture also saith, *Why hath satan filled thy heart to lie, &c.* Yea, he calleth the heart that is big with a lie, an heart that hath conceived, that is, by the devil: *Why hast thou conceived this thing in thy heart; thou hast not lied unto men, but unto God?* True, his lie was a lie of the highest nature, but every lie hath the same

The father and mother of a lie. father and mother as had the lie last spoken of: *For he is a liar and the father of it.* A lie then is

a brat of hell, and it cannot be in the heart before the person has committed a kind of spiritual adultery with the devil. That soul, therefore, that telleth a known lie, has lien with, and conceived it by lying with the devil, the only father of lies. For a lie has only one father and mother, the devil and the heart. No marvel, therefore, if the hearts that hatch and bring forth lies, be so much of complexion with the devil. Yea, no marvel though God and Christ have so bent their word against liars: a liar is wedded to the devil himself.

*Attentive.* It seems a marvellous thing in mine eyes, that since a lie is the offspring of the devil, and since a lie brings the soul to the very den of devils, to wit, the dark dungeon of hell, that

men should be so desperately wicked as to accustom themselves to so horrible a thing.

*Wiseman.* It seems also marvellous to me, especially when I observe for how little a matter some men will study, contrive, make, and tell a lie; you shall have some that will lie it over and over, and that for a penny profit; yea, lie and stand in it, although they know that they lie: yea, you shall have some men that will not stick to tell lie after lie, though themselves get nothing thereby. They will tell lies in their ordinary discourse with their neighbors; also their news, their jests, and their tales, must needs be adorned with lies; or else they seem to bear no good sound to the ear, nor show much to the fancy of him to whom they are told. But alas! what will these liars do, when for their lies, they shall be tumbled down into hell, to that devil that did beget those lies in their heart, and so be tormented by fire and brimstone, with him, and that forever and ever, for their lies?

*Attentive.* Can you not give one some examples of God's judgments upon liars, that one may tell them to liars when one hears them lie, if perhaps they may by the hearing thereof be made afraid, and ashamed to lie?

*Wiseman.* Examples! why, Annanias and his wife are examples enough to put a stop, one would think, to a spirit addicted thereto, for they both were stricken down dead for telling a lie, and that by God himself, in the midst of a company of people. But if God's threatening of liars with hell fire, and with the loss of the kingdom of heaven, will not prevail with them to leave off to lie and make lies, it cannot be imagined that a relation of temporal judgments that have swept liars out of the world heretofore, should do it. Now, as I said, this lying was one of the first sins that Mr. Badman was addicted to, and he could make them and tell them fearfully.

*Attentive.* I am sorry to hear this of him, and so much the more, because, as I fear, this sin did not reign in him alone; for usually one that is accustomed to lying, is also accustomed to other evils besides: and if it were not so also with Mr. Badman, it would be indeed a wonder.

*Wiseman.* You say true, the liar is a captive slave of more than the spirit of lying; and therefore, this Mr. Badman, as he was a liar from a child, so he was also much given to pilfer and steal; so that what he could, as we say, handsomely lay his hands on, that was counted his own, whether they were the things of his fellow-children, or if he could lay hold of any thing at a neighbor's house, he would take it away; you must understand me of trifles; for being yet

An example for liars.

A spirit of lying accompanied with other sins.

Badman given to pilfering.



but a child, he attempted no great matter, especially at first. But yet as he grew up in strength and ripeness of wit, so he attempted to pilfer and steal things still of more value than at first. He took at last great pleasure in robbing of gardens and orchards ; and as he grew up, to steal pullen from the neighborhood ; yea what was his father's could not escape his fingers : all was fish that came to his net, so hardened at last was he in this mischief also.

Badman would rob his father.

*Attentive.* You make me wonder more and more. What, play the thief too ! What, play the thief so soon ! He could not but know, though he was but a child, that what he took from others was none of his own. Besides, if his father was a good man, as you say, it could not be, but he must also hear from him, that to steal was to transgress the law of God, and so to run the hazard of eternal damnation.

*Wiseman.* His father was not wanting to use the means to reclaim him, often urging, as I have been told, that saying, in the law of Moses, *Thou shalt not steal* ; and also that, *That is the curse that goeth forth over the face of the whole earth, for every one that stealeth shall be cut off, &c.* The light of nature also, though he was little, must needs show him, that what he took from others was not his own, and that he would not willingly have been served so himself. But all was to no purpose, let father and conscience say what they would to him, he would go on, he was resolved to go on in his wickedness.

*Attentive.* But his father would as you intimate, sometimes rebuke him for his wickedness ; pray how would he carry it then ?

*Wiseman.* How ! why, like a thief that is found. He would stand gloating, and hanging down his head in a sullen, pouncing manner, (a body might read as we used to say, the picture of ill-luck in his face,) and when his father did demand his answer to such questions concerning his villainy, he would grumble and mutter at him, and that should be all that he could get.

*Attentive.* But you said that he would also rob his father ; methinks that was an unnatural thing.

*Wiseman.* Natural or unnatural, all is one to a thief. Besides, you must think that he had likewise companions to whom he was, for the wickedness that he saw in them, more firmly knit, than either to father or mother. Yea, and what had he cared, if father and mother had died for grief for him. Their death would have been, as he would have counted,

Badman would rejoice that his parents' death were at hand.

great release and liberty to him : for the truth is, they and their counsel was his bondage ; yea, and if I forget not, I have heard some say, that when he was, at times, among his companions, he would greatly rejoice

to think that his parents were old and could not live long, and then, quoth he, I shall be mine own man, to do what I list, without their control.

*Attentive.* Then it seems he counted that robbing of his parents was no crime.

*Wiseman.* None at all; and, therefore, he fell directly under that sentence, *Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer.* And for that he set so light by them as to their persons and counsels, it was a sign that at present he was of a very abominable spirit, and that some judgment waited to take hold of him in time to come.

*Attentive.* But can you imagine what it was, I mean, in his conceit, (for I speak not now of the suggestions of satan, by which doubtless he was put on to do these things,) I say what it should be in his conceit, that should make him think that this his manner of pilfering and stealing was no great matter?

*Wiseman.* It was for that the things that he stole were small; to rob orchards, and gardens, and to steal pullen, and the like; these he counted tricks of youth, nor would he be beat out of it by all that his friends could say. They would tell him that he must not covet, or desire, (and yet to desire is less than to take,) even any thing, the least thing that was his neighbor's; and that if he did, it would be a transgression of the law; but all was one to him; what through the wicked talk of his companions, and the delusion of his own corrupt heart, he would go on in his pilfering course, and where he thought himself secure, would talk of, and laugh at it when he had done.

*Attentive.* Well, I heard a man once, when he was upon the ladder with a rope about his neck, confess, (when ready to be turned off by the hangman,) that that which had brought him to that end, was his accustoming of himself, when young, to pilfer and steal small things. To my best remembrance he told us, that he began the trade of a thief by stealing of pins and points; and, therefore, did forewarn all the youth that then were gathered together to see him die, to take heed of beginning, though but with little sins; because, by tampering at first with little ones, way is made for the commission of bigger.

*Wiseman.* Since you are entered upon stories, I also will tell you one; the which, though I heard it not with mine own ears, yet my author I dare believe. It is concerning one old Tod, that was hanged about twenty years ago, or more, at Hertford, for being a thief. The story is this:

The story of  
old Tod Young  
thieves take  
notice.

At a summer assizes holden at Hertford, while the judge was sitting upon the bench, comes this old Tod into the court, cloathed in a green suit, with his leathern girdle in his hand, his bosom open, and all on a muck sweat, as if he had run for his life : and being come in, he spake aloud as follows : My Lord said he, here is the veriest rogue that breathes upon the face of the earth. I have been a thief from a child ; when I was but a little one, I gave myself to rob orchards ; and to do other such like wicked things, and I have continued a thief ever since. My Lord, there has not been a robbery committed these many years, within so many miles of this place, but I have either been at it, or privy to it.

The judge thought the fellow was mad ; but after some conference with some of the justices, they agreed to indict him ; and so they did of several felonious actions ; to all which he heartily confessed guilty, and so was hanged with his wife at the same time.

*Attentive.* This is a remarkable story indeed, and you think it is a true one.

*Wiseman.* It is not only remarkable, but pat to our purpose. This thief, like Mr. Badman, began his trade betimes ; he began too where Mr. Badman began, even at robbing of orchards, and other such things, which brought him as you may perceive, from sin to sin, till at last it brought him to the public shame of sin, which is the gallows.

As for the truth of this story, the relater told me that he was at the same time himself in the court, and stood within less than two yards of old Tod, when he heard him aloud to utter the words.

*Attentive.* These two sins of lying and stealing were a bad sign of an evil end.

*Wiseman.* So they were ; and yet Mr. Badman came not to his end like old Tod ; though I fear to as bad, nay, worse, than was that death of the gallows, though less discerned by spectators ; but more of that by and by. But you talk of these two sins as if these were all that Mr. Badman was addicted to in his youth : alas, alas ! he swarmed with sins, even as a beggar does with vermin, and that when he was a boy.

*Attentive.* Why, what other sins was he addicted to, I mean while he was but a child ?

*Wiseman.* You need not ask to what other sins was he, but to what other sins he was not addicted : that is, of such as suited with his age ; for a man may safely say, that nothing that was vile came amiss to him if he was but capable to do it. Indeed



some sins there be, that childhood knows not how to be tampering with; but I speak of sins that he was capable of committing, of which I will nominate two or three more. And,

**First,** He could not endure the Lord's-day, because of the holiness that did attend it; the beginning of that day was to him as if he was going to prison, (except he could get out from his father and mother, and lurk in by-holes among his companions, until holy duties were over.) Reading the Scriptures, hearing sermons, godly conference, repeating of sermons and prayer, were things that he could not away with; therefore, if his father on such days (as often he did, though sometimes notwithstanding his diligence, he would be sure to give him the slip,) did keep him strictly to the observation of the day, he would plainly show by all carriages, that he was highly discontent therewith; he would sleep at duties, would talk vainly with his brothers, and, as it were, think every godly opportunity seven times as long as it was, grudging till it was over.

*Attentive.* This his abhorring of that day, was not, I think, for the sake of the day itself: for as it is a day, it is nothing else but as other days of the week: but I suppose that the reason of his loathing of it was, for that God hath put sanctity and holiness upon it: also because it is the day above all the days of the week that ought to be spent in holy devotion in remembrance of our Lord's resurrection from the dead.

*Wiseman.* Yes, it was, therefore, that he was such an enemy to it; even because more restraint was laid upon him on that day, from his own ways, than were possible should be laid upon him on all others.

*Attentive.* Doth not God by instituting of a day unto holy duties, make great proof how the hearts and inclinations of poor people do stand to holiness of heart, and a conversation in holy duties?

*Wiseman.* Yes, doubtless; and a man shall show his heart and his life, what they are, more by one Lord's-day than by all the days of the week besides: and the reason is, because on the Lord's-day there is a special restraint laid upon man as to thoughts and life, more than upon other days of the week besides. Also, men are enjoined on that day to a stricter performance of holy duties and restraint of worldly business, than upon other days they are; wherefore, if their hearts incline not naturally to good, now they will show it, now they will appear what they are. The Lord's-day is a kind of an emblem of the heavenly Sabbath above, and it makes manifest how the heart stands to the perpetuity of holiness, more than to be found in a transient duty does.

On other days a man may be in and out of holy duties and all in a quarter of an hour; but now, the Lord's-day is, as it were, a day that enjoins to one perpetual duty of holiness: *Remember that thou keep holy the Sabbath day*, (which by Christ is not abrogated, but changed into the first of the week,) not as it was given in particular to the Jews, but as it was sanctified by him from the beginning of the world; and, therefore, is a great proof of the frame and temper of a man's heart, and does more make manifest to what he is inclined, than doth his other performance of duties; therefore God puts great difference between them that truly call (and walk in) this day as holy, and count it honorable, upon the account that now they have an opportunity to show how they delight to honor him: in that they have not only an hour, but a whole day to show it in: I say, he puts great difference between these, and that other sort that say, *When will the Sabbath be gone*, that we may be at our worldly business? The first he calleth a blessed man, but brandeth the other for an unsanctified worldling. And indeed, to delight ourselves in God's service upon his holy days, gives a better proof of a sanctified nature, than to grudge at the coming, and to be weary of the holy duties of such days, as Mr. Badman did.

*Attentive.* There may be something in what you say, for he that cannot abide to keep one day holy to God, to be sure he hath given a sufficient proof that he is an unsanctified man: and as such, what should he do in heaven? that being the place where a perpetual sabbath is to be kept to God; I say to be kept forever and ever. And for ought I know, one reason why one day in seven hath been by our Lord set apart unto holy duties for men, may be to give them conviction that there is enmity in the hearts of sinners to the God of heaven; for he that hateth holiness, hateth God himself. They pretend to love God, and yet love not a holy day, and yet love not to spend that day in one continued act of holiness to the Lord; they had as good say nothing, as to call him Lord, Lord, and yet not do the things that he says. And this Mr. Badman was such a one: he could not abide this day, nor any of the duties of it. Indeed, when he could get from his friends, and so spend it in all manner of idleness and profaneness, then he would be pleased well enough: but what was this, but a turning the day into night, or other than taking an opportunity at God's forbidding us to follow our callings, to sojourn and satisfy our lusts and delights of the flesh? I take the liberty to speak thus of Mr. Badman, upon a confidence of what you, Sir, have said of him, is true.

How Badman  
did use to spend  
the Lord's-day.

*Wiseman.* You need not to have made that apology for your censuring of Mr. Badman, for all that knew him, will confirm what you say of him to be true. He could not abide either that day, or any thing else that had the stamp or image of God upon it. Sin, sin, and to do the thing that was naught, was that which he delighted in, and that from a little child.

*Attentive.* I must say again, I am sorry to hear it, and that for his own sake, and also for the sake of his relations, who must needs be broken to pieces with such doings as these : for, for these things' sake comes the wrath of God upon the children of disobedience : and doubtless he must be gone to hell, if he died without repentance ; and to beget a child for hell, is sad for parents to think on.

*Wiseman.* Of his dying, as I told you, I will give you a relation anon ; but now we are upon his life, and upon the manner of his life in his childhood, even of the sins that attended him then, some of which I have mentioned already ; and indeed I have mentioned but some, for yet there are more to follow, and those not at all inferior to what you have already heard.

*Attentive.* Pray what were they ?

*Wiseman.* Why, he was greatly given, and that while a lad, to grievous swearing and cursing ; yea, he then made no more of swearing and cursing, than I do of telling my fingers ; yea, he would do it without provocation thereto. He counted it a glory to swear and curse, and it was as natural to him, as to eat, and drink, and sleep.

*Attentive.* O ! what a young villain was this ! here is, as the apostle says, a yielding of members as instruments of unrighteousness unto sin indeed ! This is proceeding from evil to evil with a witness ; this argueth that he was a black-mouthed young wretch indeed.

*Wiseman.* He was so ; and yet as I told you, he counted above all this kind of sinning, to be a badge of his honor : he reckoned himself a man's fellow when he had learned to swear and curse boldly.

*Attentive.* I am persuaded that many do think, as you have said, that to swear is a thing that does bravely become them ; and that it is the best way for a man when he would put authority or terror to his words, to stuff them full of the sin of swearing.

*Wiseman.* You say right, else, as I am persuaded, men would not so usually belch out their blasphemous oaths as they do ; they take a pride in it ; they think that to swear is gentleman-like ;

Badman given  
to swearing and  
cursing.



and having once accustomed themselves unto it, they hardly leave it all the days of their lives.

*Attentive.* Well, but now we are upon it, pray show me the difference between swearing and cursing; for there is a difference, is there not?

Difference between swearing and cursing.

*Wiseman.* Yes; there is a difference between swearing and cursing; swearing, vain swearing, such as young Badman accustomed himself unto. Now vain and sinful

What swearing is.

swearing, is a light and wicked calling of God, &c. to witness to our vain and foolish attesting of things; and those things are of two sorts.

1. Things that we swear are or shall be done.

2. Things so sworn to, true or false.

1. Things that we swear are or shall be done. Thou swearest thou hast done such a thing, that such a thing is so, or shall be so; for it is no matter which of these it is that men swear about, if it be done lightly, and wickedly, and groundlessly, it is vain, because it is a sin against the third commandment, which says, *Thou shalt not take the name of the Lord thy God in vain.* For this is a vain using of that holy and sacred name and so a sin for which, without sound repentance, there is not, nor can be rightly expected, forgiveness.

*Attentive.* Then it seems, though as to the matter of fact, a man swears truly, yet if he swearth lightly and groundlessly, his oath is evil, and he by it under sin.

*Wiseman.* Yes, a man may say, *The Lord liveth*, and that is true, and yet in so saying, swear falsely; because he swearth vainly, needlessly, and without a ground. To swear groundedly and necessarily, (which then a man does when he swears as being called thereto of God,) that is tolerated by the word: but this was none of Mr. Badman's swearing: and therefore that which now we are not concerned about.

A man may sin in swearing to the truth.

*Attentive.* I perceive by the prophet, that a man may sin in swearing to the truth: they therefore must needs most horribly sin, that swear to confirm their jests and lies; and as they think, the better to beautify their foolish talking.

*Wiseman.* They sin with a high hand; for they presume to imagine, that God is as wicked as themselves, to wit, that he is an avoucher of lies to be true. For as I said before, to swear, is to call God to witness; and to swear to a lie, is to call God to witness that that lie is true. This, therefore, must needs offend; for it put the highest affront upon the holiness and righteousness of God, therefore his wrath must sweep them away. This kind of swearing is put in with lying, and killing, and stealing, and com-

mitting adultery; and, therefore, must not go unpunished: for if "God will not hold him guiltless that taketh his name in vain," which a man may do when he swears to a truth, (as I have showed before,) how can it be imagined, that he should hold such guiltless, who by swearing, will appeal to God, if lies be not true or that swear out of their frantic and bedlam madness. It would grieve and provoke a sober man to wrath, if one should swear to a notorious lie, and avouch that that man would attest it for a truth; and yet thus do men deal with the holy God. They tell their jestings, tales, and lies, and then swear by God that they are true. Now this kind of swearing was as common with young Badman, as it was to eat when he was an hungered, or to go to bed when it was night.

*Attentive.* I have often mused in my mind, what it should be that should make men so common in the use of the sin of swearing, since those that be wise will believe them never the sooner for that.

*Wiseman.* It cannot be any thing that is good, you may be sure, because the thing itself is abominable: 1. Therefore it must be from promptings of the spirit of the devil within  
 Six causes of them. 2. Also it flows sometimes from hellish rage, vain swearing. when the tongue hath set on fire of hell even the whole course of nature. 3. But commonly, swearing flows from that daring boldness that biddeth defiance to the law that forbids it. 4. Swearers think also, that by their belching of their blasphemous oaths out of their black and polluted mouths, they show themselves the more valiant men. 5. And imagine also that by these outrageous kind of villanies, they shall conquer those that at such a time they have to do with, and make them believe their lies to be true. They also swear frequently to get gain thereby, and when they meet with fools they overcome them this way. But if I might give advice in this matter, no buyer should lay out one farthing with him that is a common swearer in his calling; especially with such an oath-master that endeavoreth to swear away his commodity to another, and that would swear his chapman's money into his own pocket.

*Attentive.* All these causes of swearing so far as I can perceive, flow from the same root as do the oaths themselves, even from a hardened and desperate heart. But pray show me now how wicked cursing is to be distinguished from this kind of swearing.

*Wiseman.* Swearing, as I said, hath immediately to do with the name of God, and calls upon him to be witness of the truth of what is said; that is, if they that swear, swear by him. Some indeed swear by idols, as by the mass, by our lady, by saints, beasts, birds, and other creatures; but the usual way of our pro-

ane ones in England, is to swear by God, Christ, faith, and the like. But however, or by whatever they swear, cursing is distinguished from swearing thus.

To curse, to curse profanely, it is to sentence another or ourself, for, or to evil; or to wish that some evil might happen to the person, or thing, under the curse unjustly.

Of cursing, what it is.

1. It is to sentence for, or to evil, that is, without a cause: thus Shimei cursed David: he sentenced him for or to evil, unjustly, when he said to him, "Come out, come out thou bloody man, and thou man of Belial. The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and the Lord hath delivered the kingdom into the hand of Absalom thy son: and behold thou art taken in thy mischief, because thou art a bloody man."

This David calls a grievous curse. "And behold," saith he to Solomon his son, "thou hast with thee Shimei, a Benjamite, which cursed me with a grievous curse, when I went to Mahanaim."

But what was this curse? Why, 1. It was a wrong sentence passed upon David: Shimei called him *bloody man*, *man of Belial*, when he was not. 2. He sentenced him to the evil that at present was upon him, for being a bloody man, that is, against the house of Saul, when that present evil overtook David for quite another thing.

And we may thus apply it to the profane ones of our times, who in their rage and envy, have little else in their mouths but a sentence against their neighbor for, and to evil, unjustly. How common is it with many, when they are but a little offended with one, to cry, Hang him, Damn him, Rogue! This is both a sentencing of him for, and to evil, and is in itself a grievous curse.

2. The other kind of cursing, is to wish that some evil might happen to, and overtake this or that person, or thing: and this kind of cursing, Job counted a grievous sin. "I have not suffered" says he, "my mouth to sin, by wishing a curse to his soul;" or, consequently, to body or estate. This, then, is a wicked cursing, to wish that evil might either befall another, or ourselves: and this kind of cursing young Badman accustomed himself unto.

1. He would wish that evil might befall others; he would wish their necks broken, or that their brains were out, or that the pox or the plague was upon them, and the like: all which is a devilish kind of cursing, and is become one of the common sins of our age.

2. He would also as often wish a curse to himself, saying, Would I might be hanged, or burned, or that the devil might

Badman's way of cursing.



fetch me, if it be not so, or the like. We count the Damn-mé blades to be great swearers, but when in their hellish fury they say, God damn me, God perish me, or the like, they rather curse than swear; yea, curse themselves, and that with a wish, that damnation might light upon themselves: which wish and curse of theirs in a little time, they will see accomplished upon them, even in hell-fire, if they repent not of their sins.

*Attentive.* But did this young Badman accustom himself to such filthy kind of language?

*Wiseman.* I think I may say, that nothing was more frequent in his mouth, and that upon the least provocation. Badman would curse his father, &c. Yea, he was so versed in such kind of language, that neither father, nor mother, nor brother, nor sister, nor servant, no, nor the very cattle that his father had, could escape these curses of his. I say, that even the brute beasts when he drove them, or rid upon them, if they pleased not his humor, they must be sure to partake of his curse. He would wish their necks broke, their legs broke, their guts out, or that the devil might fetch them, or the like: and no marvel, for he that is so hardy to wish damnation, or other bad curses to himself, or dearest relations, would not stick to wish evil to the silly beast in his madness.

*Attentive.* Well, I see still that this Badman was a desperate villain. But pray, Sir, since you have gone thus far, now show me whence this evil of cursing ariseth, and also what dishonor it bringeth to God; for I easily discern that it doth bring damnation to the soul.

*Wiseman.* This evil of cursing ariseth, in general, from the desperate wickedness of the heart; but particularly from, 1. Envy, which is, as I apprehend, the leading sin to witchcraft. 2. It also ariseth from pride, which was the sin of the fallen angels. 3. It ariseth too from scorn and contempt of others. 4. But for a man to curse himself, must needs arise from desperate madness.

The dishonor that it bringeth to God, is this. It taketh away from him his authority, in whose power it is only, to bless and curse; not to curse wickedly as Mr. Badman; but justly, righteously, giving by his curse, to those that are wicked, the due reward of their deeds.

Besides, these wicked men, in their wicked cursing of their neighbor, &c. do even curse God himself in his handy work. Man is God's image, and to curse wickedly the image of God, is to curse God himself. Therefore, as when men wickedly swear, they rend and tear God's name, and make him, as much as in them lies, the avoucher and approver of all their wickedness; so he that curseth and condemneth in this sort his neighbor, or that

wiseth him evil, curseth and condemneth, and wisheth evil to the image of God, and consequently judgeth and condemneth God himself.

Suppose that a man should say with his mouth, I wish that the king's picture was burned; would not this man's so saying, render him as an enemy to the person of the king? Even so it is with them that by cursing, wish evil to their neighbor, or to themselves; they condemn the image, even the image of God himself.

*Attentive.* But do you think that the men that do thus, do think that they do so vilely, so abominably?

*Wiseman.* The question is not what men do believe concerning their sin, but what God's word says to it. If God's word says that swearing and cursing are sins, though men should count them for virtues, their reward will be a reward for sin, to wit, the damnation of the soul.

To curse another, and to swear vainly and falsely, are sins against the light of nature.

Swearing and cursing are sins against the light of nature.

1. To curse is so, because, whoso curseth another, knows that at the same time he would not be so served himself.

2. To swear also, is a sin against the same law; for nature will tell me, that I should not lie, and therefore much less swear to confirm it. Yea, the heathens have looked upon swearing to be a solemn ordinance of God, and therefore not to be lightly or vainly used by men, though to confirm a matter of truth.

*Attentive.* But I wonder, since cursing and swearing are such evils in the eyes of God, that he doth not make some examples to others for their committing such wickedness.

*Wiseman.* Alas! so he has, a thousand times twice told, as may be easily gathered by any observing people in every age and country. I could present you with several myself; but waiving the abundance that might be mentioned, I will here present you with two: One was that dreadful judgment of God upon one N. P. at Wimbleton, in Surry, who after a horrible fit of swearing at, and cursing of some persons that did not please him, suddenly fell sick, and in a little time died raving, cursing, and swearing.

Examples of God's anger against them that swear and curse.

But above all, take that dreadful story of Dorothy Mately, an inhabitant of Ashover, in the county of Derby.

This Dorothy Mately, saith the relater, was noted by the people of the town to be a great swearer, and curser, and liar, and thief, (just like Mr. Badman :) and the labor that she usually did follow, was to wash the rubbish that came forth of the lead-mines,



and there to get sparks of lead-ore : and her usual way of asserting of things was with these kind of imprecations : I would I might sink into the earth if it be not so ; or, I would God would make the earth open and swallow me up.. Now upon the 23d of March, 1660, this Dorothy was washing of ore upon the top of a steep hill, about a quarter of a mile from Ashover, and was there taxed by a lad for taking of two single pence out of his pocket, for he had laid his breeches by, and was at work in his drawers ; but she violently denied it, wishing that the ground might swallow her up if she had them. She also used the same wicked words on several other occasions that day.

Now, one George Hodgkinson of Ashover, a man of good report there, came accidentally by where this Dorothy was, and stood still awhile to talk with her, as she was washing her ore ; there stood also a little child by her tub-side, and another a distance from her, calling aloud to her to come away ; wherefore the said George took the girl by the hand, to lead her away to her that called her : but behold, they had not gone above ten yards from Dorothy, but they heard her crying out for help ; so looking back, he saw the woman and her tub and sieve, twirling round, and sinking into the ground. Then said the man, Pray to God to pardon thy sin, for thou art never like to be seen alive any longer. So she and her tub twirled round and round, till they sunk about three yards into the earth, and then for awhile staid. Then she called for help again, thinking, as she said, that she should stay there. Now the man, though greatly amazed, did begin to think which way to help her ; but immediately a great stone, which appeared in the earth, fell upon her head, and broke her skull, and then the earth fell in upon her and covered her. She was afterwards digged up, and found about four yards within ground, with the boy's two single pence in her pocket, but her tub and sieve could not be found.

*Attentive.* You bring to my mind a sad story, the which I will relate unto you. The thing is this : About a bow-shot from where I once dwelt, there was a blind alehouse, and the man that kept it had a son, whose name was Edward. This Edward was, as it were, an half fool, both in his words and manner of behavior. To this blind alehouse certain jovial companions would once or twice a week come, and by this Ned, (for so they called him,) his father would entertain his guests withal ; to wit, by calling for him to make them sport by his foolish words and gestures. So when these boon-blades came to this man's house, the father would call for Ned ; Ned therefore would come forth ; and the poor wretch was devilishly addicted to cursing, yea, to cursing his father and mother, and any one else that crossed him. And



because (though he was an half fool) he saw that his practice was pleasing, he would do it with the more audaciousness.

Well, when these brave fellows did come at their times to this tippling-house (as they call it) to fuddle and make merry, then must Ned be called out; and because his father was best acquainted with Ned, and best knew how to provoke him, therefore he would usually ask him such questions, or command him such business, as would be sure to provoke him indeed. Then would he (after his foolish manner,) curse his father most bitterly; at which the old man would laugh, (and so would the rest of the guests, as at that which pleased them best,) still continuing to ask, that Ned might be provoked to curse, that they might still be provoked to laugh. This was the mirth with which the old man did use to entertain his guests.

The curses wherewith this Ned did use to curse his father, and at which the old man would laugh, were these, and such like: The devil take you: The devil fetch you. He would also wish him plagues and destructions many. Well, so it came to pass, through the righteous judgment of God, that Ned's wishes and curses were in a little time fulfilled upon his father; for not many months passed between them after this manner, but the devil did indeed take him, possess him, and also in few days carried him out of this world by death; I say, Satan did take him and possess him; I mean, so it was judged by those that knew him, and had to do with him in that his lamentable condition. He could feel him like a live thing go up and down in his body; but when tormenting time was come, (as he had often tormenting fits,) then he would lie like an hard bump in the soft place of his chest, (I mean, I saw it so,) and would so rend and tear him, and make him roar till he died away.

I told you before that I was an ear and eye witness of what I here say; and so I was. I have heard Ned in his roguery cursing his father, and his father laughing thereat most heartily; still provoking Ned to curse, that his mirth might be increased. I saw his father also, when he was possessed, I saw him in one of his fits, and saw his flesh, (as it was thought,) by the devil, gathered upon an heap, about the bigness of an half egg, to the unutterable torture and affliction of the old man. There was also one Freeman, (who was more than ordinary doctor) sent for to cast out this devil; and I was there when he attempted to do it; the manner thereof was this: They had the possessed into an outer-room, and laid him on his belly upon a form, with his head hanging over the form's end: then they bound him down thereto; which done, they set a pan of coals under his mouth, and put something therein which made a great smoke; by this

means (as it was said) to fetch out the devil. There, therefore, they kept the man till he was almost smothered in the smoke, but no devil came out of him; at which Freeman was somewhat abashed, the man greatly afflicted, and I made to go away wondering and fearing. In a little time, therefore, that which possessed the man, carried him out of the world, according to the cursed wishes of his son. And this was the end of this hellish mirth.

*Wiseman.* These were all sad judgments.

*Attentive.* These were dreadful judgments indeed.

*Wiseman.* Ay, and they looked like the threatenings of that text, (though chiefly it concerned Judas :) "As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him; as he clothed himself with cursing as with a garment, so let it come into his bowels like water, and as oil into his bones."

*Attentive.* It is a fearful thing for youth to be trained up in a way of cursing and swearing.

*Wiseman.* Trained up in them! that I cannot say Mr. Badman was, for his father hath oftentimes, in my hearing, bewailed the badness of his children, and of his naughty boy in particular. I believe the wickedness of his children, made him, in the thoughts of it, go many a night with a heavy heart to bed, and with as heavy a one to rise in the morning. But all was one to his graceless son, neither wholesome counsel, nor fatherly sorrow, would make him mend his manners.

There are some indeed that do train up their children to swear, curse, lie, and steal, and great is the misery of such poor children, whose hard hap it is to be ushered into the world by, and to be under the tuition too of such ungodly parents. It had been better for such parents had they not begat them, and better for such children had they never been born. O! methinks for a father or mother to train up a child in that very way that leadeth to hell and damnation, what things so horrible! But Mr. Badman was not by his parents so brought up.

*Attentive.* But methinks, since this young Badman would not be ruled at home, his father should have tried what good could have been done of him abroad, by putting him out to some man of his acquaintance, that he knew to be able to command him, and to keep him pretty hard to some employ: so should he at least have been prevented of time to do those wickednesses that could not be done without time to do them in.

*Wiseman.* Alas! his father did so, he put him out betimes to one of his own acquaintance, and entreated him of all love, that he would take care of his

Agrievous thing  
to bring up chil-  
dren wickedly.

Badman put to  
be an appren-  
tice.

son, and keep him from extravagant ways. His trade also was honest and commodious; he had besides a full employ therein, so that this young Badman had no vacant seasons, nor idle hours yielded him by his calling, therein to take opportunities to do badly: but all was one to him, as he had begun to be vile in his father's house, even so he continued to be when he was in the house of his master.

*Attentive.* I have known some children who, though they have been very bad at home, yet have altered much when they have been put out abroad; especially when they have fallen into a family, where the governors thereof have made conscience of maintaining the worship and service of God therein; but perhaps that might be wanting in Mr. Badman's master's house.

*Wiseman.* Indeed some children do greatly mend, when put under other men's roofs; but, as I said, this naughty boy did not so; nor did his badness continue, because he wanted a master that both could and did correct it: for his master was a very good man, a very devout person; one that frequented the best soul-means, that set up the worship of God in his family, and also that walked himself thereafter. He was also a man very meek and merciful, one that did never out-drive young Badman in business, nor that kept him at it at unseasonable hours.

*Attentive.* Say you so! This is rare; I, for my part, can see but few that can parallel, in these things, with Mr. Badman's master.

*Wiseman.* Nor I neither, (yet Mr. Badman had such a one;) for, for the most part, masters are now a-days such as mind nothing but their worldly concerns; and if apprentices do but answer their commands therein, soul and religion may go whither they will. Yea, I much fear, that there have been many towardly lads put out by their parents to such masters that have quite undone them as to the next world.

*Attentive.* The more is the pity. But pray now you have touched upon this subject, show me how many ways a master may be the ruin of his poor apprentice.

*Wiseman.* Nay, I cannot tell you of all the ways, yet some of them I will mention.

Suppose then a towardly lad be put to be an apprentice with one that is reputed to be a godly man, yet that lad may be ruined many ways: that is if his master be not circumspect in all things that respect both God and man, and that before his apprenticeship.

1. If he be not moderate in the use of his apprentice; if he drive him beyond his strength; if he holds him to work at un-



seasonable hours; if he will not allow him convenient time to read the word, to pray, &c. this is the way to destroy him, that is, in these tender beginnings of good thoughts, and good beginnings about spiritual things.

2. If he suffers his house to be scattered with profane and wicked books, such as stir up to lust, to wantonness, such as teach idle, wanton, lascivious discourse, and such as have a tendency to provoke to profane drollery and jesting; and, lastly, such as tend to corrupt, and pervert the doctrine of faith and holiness. All these things will eat as doth a canker, and will quickly spoil, in youth, &c. those good beginnings that may be putting forth themselves in them.

3. If there be a mixture of servants, that is, if some very bad be in the same place, that is a way also to undo such tender lads; for they that are bad and sordid servants, will be often (and they have an opportunity to be) distilling and fomenting of their profane and wicked words and tricks before them, and these will easily stick in the flesh and minds of youth, to the corrupting of them.

4. If the master had one guise for abroad, and another for home; that is, if his religion hangs in his house as his cloak does, and he be seldom in it, except he be abroad, this young beginners will take notice of, and stumble at. We say, hedges have eyes, and little pitchers have ears; and indeed, children make a greater inspection into the lives of fathers, masters, &c. than oftentimes they are aware of: and therefore should masters be careful, else they may soon destroy good beginnings in their servants.

5. If the master be unconscionable in his dealing, and trades with lying words; or if bad commodities be avouched to be good, or if he seeks after unreasonable gain, or the like, his servant sees it, and it is enough to undo him. *Eli's sons being bad before the congregation, made men despise the sacrifice of the Lord.*

But these things, by the by; only they may serve for a hint to masters to take heed that they take not apprentices to destroy their souls. But young Badman had none of these hindrances; his father took care, and provided well for him, as to this: he had a good master, he wanted not good books, nor good instructions, nor good sermons, nor good examples, nor good fellow-servants neither: but all would not do.

*Attentive.* It is a wonder that in such a family, amidst so many spiritual helps, nothing should take hold of his heart! What! not good books, nor good instructions, nor good sermons, nor

Badman had all advantages to be good.

good examples, nor good fellow-servants, nor nothing do him good?

*Wiseman.* You wonder he minded none of these things; nay, all these were abominable to him.

1. For good books, they might lie in his master's house till they rotted for him; he would not regard to look into them, but contrariwise, would get all the bad and abominable books, that he could, as beastly romances, and books full of ribbaldry, even such as tended to set all fleshly lusts on fire. True, he durst not be known to have any of these, to his master: therefore would he never let them be seen by him, but would keep them in close places, and peruse them at such times, as yielded him fit opportunities thereto.

2. For good instructions, he liked that much as he liked good books; his care was to hear but little thereof, and to forget what he had heard as soon as it was spoken; yea, I have heard some that knew him then, say, that one might evidently discern by the show of his countenance and gestures, that good counsel was to him like little ease, even a continual torment to him; nor did he ever count himself at liberty, but when farthest off of wholesome words. He would hate them that rebuked him, and count them his deadly enemies.

3. For good example, which was frequently set him by his master, both in religious and civil matters, this young Badman would laugh at, and would also make a by-word of them, when he came in place where he with safety could.

4. His master indeed would make him go with him to sermons, and that where he thought the best preachers were, but this ungodly young man, what shall I say, was, I think, a master of art in all mischief; he had these wicked ways to hinder himself of hearing; let the preacher thunder never so loud.

1. His way was when come into the place of hearing, to sit down in some corner, and then to fall fast asleep.

How Badman  
used to behave  
himself at ser-  
mons.

2. Or else to fix adulterous eyes upon some beautiful object that was in the place, and so all sermon-while, wherewith be feeding his fleshly lusts.


3. Or if he could get near to some that he observed would fit his humor, he would be whispering, giggling, and playing with them, till such time as sermon was done.

*Attentive.* Why he was grown to a prodigious height of wickedness.

*Wiseman.* He was so; and that which aggravates all, was, thi was his practice as soon as he came to his master, he was ready at all these things, as if he had, before he came to his master, served an apprenticeship to learn them.

*Attentive.* There could not but be added, as you relate them, rebellion to his sin. Methinks it is as if he had said, I will not hear, I will not regard, I will not mind good, I will not mend, I will not turn, I will not be converted.

*Wiseman.* You say true, and I know not to whom more filthy to compare him, than to that man, who, when I myself rebuked him for his wickedness, in this great huff, replied, What would the devil do for company, if it were not for such as I?

 The desperate words of one H. S. who once was my companion.

*Attentive.* Why, did you ever hear any man say so?

*Wiseman.* Yes, that I did; and this young Badman was as like him as an egg is like an egg. Alas! the scripture makes mention of many that by their actions speak the same: They say unto God, "Depart from us, for we desire not the knowledge of thy ways." Again, "They refuse to hearken, and pull away their shoulder, and stop their ears; yea, they make their hearts hard as an adamant-stone, lest they should hear the law, and the words that the Lord of hosts hath sent." What are all these but such as Badman, and such as the young man but now mentioned? That young man was my play-fellow when I was solacing myself in my sins; I may make mention of him to my shame; but he has a great many fellows.

*Attentive.* Young Badman was like him indeed, and he trod his steps, as if wickedness had been his very copy; I mean, as to his desperateness: for had he not been a desperate one, he would never have made you such a reply when you was rebuking of him for his sin. But when did you give him such a rebuke?

*Wiseman.* Awhile after God had parted him and I, by calling of me, as I hope, by his grace, still leaving him in his sins; and so far as I could ever gather, as he lived so he died, even as Mr. Badman did; but we will leave him, and return again to our discourse.

*Attentive.* Ha! poor obstinate sinners! Do they think that God cannot be even with them?

*Wiseman.* I do not know what they think, but I know what God has said, that as "he cried and they would not hear, so they shall cry, and I will not hear, saith the Lord." Doubtless there is a time coming when Mr. Badman shall cry for this.

*Attentive.* But I wonder that he should be so expert in wickedness so soon! Alas, he was but a stripling; I suppose he was, as yet, not twenty.

*Wiseman.* No, nor eighteen neither; but (as with Ishmael, and with the children that mocked the prophet,) the seeds of sin did put forth themselves betimes in him.



*Attentive.* Well, he was as wicked a young man as commonly one shall hear of.

*Wiseman.* You will say so when you know all.

*Attentive.* All; I think here is a great all; but if there is more behind, pray let us hear it.

*Wiseman.* Why then I will tell you, that he had not been with his master much above a year and a half, but he came acquainted with three young villains, who here shall be nameless, that taught him to add to his sin much of like kind; and he as aptly received their instructions. One of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining, or stealing from his master.

*Attentive.* Alas! poor wretch, he was bad enough before; but these, I suppose, made him much worse.

*Wiseman.* That they made him worse you may be sure of, for they taught him to be an arch, a chief one in all their ways.

*Attentive.* It was an ill hap that he ever came acquainted with them.

*Wiseman.* You must rather word it thus: It was the judgment of God that he did; that is, he came acquainted with them through the anger of God. He had a good master, and before him a good father; by these he had good counsel given him for months and years together, but his heart was set upon mischief; he loved wickedness more than to do good, even until his iniquity came to be hateful; therefore from the anger of God it was, that these companions of his, and he, did at last so acquaint together. Says Paul, "They did not like to retain God in their knowledge;" and what follows? "wherefore God gave them over or up, to their own heart's lusts." And again, "As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity." This therefore was God's hand upon him, that he might be destroyed, be damned: because he received not the love of the truth that he might be saved. He chose his delusions and deluders for him, even the company of base men, of fools, that he might be destroyed.

*Attentive.* I cannot but think indeed, that it is a great judgment of God for a man to be given up to the company of vile men; for what are such but the devil's decoys, even those by whom he draws the simple into his net? A whoremaster, a drunkard, a thief, what are they but the devil's baits, by which he catcheth others?

Badman's acquaintance.

A sign of God's anger.

The devil's decoys.

*Wiseman.* You say right; but this young Badman was no simple one, if by simple you mean one uninstructed; for he had often good counsel given him; but if by simple you mean him that is a fool, as to the true knowledge of, and faith in Christ, then he was a simple one indeed, for he chose death rather than life, and to live in continual opposition to God, rather than to be reconciled unto him: according to that saying of the wise man, "The fools hated knowledge, and did not choose the fear of the Lord." And what judgment more dreadful can a fool be given up to, than to be delivered into the hands of such men, that have skill to do nothing but to ripen sin, and hasten its finishing unto damnation? And therefore men should be afraid of offending God, because he can in this manner punish them for their sins.

This was done at Bedford. I knew a man that once was, as I thought, hopefully awakened about his condition; yea, I knew two that were so awakened; but in time they began to draw back, and to incline again to their lusts; wherefore God gave them up to the company of three or four men, that in less than three years time brought them roundly to the gallows, where they were hanged like dogs, because they refused to live like honest men.

*Attentive.* But such men do not believe, that thus to be given up of God, is in judgment and anger; they rather take it to be their liberty, and do count it their happiness; they are glad that their cord is loosed, and that the reins are on their neck; they are glad that they may sin without control, and that they may choose such companions as can make them more expert in an evil way.

*Wiseman.* Their judgment is therefore so much the greater, because thereto is added blindness of mind, and hardness of heart in a wicked way. They are turned up to the way of death, but must not see to what place they are going: "They must go as the ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through their liver, not knowing that it is for their life." This, I say, makes their judgment double, they are given up of God, for awhile to sport themselves with that which will assuredly *make them mourn at last when their flesh and their body is consumed*. These are those that Peter speaks of, that shall utterly perish in their own corruptions; these, I say, who count it their pleasure to riot in the day time, and sport themselves with their own deceiving, as natural brute beasts, made to be taken and destroyed.

*Attentive.* Well, but I pray now concerning these three villains that were young Badman's companions: tell me more particularly how he carried it then.

*Wiseman.* How he carried it! Why, he did as they. I intimated so much before, when I said, they made him an arch, a chief one in their ways.

First, He came a frequenter of taverns and tippling-houses, and would stay there until he was even as drunk as a beast. And if it was so, that he could not get out by day, he would, be sure, get out by night. Yea, he became so common a drunkard at last, that he was taken notice of to be a drunkard even by all.

*Attentive.* This was swinish, for drunkenness is so beastly a sin, a sin so much against nature, that I wonder that any that have but the appearance of men can give up themselves to so beastly, yea, worse than beastly a thing.

*Wiseman.* It is a swinish vanity indeed. I will tell you another story. There was a gentleman that had a drunkard to be his groom, and coming home one night very much abused with beer; his master saw it.

Well, quoth his master within himself, I will let thee alone to-night, but to-morrow morning I will convince thee that thou art worse than a beast, by the behavior of my horse. So when morning was come, he bids his man go and water his horse, and so he did; but coming up to his master, he commands him to water him again; so the fellow rid into the water the second time; but his master's horse would now drink no more, so the fellow came up and told his master. Then said his master, Thou drunken sot, thou art far worse than my horse: he will drink but to satisfy nature, but thou wilt drink to the abuse of nature; he will drink but to refresh himself, but thou to thy hurt and damage; he will drink that he may be more serviceable to his master, but thou till thou art incapable of serving either God or man. O, thou beast, how much art thou worse than the horse that thou ridest on!

*Attentive.* Truly, I think that his master served him right; for in doing as he did, he shewed him plainly, as he said, that he had not so much government of himself, as his horse had of himself; and, consequently, that his beast did live more according to the law of his nature by far, than did his man. But pray go on with what you have further to say.

*Wiseman.* Why, I say that there are four things, which if they are well considered, would make drunkenness to be abhorred in the thoughts of the children of men.

1. It greatly tendeth to impoverish and beggar a man. *The drunkard*, says Solomon, *shall come to poverty*. Many that have begun the world with plenty, have gone out of it in rags, through drunkenness. Yea, many children that have been born to good



estates, have yet been brought to a flail and a rake through this beastly sin of their parents.

2. This sin of drunkenness, it bringeth upon the body many, great, and incurable diseases, by which men do in little time come to their end, and none can help them. So because they are overmuch wicked, therefore they die before their time.

3. Drunkenness is a sin that is oftentimes attended with abundance of other evils, "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixt wine;" that is, the drunkard.

4. By drunkenness men do oftentimes shorten their days; go out of the alehouse drunk, and break their necks before they come home. Instances, not a few, might be given of this, but this is so manifest, that a man need say nothing.

*Attentive.* But that which is worse than all is, it also prepares men for everlasting burnings.

*Wiseman.* Yea and it so stupifies and besots the soul, that a man that is far gone in drunkenness, is hardly ever recovered to God. Tell me, when did you see an old drunkard converted? No, no, such an one will sleep till he dies, though he sleeps on the top of a mast: let his dangers be never so great, and death and damnation never so near, he will not be awakened out of his sleep. So that if a man have any respect either to credit, health, life, or salvation, he will not be a drunken man. But the truth is, where this sin gets the upper hand, are men, as I said before, so intoxicated and bewitched with the seeming pleasures and sweetness thereof, that they have neither heart nor mind to think of that which is better in itself, and would if embraced, do them good.

*Attentive.* You said that drunkenness tends to poverty, yet some make themselves rich by drunken bargains.

*Wiseman.* I said so, because the word says so. And as to some men's getting thereby, that is indeed but rare and base; yea, and base will be the end of such gettings. The word of God is against such ways, and the curse of God will be the end of such doings. An inheritance may sometimes thus be hastily gotten at the beginning, but the end thereof shall not be blessed. Hark what the prophet saith, *Wo to him that coveteth an evil covetousness, that sets his nest on high*; whether he makes drunkenness, or aught else the engine, or decoy, to get it; for that man doth but consult the shame of his own house, the spoiling of his family, and the damnation of his soul; for that which he getteth by working of iniquity, is but a getting by the devices of hell; therefore he can be no gainer, neither for himself, or family, that

gains by an evil course. But this was one of the sins that Mr. Badman was addicted to, after he came acquainted with these three fellows, nor could all that his master could do, break him of this beastly sin.

*Attentive.* But where, since he was but an apprentice, could he get money to follow this practice; for drunkenness, as you have intimated, is a very costly sin.

*Wiseman.* His master paid for all. For (as I told you before) as he learned of these three villains to be a beastly drunkard; so he learned of them to pilfer and steal from his master. Sometimes he would sell off his master's goods, but keep the money, that is, when he could: also sometimes he would beguile his master by taking out of his cash-box; and when he could do neither of these, he would convey away of his master's wares, what he thought would be least missed, and send or carry them to such and such houses, where he knew they would be laid up to his use; and then appoint set times there, to meet and make merry with these fellows.

*Attentive.* This was as bad, nay, I think, worse than the former; for by thus doing, he did not only run himself under the wrath of God, but he endangered the undoing of his master and his family.

*Wiseman.* Sins go not alone, but follow one the other as do the links of a chain; he that will be a drunkard, must have money, either of his own, or of some other man's; either of his father's, mother's, master's, or at the high way, or some way.

*Attentive.* I fear that many an honest man is undone by such kind of servants.

*Wiseman.* I am of the same mind with you, but this should make the dealer the more wary what kind of servants he keeps, and what kind of apprentices he takes. It should also teach him to look well to his shop himself; also to take a strict account of all things that are bought and sold by his servants. The master's neglect herein may embolden his servant to be bad, and may bring him too in a short time to rags, and a morsel of bread.

*Attentive.* I am afraid that there is much of this kind of pilfering amongst servants in these bad days of ours.

*Wiseman.* Now while it is in my mind, I will tell you a story. When I was in prison, there came a woman to me that was under a great deal of trouble. So I asked her, (she being a stranger to me,) what she had to say to me. She said she was afraid she should be damned. I asked her the cause of those fears. She told me, That she had some time

since lived with a shopkeeper, at Wellingborough, and had robbed his box in the shop, several times, of money, to the value of more than now I will say; and pray, says she, tell me what I shall do. I told her, I would have her go to her master, and make him satisfaction. She said she was afraid. I asked her why? She said she doubted he would hang her. I told her, that I would intercede for her life, and would make use of other friends too, to do the like; but she told me she durst not venture that. Well, said I, shall I send to your master, while you abide out of sight, and make your peace with him before he sees you? and with that I asked her master's name. But all that she said in answer to this was, Pray let it alone till I come to you again. So away she went, and neither told me her master's name nor her own. This is about ten or twelve years since, and I never saw her again. I tell you this story for this cause, to confirm your fears, that such kind of servants, too many there be; and that God makes them sometimes like old Tod, of whom mention was made before, (through the terrors that he lays upon them) to betray themselves.

I could tell you of another, that came to me with a like relation concerning herself, and the robbing of her mistress; but at this time let this suffice.

*Attentive.* But what was that other villain addicted to? I mean young Badman's third companion.

*Wiseman.* Uncleanness: I told you before, but it seems you forgot.

*Attentive.* Right, it was uncleanness. Uncleanness also is a filthy sin.

*Wiseman.* It is so; and yet it is one of the most reigning sins in our day.

*Attentive.* So they say, and that too among those that one would think had more wit, even among the great ones.

*Wiseman.* The more is the pity; for usually examples that are set by them that are great and chief, spread sooner, and more universally, than do the sins of other men; yea, and when such men are at the head in transgressing, sin walks with a bold face through the land. As Jeremiah saith of the prophets, so may it be said of such, "From them is profaneness gone forth into all the land; that is, with a bold and audacious face."

*Attentive.* But pray let us return again to Mr. Badman and his companions. You say one of them was very vile in the commission of uncleanness.

*Wiseman.* Yes, so I say; not but that he was a drunkard, and also thievish, but he was most arch in this sin of unclean-

Sins of great  
men dangerous.



ness : this roguery was his masterpiece, for he was a ringleader to them all in the beastly sin of whoredom. He was also best acquainted with such houses where they were, and could so readily lead the rest of his gang unto them. The strumpets also because they knew this young villain, would at first discover themselves in all their whorish pranks to those that he brought with him.

*Attentive.* That is a deadly thing ; I mean it is a deadly thing to young men, when such beastly queens shall, with words and carriages that are openly tempting, discover themselves unto them ; it is hard for such to escape their snare.

*Wiseman.* That is true, therefore the wise man's counsel is the best ; " Come not near the door of her house ;" for they are (as you say) very tempting, as is seen by her in the Proverbs : " I looked," says the wise man, " through my casement, and beheld among the simple ones, I discerned a young man void of understanding, passing through the streets near her corner, and he went the way to her house, in the twilight in the evening, in the black and

dark night : and behold, there met him a woman with the attire of an harlot, and subtle of heart ; (she is lewd and stubborn ; her feet abide not in her house ; now is she without, now is she in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face, said unto him, I have peace-offerings with me ; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come let us take our fill of love until the morning, let us solace ourselves with loves." Here was a bold beast : and indeed, the very eyes, hands, words, and ways, of such, are all snares and bands to youthful lustful fellows : and with these was young Badman greatly snared.

*Attentive.* This sin of uncleanness is mightily cried out against, both by Moses, the prophets, Christ, and his apostles ; and yet, as we see, for all that, how men run headlong to it ?

*Wiseman.* You have said the truth, and I will add, that God, to hold men back from so filthy a sin, has set such a stamp of his indignation upon it, and commanded such evil effects to follow it, that were not they that use it bereft of all fear of God, and love to their own health, they could not but stop, and be afraid to commit it. For besides the eternal damnation that doth attend such in the next world, (for those *have no inheritance in the kingdom of Christ and of God*, Eph. v.) the evil effects thereof in this world are dreadful. This sin is such a snare to the soul, that unless a miracle of grace prevents, it unavoidably perishes in the

enchanting and bewitching pleasures of it. This is manifest by these and such like texts.

“The adulteress will hunt for the precious life. Whoso committeth adultery with a woman, lacketh understanding; and he that doth it, destroyeth his own soul. An whore is a deep ditch, and a strange woman is a narrow pit. Her house inclines to death, and her paths unto the dead. None that go in unto her return again, neither take they hold of the path of life. She hath cast down many wounded; yea, many strong men have been slain by her; her house is the way to hell, going down to the chambers of death.”

*Attentive.* These are dreadful sayings, and do show the dreadful state of those that are guilty of this sin.

*Wiseman.* Verily so they do. But yet that which makes the whole more dreadful, is, that men are given up to this sin because they are abhorred of God; and because abhorred, therefore they shall fall into the commission of it, and shall live there: “The mouth (that is, the flattering lips,) of a strange woman is a deep pit, the abhorred of the Lord shall fall therein.” Therefore it saith again of such, that they *have none inheritance in the kingdom of Christ and of God.*

*Attentive.* Put all together, and it is a dreadful thing to live and die in this transgression.

*Wiseman.* True: but suppose that instead of all these judgments, this sin had attending of it all the felicities of this life, and no bitterness, shame, or disgrace, mixed with it, yet one hour in hell will spoil all. Oh! this hell, hell-fire, damnation in hell, it is such an inconceivable punishment, that were it but thoroughly believed, it would nip this sin, with others in the head. But here is the mischief, those that give up themselves to these things, do so harden themselves in unbelief and atheism about the things, the punishments that God hath threatened to inflict upon the committers of them, that at last they arrive to almost absolute and firm belief that there is no judgment to come hereafter; else they would not, they could not, no not attempt to commit this sin, by such abominable language as some do.

*Attentive.* Well, but I wonder if young Badman’s master knew him to be such a wretch, that he would suffer him in his house.

*Wiseman.* They liked one another even as fire and water do. Young Badman’s ways were odious to his master, and his master’s ways were such as young Badman could not endure. Thus in these two were fulfilled that saying of the Holy Ghost; “An unjust man is an

Badman and his  
master abhor  
one another.

abomination to the just ; and he that is upright in the way, is an abomination to the wicked."

The good man's ways Mr. Badman could not abide, nor could the good man abide the bad ways of his base apprentice. Yet would his master if he could have kept him, and also have learned him his trade.

*Attentive.* If he could ! Why he might, if he would, might he not ?

*Wiseman,* Alas ! Badman ran away from him once and twice, and would not at all be ruled. So the next time he Young Badman runs away. did run away from him, he did let him go indeed : for he gave him no occasion to run away, except it was by holding of him as much as he could, (and that he could do but little,) to good and honest rules of life. And had it been one's own case, one should have let him go. For what should a man do, that had either regard to his own peace, his children's good, or the preservation of the rest of his servants from evil, but let him go ? Had he staid, the house of correction had been most fit for him, but thither his master was loth to send him, because of the love that he bore to his father. An house of correction, I say, had been the fittest place for him ; but his master let him go.

*Attentive.* He ran away, you say ; but whither did he run ?

*Wiseman.* Why, to one of his own trade, and also How he gets a new master. like himself. Thus the wicked joined hand in hand, and there he served out his time.

*Attentive.* Then sure, he had his heart's desire, when he was with one so like himself.

*Wiseman.* Yes, so he had ; but God gave it him in his anger.

*Attentive.* How do you mean ?

*Wiseman.* I mean as before, that for a wicked man to be, by the providence of God, turned out of a good man's doors, into a wicked man's house to dwell, is a sign A sign of God's anger upon him. of the anger of God. For God by this, and such judgments, says thus to such an one : "Thou wicked one, thou lovest not me, my ways, nor my people ; thou castest my law and good counsel behind thy back : come, I will dispose of thee in my wrath ; thou shalt be turned over to the ungodly, thou shalt be put to school to the devil ; I will leave thee to sink and swim in sin, till I shall visit thee with death and judgment." This was therefore another judgment that did come upon this young Badman.



*Attentive.* You have said the truth ; for God by such a judgment as this, in effect says so indeed ; for he takes them out of the hand of the just, and binds them up in the hands of the wicked, and whither they then shall be carried, a man may easily imagine.

*Wiseman.* It is one of the saddest tokens of God's anger that happens to such kind of persons ; and that for several reasons.

1. Such an one, by this judgment, is put out of the way, and from under the means which ordinarily are made use of to do good to the soul. For a family where godliness is professed and practised, is God's ordinance, the place which he has appointed to teach young ones the way and fear of God. Now to be put out of such a family, into a bad, a wicked one, as Mr. Badman was, must needs be in judgment, and a sign of the anger of God. For in ungodly families, men learn to forget God, to hate goodness, and to estrange themselves from the ways of those that are good.

2. In bad families, they have continually fresh examples, and also incitements to evil, and fresh encouragements to it too. Yea, moreover, in such places evil is commended, praised, well spoken of, and they that do it are applauded ; and this, to be sure, is a drowning judgment.

3. Such places are the very haunts and walks of the infernal spirits, who are continually poisoning the cogitations and minds of one or other in such families, that they may be able to poison others. Therefore, observe it, usually in wicked families, some one, or two, are more arch for wickedness than are any others that are there. Now, such are satan's conduit-pipes ; for by them he conveys of the spawn of hell, through their being crafty in wickedness, into the ears and souls of their companions : yea, and when they have once conceived wickedness, they travail with it, as doth a woman with child, till they have brought it forth : " Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." Some men, as here is intimated in the text, and as was hinted also before, have a mind of mystical but hellish copulation with the devil, who is the father, and their soul the mother, of sin and wickedness ; and they, so soon as they have conceived by him, finish, by bringing forth sin, both it, and their own damnation.

*Attentive.* How much then doth it concern those parents that love their children, to see that if they go from them, they be put into such families as be good, that they may learn there betimes to eschew evil, and to follow that which is good ?

It concerns parents to put their children into good families.

*Wiseman.* It doth concern them indeed ; and it doth also concern them that take children into their families, to take heed what children they receive. For a man may soon, by a bad boy, be damaged both in his names, estate, and family, and also hindered in his peace and peaceable pursuit after God and godliness ; I say, by one such vermin as a wicked and filthy apprentice.

*Attentive.* True, for one sinner destroyeth much good, and a poor man is better than a liar. But many times a man cannot help it ; for such as at the beginning promise very fair, are by a little time proved to be very rogues, like young Badman.

*Wiseman.* That is true also ; but when a man has done the best he can to help it, he may with the more confidence expect the blessing of God to follow, or he shall have the more peace, if things go contrary to his desire.

*Attentive.* Well, but did Mr. Badman and his master agree so well ? I mean his last master, since they were birds of a feather ; I mean since they were so well met for wickedness.

*Wiseman.* This second master was, as before I told you, bad enough : but yet he would often fall out with young Badman, his servant, and chide, yea, and sometimes beat him too, for his naughty doings.

*Attentive.* What ! for all he was so bad himself ! This is like the proverb, The devil corrects vice.

*Wiseman.* I will assure you, it is as I say ; for you must know that Badman's ways suited not with his master's gains. Could he have done as the damsel that we read of, Acts xvi. did, to wit, fill his master's purse with his badness, he had certainly been his white-boy ; but it is not so with young Badman ; and therefore, though his master and he did suit well enough in the main, yet in this and that point they differed. Young Badman was for neglecting of his masters's business, for going to the whorehouse, for beguiling of his master, for attempting to debauch his daughters, and the like. No marvel then if they disagreed in their points. Not so much for that his master had an antipathy against the fact itself, for he could do so when he was an apprentice, but for that his servant by his sin, made spoil of his commodities, &c. and so damnified his master.

Reasons of their disagreeing.]

Had (as I said before) young Badman's wickedness only a tendency to his master's advantages ; as could he have sworn, lied, cozened, cheated, and defrauded customers for his master, (and indeed sometimes he did so,) but had that been all that he had done, he had not had, no not a wry word from his master : but this was not always Mr. Badman's way.

*Attentive.* That was well brought in, even the maid that we read of in Acts, and the distinction was as clear betwixt the wickedness, and wickedness of servants.

*Wiseman.* Alas ! men that are wicked themselves, yet greatly hate in it others, not simply because it is wickedness, but because it opposeth their interest. Do you think that that maid's master would have been troubled at the loss of her, if he had not lost with her his gain ? No, I'll warrant you ; she might have gone to the devil for him. But when her master saw *that the hope of his gain was gone*, then, then he fell to persecuting Paul. But Mr. Badman's master did sometimes lose by Mr. Badman's sins, and then Badman and his master were at odds.

*Attentive.* Alas, poor Badman ! Then it seems thou couldest not at all times please thy like.

*Wiseman.* No, he could not, and the reason I have told you.

*Attentive.* But do not bad masters condemn themselves in condemning the badness of their servants.

*Wiseman.* Yes : in that they condemn that in another which they either have, or do allow in themselves. And the time will come, when that very sentence that hath gone out of their own mouths against the sins of others, themselves living and taking pleasures in the same, shall return with violence upon their own pates. The Lord pronounced judgment against Baasha, as for all his evils in general, so for this in special, because he was *like the house of Jeroboam, and yet killed him*. This is Mr. Badman's master's case, and is like his man, and yet he beats him ; he is like his man, and yet he rails at him for being bad.

*Attentive.* But why did not young Badman run away from his master, as he ran away from the other ?

*Wiseman.* He did not. And if I be not mistaken, the reason why was this. There was godliness in the house of the first, and that young Badman could not endure. For fare, for lodging, for work, and time, he had better, and more by his master's allowance, than ever he had by his last ; but all this would not content because godliness was promoted there. He could not abide this praying, this reading of scriptures, and hearing, and repeating of sermons : he could not abide to be told of his transgressions in a sober and godly manner.

*Attentive.* There is a great deal in the manner of reproof : wicked men both can, and cannot abide to hear their transgressions spoken against.

*Wiseman.* There is a great deal of difference indeed : this last master of Mr. Badman would tell Mr. Badman of his sins in Mr. Badman's own dialect ; he would swear, and curse, and damn,



when he told him of his sins ; and this he could bear better than to be told of them after a godly sort. Besides, that last master would, when his passions and rage was over, laugh at and make merry with the sins of his servant Badman ; and that would please young Badman well. Nothing offended Badman but blows, and those he had but few of now, because he was pretty well grown up. For the most part, when his master did rage and swear, he would give him oath for oath, and curse for curse, at least secretly, let him go on as long as he would.

*Attentive.* This was hellish living.

*Wiseman.* It was hellish living indeed : and a man might say, that with this master young Badman completed himself yet more and more in wickedness, as well as in his trade : for by that he came out of his time, what with his own inclination to sin, what with his acquaintance with his three companions, and what with this last master, and the wickedness he saw in him, he became a sinner in grain. I think he had a bastard laid to his charge before he came out of his time.

By what means  
Badman came  
to be completed  
in wickedness.

*Attentive.* Well, but it seems he did live to come out of his time : but what did he then ?

*Wiseman.* Why, he went home to his father ; and he, like a loving and tender-hearted father, received him into his house.

*Attentive.* And how did he carry it there ?

*Wiseman.* Why, the reason when he went home was, for money to set up for himself. He staid but a little at home, but that little while that he did stay, he refrained himself as well as he could, and did not so much discover himself to be base, for fear his father should take distaste, and so should refuse, or for awhile forbear to give him money.

Yet even then he would have his times, and companions, and the fill of his lusts with them ; but he used to blind all with this ; he was glad to see his old acquaintance, and they as glad to see him ; and he could not, in civility, but accommodate them with a bottle or two of wine, or a dozen or two of drink.

*Attentive.* And did the old man give him money to set up with ?

*Wiseman.* Yes, about two hundred pounds.

*Attentive.* Therein, I think, the old man was out. Had I been his father, I would have held him a little at stavesend, till I had had far better proof of his manners to be good ; (for I perceived that his father did know what a naughty boy he had been, both by what he used to do at home, and because he changed a good master for a bad, &c.) He should not, therefore, have given him money so soon. What if he had pinched a little, and

gone to journey-work for a time, that he might have known what a penny was, by his earning of it? Then, in all probability he had known better how to have spent it; yea, and by that time, perhaps, have better considered with himself how to have lived in the world. Ay, and who knows but he might come to himself with the prodigal, and have asked God and his father forgiveness, for the villanies that he had committed against them.

*Wiseman.* If his father could also have blessed this manner of dealing to him, and have made it effectual for the ends that you have propounded, then I should have thought as you. But alas! alas! you talk as if you never knew, or had at this present forgot, what the bowels and compassions of a father are. Why did you not serve your own son so? But it is evident enough, that we are better at giving good counsel to others, than we are at taking good counsel ourselves. But mine honest neighbor, suppose that Mr. Badman's father had done as you say, and by so doing had driven his son to ill courses, what had he bettered either himself or his son in so doing?

*Attentive.* That is true; but it doth not follow, that if the father had done as I said, the son would have done as you suppose. But if he had done as you have supposed, what had he done worse than what he hath done already.

*Wiseman.* He had done bad enough, that is true. But suppose his father had given him no money, and suppose that young Badman had taken a pet thereat, and in an anger had gone beyond sea, and his father had never seen him, nor heard of him more; or suppose, that of a mad and headstrong stomach he had gone to the highway for money, and so had brought himself to the gallows, and his father and family to great contempt; or if by so doing he had not brought himself to that end, yet he had added to all his wickedness, such and such evils besides; and what comfort could his father have had in this?

Besides, when his father had done for him what he could, with desire to make him an honest man, he would then, whether his son had proved honest or no, have laid down his head with far more peace, than if he had taken your counsel.

*Attentive.* Nay, I think I should not have been forward to have given advice in the case; but truly you have given me such an account of his villanies, that the hearing thereof has made me angry with him.

*Wiseman.* In an angry mood we may soon outshoot ourselves: but, poor wretch as he is, he is gone to his place. But, as I said, when a good father hath done what he can for a bad child and that child shall prove never the better, he will lie down with

far more peace, than if through severity he had driven him to inconveniences.

I remember that I have heard of a good woman, that had (as this old man) a bad and ungodly son, and she prayed for him, counselled him, and carried it motherly to him, for several years together; but still he remained bad. At last, upon a time, after she had been at prayer, as she was wont, for his conversion, she comes to him, and thus, or to this effect, begins again to admonish him. Son, said she, thou has been, and art, a wicked child; thou hast cost me many a prayer and tear, and yet thou remainest wicked: well, I have done my duty, I have done what I can to save thee; now I am satisfied, that if I shall see thee damned at the day of judgment, I shall be so far off from being grieved for thee, that I shall rejoice to hear the sentence of thy damnation at that day. And it converted him.

I tell you, that if parents carry it lovingly towards their children, mixing their mercies with loving rebukes, and their loving rebukes, with fatherly and motherly compassions, they are more likely to save their children, than by being churlish and severe towards them. But if they do not save them, if their mercy do them no good, yet it will greatly ease them at the day of death, to consider, I have done by love as much as I could to save and deliver my child from hell.

*Attentive.* Well, I yield. But pray let us return again to Mr. Badman. You say that his father gave him a piece of money that he might set up for himself.

*Wiseman.* Yes, his father did give him a piece of money, and he did set up, and almost as soon set down again; for he was not long set up, but by his ill managing of his matters at home, together with his extravagant expences abroad, he was got so far in debt, and had so little in his shop to pay, that he was hard put to it to keep himself out of prison. But when his creditors understood that he was about to marry, and in a fair way to get a rich wife, they said among themselves, We will not be hasty with him; if he gets a rich wife, he will pay us all.

*Attentive.* But how could he so quickly run out? For I perceive it was in little time, by what you say.

*Wiseman.* It was in little time indeed; I think he was not above two years and a half in doing of it; but the reason is apparent; for he being a wild young man, and now having the bridle loose before him, and being wholly subjected to his lusts and vices, he gave himself up to the way of his heart, and to the sight of his eye, forgetting that, for all these things God will bring him to judgment; and he that

Mr. Badman  
set up for  
himself.

The reason of  
his running out.



doth thus, you may be sure shall not be able long to stand on his legs.

Besides, he had now an addition of new companions; companions, you must think, most like himself in manners, and so such that cared not who sunk, so they themselves might swim. These would often be haunting of him, and of his shop too, when he was absent. They would commonly egg him to the ale-house, but yet make him Jack-pay-for-all: they would also be borrowing money of him, but take no care to pay again, except it was with more of their company, which also he liked very well; and so his poverty came *like one that travaileth*, and his want *like an armed man*.

But all the while they studied his temper; he loved to be flattered, praised and commended for wit, manhood, and personage; and this was like stroaking him over the face. Thus they colleagued with him, and yet got more and more into him, and so (like horse-leaches) they drew away that little that his father had given him, and brought him quickly down, almost to dwell next door to the beggar.

*Attentive.* Then was the saying of the wise man fulfilled: "He that keepeth company with harlots, and a companion of fools, shall be destroyed."

*Wiseman.* Ay, and that too, "A companion of riotous persons shameth his father;" for he, poor man, hath both grief and shame, to see how his son (now at his own hand) behaved himself in the enjoyment of those good things, in and under the lawful use of which he might have lived to God's glory, his own comfort, and credit among his neighbors. "But he that followeth vain persons, shall have poverty enough." The way that he took led him directly into this condition; for who can expect other things of one that follows such courses? Besides, when he was in his shop, he could not abide to be doing; he was naturally given to idleness; he loved to live high, but his hands refused to labor: and what else can the end of such an one be, but that which the wise man saith, "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

*Attentive.* But now, methinks, when he was brought thus low, he should have considered the hand of God that was gone out against him, and should have smote upon the breast, and have returned.

*Wiseman.* Consideration, good consideration was far from him; was as stout and proud now as ever in all his life, and was as high too in the pursuit of his sin, as when he was in the midst of his fulness; only

His behavior  
under his de-  
cays.

he went now like a tired jade ; the devil had rid him almost off his legs.

*Attentive.* Well, but what did he do when all was almost gone ?

*Wiseman.* Two things were now his play. 1. He bore all in hand by swearing, and cracking, and lying, that he was as well to pass as he was the first day he set up for himself, yea, that he had rather got than lost ; and he had at his back some of his companions that would swear to confirm it as fast as he.

*Attentive.* This was double wickedness, it was a sin to say it, and another to swear it.

*Wiseman.* That is true ; but what evil is that that he will not do, that is left of God, as I believe Mr. Badman was ?

*Attentive.* And what was the other thing ?

*Wiseman.* Why, that which I hinted before, he was for looking out for a rich wife : and now I am come to some more of his invented, devised, designed, and abominable roguery, such that will yet declare him to be a most abominable sinner.

The thing was this : a wife he wanted, or rather money ; for, as for a woman, he could have whores enough at his whistle. But, as I said, he wanted money, and that must be got by a wife, or no way ; nor could he so easily get a wife neither, except he became an artist at the way of dissembling ; nor would dissembling do among that people that could dissemble as well as he. But there dwelt a maid not far from him, that was both godly, and one that had a good portion ; but how to get her, there lay all the craft. Well, he calls a council of some of his most trusty and cunning companions, and breaks his mind to them, to wit that he had a mind to marry ; and he also told them to whom. But, said he, how shall I accomplish my end ; she is religious and I am not. Then one of them made reply, saying, Since she is religious, you must pretend to be so likewise, and that for some time before you go to her : mark therefore whither she goes daily to hear, and do you go thither also ; but there you must be sure to behave yourself soberly, and make as if you liked the word wonderful well ; stand also where she may see you, and when you come home, be sure that you walk the streets very soberly, and go within sight of her : this done for awhile, then go to her, and first talk of how sorry you are for your sins, and shew great love to the religion she is of, still speaking well of her preachers, and of her godly acquaintance, bewailing your hard hap that it was not your lot to be acquainted with her and her fellow-professors sooner ; and this is the way to get

Badman is for a rich wife.

He calls his companions together, and they advise him how to get her.

her. Also you must write down sermons, talk of scriptures, and protest that you came a wooing to her, only because she is godly, and because you should count it your greatest happiness if you might but have such a one; as for her money, slight it, it will never be the further off; that is the way to come soonest at it: for she will be jealous at first that you come for her money; you know what she has, but make not a word about it. Do this, and you shall see if you do not entangle the lass.

Thus the snare was laid for this poor honest maid, and she was quickly caught in the pit.

*Attentive.* Why, did he take this counsel?

*Wiseman.* Did he! yea, after awhile, went as boldly to her, and that under a vizard of religion, as if he had been for honesty and godliness, one of the most sincere and upright-hearted in England. He observed all his points, and followed the advice of his counsellors, and quickly obtained her too; for natural parts he had; he was tall and fair, and had plain, but very good clothes on his back; and his religion was the more easily attained; for he had seen something in the house of his father, and first master, and so could the more readily put himself into the form and show thereof.

So he appointed a day, and went to her, as that he might easily do, for she had neither father nor mother to oppose. Well, when he was come, and had given her a civil compliment, to let her understand why he was come, then he began and told her, that he had found in his heart a great deal of love to her person; and that of all the damsels in the world he had pitched upon her if she thought fit, to make her his beloved wife. The reasons, as he told her, why he had pitched upon her were, her religious and personal excellencies; and therefore entreated her to take his condition into her tender and loving consideration. As for the world, quoth he, I have a very good trade, and can maintain myself and family well, while my wife sits still on her seat; I have got thus and thus much already, and feel money come in every day; but that is not the thing that I aim at: it is an honest and godly wife. Then he would present her with a good book or two, pretending how much good he had got by them himself. He would also be often speaking well of godly ministers; especially of those that he perceived she liked and loved most. Besides he would be often telling of her, what a godly father he had, and what a new man he was also become himself; and thus did this treacherous dealer deal with this honest and good girl, to her great grief and sorrow, as afterward you shall hear.

*Attentive.* But had the maid no friend to look after her?

Badman's compliments, his lying compliments.



*Wiseman.* Her father and mother were dead, and that he knew well enough, and so she was the more easily overcome by his naughty lying tongue. But if she had never so many friends, she might have been beguiled by him. It is too much the custom of young people now, to think themselves wise enough to make their own choice; and that they need not ask counsel of those that are elder, and also wiser than they; but this is a great fault with them, and many of them have paid dear for it. Well, to be short, in little time Mr. Badman obtains his desire, gets this honest girl and her money, is married to her, brings her home, makes a feast, entertains her royally, but her portion must pay for all.

Neglect of counsel about marriage dangerous.

Badman obtains his desire, is married, &c.

*Attentive.* This was wonderful deceitful doings, a man shall seldom hear of the like.

*Wiseman.* By this his doing he showed how little he feared God, and what little dread he had of his judgments. For all this carriage, and all these words were by him premeditated evil; he knew he lied, he knew he dissembled; yea he knew that he made use of the name of God, of religion, good men and good books, but as a stalking-horse, thereby the better to catch his game. In all this his glorious pretence of religion, he was but a glorious painted hypocrite, and hypocrisy is the highest sin that a poor carnal wretch can attain unto; it is also a sin that most dareth God, and that also bringeth the greater damnation. Now was he a whited wall, now was he a painted sepulchre, now was he a grave that appeared not: for this poor, honest, godly damsel, little thought that both her peace, and comfort, and estate, and liberty, and person, and all were going to her burial, when she was going to be married to Mr. Badman; and yet so it was, she enjoyed herself but little afterwards: she was as if she was dead and buried to what she enjoyed before.

*Attentive.* Certainly some wonderful judgment of God must attend and overtake such wicked men as these.

*Wiseman.* You may be sure that they shall have judgment to the full for all these things when the day of judgment is come. But as for judgment upon them in this life it doth not always come, no not upon those that are worthy thereof: "They that tempt God are delivered, and they that work wickedness are set up:" but they are reserved to the day of wrath; and then, for their wickedness, God will repay them to their faces. "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet he shall be brought to the grave, and remain in the tomb:" that is ordinarily they escape

God's hand in this life, save only a few examples are made, that others may be cautioned and take warning thereby : but at the day of judgment they must be rebuked for their evil with the lashes of devouring fire.

*Attentive.* Can you give me no example of God's wrath upon men that have acted this tragical wicked deed of Mr. Badman ?

*Wiseman.* Yes, Hamor and Shechem, and all the men of their city, for attempting to make God and religion the stalking-horse to get Jacob's daughter to wife, were together slain with the edge of the sword ; a judgment of God upon them, no doubt, for their dissembling in that matter. All manner of lying and dissembling is dreadful ; but to make God and religion a disguise, therewith to blind thy dissimulation from others' eyes is highly provoking to the Divine Majesty.

I knew one that dwelt not far off from our town, that got him a wife as Mr. Badman got his, but he did not enjoy her long ; for one night as he was riding home from his companions, where he had been at a neighboring town, his horse threw him to the ground, where he was found dead at break of day, frightfully and lamentably mangled with his fall, and besmeared with his own blood.

*Attentive.* Well, but pray return again to Mr. Badman ; how did he carry it to his wife after he was married to her ?

*Wiseman.* Nay let us take things along as we go. He had not been married but a little while, but his creditors came upon him for their money. He deferred them a little while, but at last things were come to that point that pay he must, or must do worse ; so he appointed them a time, and they came for their money, and he paid them down with her money, before her eyes, for those goods that he had profusely spent among his whores long before, besides the portion that his father gave him, to the value of two hundred pounds.

*Attentive.* This beginning was bad, but what shall I say ? It was like Mr. Badman himself. Poor woman ! this was but a bad beginning for her ; I fear it filled her with trouble enough ; as I think such a beginning would have done one perhaps much stronger than she.

*Wiseman.* Trouble, ay, you may be sure of it, but now it was too late to repent ; she should have looked better to herself, when being wary would have done her good ; her harms may be an advantage to others, that will learn to take heed thereby ; but for herself she must take what follows, even such a life now as Mr. Badman her husband, will lead her, and that will be bad enough.

*Attentive.* This beginning was bad, and yet I fear it was but the beginning of bad.

*Wiseman.* You may be sure that it was but the beginning of badness, for other evils came on apace, as for instance: It was but a little while after he was married, but he hangs his religion upon the hedge, or rather dealt with it as men deal with their old clothes, who cast them off, or leave them for others to wear; for his part he would be religious no longer.

Now therefore, he had pulled of his vizard, and began to show himself in his old shape, a base, wicked, debauched fellow, and now the poor woman saw that she was betrayed indeed, now also his old companions begin to flock about him, and to haunt his house and shop as formerly; and who with them but Mr. Badman? and who with him again but they?

Now, those good people that used to company with his wife, began to be amazed and discouraged; also he would frown and glout upon them, as if he abhorred the appearance of them; so that in little time he drove all good company from her, and made her sit solitary by herself. He also began now to go out nights to those drabs who were his familiars before, with whom he would stay sometimes till midnight, and sometimes till almost morning, and then would come home drunk as a swine; and this was the course of Mr. Badman.

Now when he came home in this case, if his wife did but speak a word to him, about where he had been, and why he had abused himself, though her words were spoken in never so much meekness and love, then she was a whore, and bitch, and jade; and it was well if she missed his fingers and heels. Sometimes also he would bring his punks home to his house, and wo be to his wife when they were gone, if she did not entertain them with all varieties possible, and also carry it lovingly to them.

Thus this good woman was made by Badman, her husband, to possess nothing but disappointments, as to all that he had promised her, or that she hoped to have at his hands.

But that that added pressing weight to all her sorrow, was, that as he had cast away all religion himself, so he attempted if possible to make her do so too. He would not suffer her to go out to the preaching of the word of Christ, nor to the rest of his appointments, for the health and salvation of her soul. He would now taunt at and reflectingly speak of her preachers; and would receive, yea, raise scandals of them, to her very great grief and affliction.

Now she scarce dare go to an honest neighbor's house, or have a good book in her hand; especially when he had his companions

He drives good  
company from  
his wife.

He goes to his  
whores.

He seeks to  
force his wife  
from her reli-  
gion.



in his house, or had got a little drink in his head. He would also, when he perceived that she was dejected, speak tauntingly and mockingly to her in the presence of his companions, calling of her his religious wife, his demure dame, and the like; also he would make a sport of her among his wanton ones abroad.

If she did ask him, as sometimes she would, to let her go out to a sermon, he would in a currish manner reply, Keep at home, keep at home, and look to your business, we cannot live by hearing of sermons. If she still urged that he would let her go, then he would say to her, Go if you dare. He would also charge her with giving of what he had to her ministers, when, vile wretch, he had spent it on his vain companions before.

This was the life that Mr. Badman's good wife lived, within few months after he had married her.

*Attentive.* This was a disappointment indeed.

*Wiseman.* A disappointment indeed, as ever I think, poor woman had. One would think that the knave might a little let her have had her will, since it was nothing but to be honest, and since she brought him so sweet, so lumping a portion; for she brought hundreds into his house: I say, one would think he should have let her had her own will a little, since she desired it only in the service and worship of God; but could she win him to grant her that? no, not a bit, if it would have saved her life. True, sometime she would steal out when he was from home, or on a journey, or among his drunken companions, but with all privacy imaginable; and poor woman, this advantage she had, she carried it so to all her neighbors, that though many of them were but carnal, yet they would not betray her, or tell of her going out to the world, if they saw it, but would rather endeavor to hide it from Mr. Badman himself.

*Attentive.* This carriage of his to her was enough to break her heart.

*Wiseman.* It was enough to do it; indeed it did effectually do it. It killed her in time, yea, it was all the time a

Her repentance  
and complaints.

killing of her. She would oftentimes, when she sat by herself, thus mournfully bewail her condition: "Wo is me that I sojourn in Meshec, and that I dwell in the tents of Kedar: my soul hath long time dwelt with him that hateth peace. O what shall be given unto thee, thou deceitful tongue? or what shall be done unto thee thou false tongue?" I am, a woman grieved in spirit, my husband has bought me and sold me for his lusts; it was not me, but my money that he wanted: O that he had had it, so I had had my liberty!

This she said, not of contempt of his person, but of his conditions; and because she saw, that by his hypocritical tongue,

he had brought her, not only almost to beggary, but robbed her of the word of God.

*Attentive.* It is a deadly thing, I see, to be unequally yoked with unbelievers. If this woman had had a good husband, how happily might they have lived together ! Such an one would have prayed for her, taught her, and also would have encouraged her in the faith and ways of God ; but now, poor creature, instead of this, there is nothing but quite the contrary.

*Wiseman.* It is a deadly thing indeed ; and therefore, by the word of God, his people are forbid to be joined in marriage with them : “ Be not, (saith he,) unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ? ” There can be no agreement where such matches are made ; even God himself hath declared the contrary from the beginning of the world. “ I (says he,) will put enmity betwixt thee and the woman, betwixt thy seed and her seed.” Therefore he saith in another place, “ They can mix no better than iron and clay.” I say they cannot agree, they cannot be one, and therefore they should be aware at first, and not lightly receive such into their affections. God has often made such matches bitter, especially to his own. Such matches are, as God said of Eli’s sons that were spared, “ to consume the eyes, and to grieve the heart.” Oh ! the wailing and lamentation that they have made that have been thus yoked, especially if they were such as would be so yoked, against their light, and good counsel to the contrary.

*Attentive.* Alas ! he deluded her with his tongue, and feigned reformation.

*Wiseman.* Well, well ; she should have gone more warily to work : what if she had acquainted some of her best, most knowing, and godly friends therewith ? What if she had engaged a godly minister or two to have talked with Mr. Badman ? Also, what if she had had wait round about him, to espy if he was not otherwise behind her back than he was before her face ? And besides I verily think (since in the multitude of counsellors there is safety) that if she had acquainted the congregation with it, and desired them to spend some time in prayer to God about it, and if she must have had him, to have received him as to his godliness, upon the judgment of others, rather than her own, (she knowing them to be godly, and judicious, and unbiassed men,) she had had more

Counsel to those  
godly maids that  
are to marry.

peace all her life after ; than to trust to her own poor, raw, womanish judgment, as she did. Love is blind, and will see nothing amiss, where others may see an hundred faults. Therefore, I say, she should not have trusted to her own thoughts in the matter of his goodness.

As to his person, there she was fittest to judge, because she was to be the person pleased ; but as to his godliness, there the word was the fittest judge, and they that could best understand it, because God was therein to be pleased. I wish

A caution to young maidens that all young maidens would take heed of being beguiled with flattering words, with feigning and lying speeches, and take the best way to preserve themselves from being bought and sold by wicked men, as she was ; lest they repent with her, when as to this, repentance will do them no good, but for their unadvisedness go sorrowing to their graves.

*Attentive.* Well, things are past with this poor woman, and cannot be called back ; let others beware, by her misfortunes, lest they also fall into her distress.

*Wiseman.* That is the thing that I say ; let them take heed lest for their unadvisedness they smart, as this poor woman has done. And ah ! methinks, that they that yet are single persons, and that are tempted to marry to such as Mr. Badman, would, to inform and warn themselves in this matter, before they entangle themselves, but go to some that are already in the snare, and ask them how it is with them, as to the suitableness or unsuitableness of their marriage, and desire their advice. Surely they would ring such a peal in their ears about the unequality, unsuitableness, disadvantages and disquietments, and sins that attend such marriages, that would make them beware as long as they live. But the bird in the air knows not the notes of the bird in the snare, until she comes thither herself. Besides, to make up such marriages, Satan, and carnal reason, and lust, or at least inconsiderateness, has the chiefest hand ; and where these things bear sway, designs, though never so destructive, will go headlong on ; and therefore I fear, that but little warning will be taken by young girls, at Mr. Badman's wife's affliction.

*Attentive.* But are there no dissuasive arguments to lay before such, to prevent their future misery ?

*Wiseman.* Yes : there is the law of God, that forbiddeth marriage with unbelievers. These kind of marriages also are condemned even by irrational creatures. 1. It is forbidden by the law of God, both in the Old Testament and in the New. 1. In the Old : "Thou shalt not make marriages with them : thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son," Deut. vii. 4. 5. 2. In the New Testament is



forbidden : “ Be not unequally yoked together with unbelievers ; let them marry to whom they will, only in the Lord.”

Here now is a prohibition, plainly forbidding the believer to marry with the unbeliever ; therefore they should not do it. Again, these unwarrantable marriages, are, as I may so say, condemned by irrational creatures, who will not couple, but with their own sort. Will the sheep couple with the dog ? the partridge with a crow ? or the pheasant with an owl ? No they will strictly tie up themselves to those of their own sort only : yea, it sets all the world a wondering, when they see, or hear, the contrary. Man only is most subject to wink at and allow of these unlawful mixtures of men and women. Because man only is a sinful beast, a sinful bird, therefore he, above all, will take upon him, by rebellious actions, to answer, or rather to oppose and violate the law of God and his Creator : nor shall these, or other interrogatories, What fellowship ? What concord ? What agreement ? What communion can there be in such marriages, be counted of weight, or thought worth the answering by him.

But further, the dangers that such do commonly run themselves into, should be to others a dissuasive argument to stop them from doing the like ; for besides the distresses of Mr. Badman’s wife, many that have had very hopeful beginnings for heaven, have, by virtue of the mischiefs that have attended these unlawful marriages, miserably and fearfully miscarried. Soon after such marriages, conviction (the first step towards heaven) hath ceased ; prayers (the next step towards heaven) hath ceased ; hungerings and thirstings after salvation (another step towards the kingdom of heaven) hath ceased. In a word, such marriages have estranged them from the word, from their godly and faithful friends, and have brought them again into carnal company, among carnal friends, and also into carnal delights, where, and with whom, they have both sinfully abode, and miserably perished.

And this is one reason why God hath forbidden this kind of unequal marriages : “ For they,” saith he, (meaning the ungodly,) “ will turn away thy son from following me, that they may serve other gods ; so will the anger of the Lord be kindled against you and destroy you suddenly.” Now mark, there were some in Israel that would, notwithstanding this prohibition, venture to marry to the heathens and unbelievers : but what followed ? they served their idols, they sacrificed their sons and their daughters unto devils. Thus were they defiled with their own works, and went a whoring with their own inventions : therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

*Attentive.* But let us return again to Mr. Badman; had he any children by his wife?

*Wiseman.* Yes, seven.

Badman's children that he had by this good woman.

*Attentive.* I doubt they were but badly brought up.

*Wiseman.* One of them loved its mother dearly, and would constantly hearken to her voice. Now that child she had the opportunity to instruct in the principles of the Christian religion, and it became a very gracious child. But that child Mr. Badman could not abide; he would seldom afford it a pleasant word, but would scold and frown upon it, speak churlishly and doggedly to it; and though as to nature it was the most feeble of the seven, yet it oftenest felt the weight of its father's fingers. Three of his children did directly follow its father's steps, and began to be as vile as (in his youth) he was himself. The others that remained became a kind of mongrel professors, not so bad as their father, nor so good as their mother, but betwixt them both. They had their mother's notions and their father's actions, and were much like those you read of in the book of Nehemiah: "These children spake half of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

*Attentive.* What you say in this matter is observable; and if I take not my mark amiss, it often happeneth after this manner where such unlawful marriages are contracted.

*Wiseman.* It sometimes doth so; and the reason with respect to their parents is this: Where the one of their parents is godly, and the other ungodly and vile, they strive for their children when they are born. The godly parent strives for the child, and by prayers, counsel, and good examples, labors to make it holy in body and soul, and so fit for the kingdom of heaven; but the ungodly would have it like himself, wicked, and base, and sinful; and so they both give instructions accordingly. Instructions, did I say? yea, and examples too according to their minds. Thus the godly, as Hannah, is presenting her Samuel unto the Lord; but the ungodly, like them that went before them, are for offering their children to Moloch, to an idol, to sin, to the devil, and to hell. Thus one hearkeneth to the law of their mother, and is preserved from destruction: but as for the other, as their fathers did, so do they. Thus did Mr. Badman and his wife part some of their children betwixt them; but as for the other three that were as it were mongrels, betwixt both they were like unto those that you read of in Kings, "They heard the Lord, but served their own idols." They had as I said, their mother's notions, and I will add profession too; but their father's lusts, and something of his life.



Now, their father did not like them, because they had their mother's tongue, and the mother did not like them, because they had still their father's heart and life ; nor were they indeed fit company for good or bad. The good would not trust them because they were bad ; the bad would not trust them because they were good : viz. the good would not trust them because they were bad in their lives, and the bad would not trust them because they were good in their words : so they were forced with Esau to join in affinity with Ishmael ; to wit, to look out a people that were hypocrites, like themselves, and with them they matched, and lived and died.

*Attentive.* Poor woman, she could not but have much perplexity.

*Wiseman.* Yea, and poor children, that ever they were sent into the world, as the fruit of the loins, and under the government of such a father as Mr. Badman.

*Attentive.* You say right ; for such children lie almost under all manner of disadvantages : but we must say nothing, because this also is the sovereign will of God.

*Wiseman.* We may not by any means object against God ; yet we may talk of the advantages and disadvantages that children have, by having for their parents such as are either godly or the contrary.

*Attentive.* You say right, we may so : and pray now, since we are about it, speak something in brief unto it ; that is, unto this, What advantage those children have above others, that have for their parents such as indeed are godly.

*Wiseman.* So I will ; only I must first premise these two or three things.

1. They have not the advantage of election for their father's sake.

The advantages  
that children  
have whose  
parents are  
both godly.

2. They are born as others, the children of wrath, though they come of godly parents.

3. Grace comes not unto them as an inheritance, because they have godly parents. These things premised, I shall now proceed.

1. The children of godly parents are the children of many prayers ; they are prayed for before, and prayed for after they are born ; and the prayers of a godly father and godly mother do much.

2. They have the advantage of what restraint is possible, from what evils their parents see them inclined to ; and that is a second mercy.

3. They have the advantage of godly instruction, and of being told which be, and which be not, the right ways of the Lord.



4. They have also those ways commended unto them, and spoken well of in their hearing, that are good.

5. Such are also what may be kept out of evil company, from evil books, and from being taught the way of swearing, lying, and the like, as Sabbath breaking, and mocking at good men and good things, and this is a very great mercy.

6. They have also the benefit of a godly life set before them doctrinally by their parents, and that doctrine backed with a godly and holy example: and these are very great advantages.

Now all these advantages the children of ungodly parents want; and so are more in danger of being carried away with the error of the wicked. For ungodly parents neither pray for their children, nor do, nor can they heartily instruct them. They do not after a godly manner restrain them from evil, nor do they keep them from evil company. They are not grieved at, nor yet do they forewarn their children to beware of such evil actions that are an abomination to God, and to all good men. They let their children break the Sabbath, swear, lie, be wicked and vain. They commend not to their children an holy life, nor set a good example before their eyes. No, they do in all things contrary; estranging their children what they can from the love of God and all good men, so soon as they are born. Therefore it is a very great judgment of God upon children to be the offspring of base and ungodly men.

*Attentive.* Well, but before we leave Mr. Badman's wife and children, I have a mind, if you please, to inquire a little more after one thing, the which I am sure you can satisfy me in.

*Wiseman.* What is that?

*Attentive.* You said awhile ago, that this Mr. Badman would not suffer his wife to go out to hear such godly ministers as she liked; but said if she did, she had as good never come home any more. Did he often carry it thus to her?

*Wiseman.* He did say so; he did often say so. This I told you then, and had also then told you more, but that other things put me out.

*Attentive.* Well said; pray therefore now go on.

*Wiseman.* So I will: Upon a time, she was on a Lord's day for going to hear a sermon, and Mr. Badman was unwilling she should; but she at that time, as it seems, did put on more courage than she was wont; and therefore after she had spent upon him a great many fair words and entreaties, if perhaps she might have prevailed by them, but all to no purpose at all. At last she said she would go, and rendered this reason for it:

The disadvantages that children of ungodly parents have.

A contest betwixt Mr. Badman and his wife.

I have an husband, but also a God : my God has commanded me, and that upon pain of damnation, to be a continual worshipper of him, and that in the way of his own appointment : I have an husband, but also a soul, and my soul ought to be more unto me than all the world besides. This soul of mine I will look after, care for, and if I can, provide it an heaven for its habitation. You are commanded to love me, as you love your own body, and so do I love you ; but I tell you true, I prefer my soul before all the world, and its salvation I will seek.

At this, first he gave her an ugly wish, and then fell into a fearful rage, and swore moreover, that if she did go, he would make both her and all her damnable brotherhood (for so he was pleased to call them) to repent their coming thither.

*Attentive.* But what should he mean by that ?

*Wiseman.* You may easily guess what he meant : he meant he would turn informer, and so either weary out those that she loved, from meeting together to worship God, or make them pay dearly for their so doing ; the which, if he did, he knew it would vex every vein of her tender heart.

*Attentive.* But do you think Mr. Badman would have been so base ?

*Wiseman.* Truly he had malice and enmity enough in his heart to do it, only he was a tradesman ; also he knew that he must live by his neighbors, and so he had that little wit in his anger, that he refrained himself, and did it not. But, as I said, he had malice and envy enough in his heart to have made him to do it, only he thought it would worst him in his trade ; yet these three things he would be doing.

1. He would be putting of others on to molest and abuse her friends.

2. He would be glad when he heard that any mischief befel them.

3. And would laugh at her, when he saw her troubled for them. And now I have told you Mr. Badman's way as to this.

*Attentive.* But was he not afraid of the judgments of God that did fly about at that time ?

*Wiseman.* He regarded not the judgment nor mercy of God ; for had he at all done that, he could not have done as he did. But what judgments do you mean ?

*Attentive.* Such judgments, that if Mr. Badman himself had taken but sober notice of, they might have made him hang down his ears.

*Wiseman.* Why, have you heard of any such persons that the judgments of God have overtaken ?

*Attentive.* Yes, and so, I believe, have you too, though you make so strange about it.

*Wiseman.* I have so indeed, to my astonishment and wonder.

*Attentive.* Pray, therefore, if you please, tell me what it is, as to this, that you know, and then, perhaps, I may also say something to you of the same.

*Wiseman.* In our town there was one W. S. a man of a very wicked life; and he, when there seemed to be countenance given to it, would needs turn informer. Well, so he did, and was as diligent in his business as most of them could be; he would watch of nights, climb trees, and range the woods of days, if possible to find out the meeters, for then they were forced to meet in the fields; yea, he would curse them bitterly, and swear most fearfully what he would do to them when he found them. Well, after he had gone on like a bedlaim in his course awhile, and had done some mischiefs to the people, he was stricken by the hand of God, and that in this manner.

1. Although he had his tongue naturally at will, now he was taken with a faltering in his speech, and could not for weeks together speak otherwise than just like a man that was drunk.

2. Then he was taken with a drauling or slabbering at his mouth, which slabber sometimes would hang at his mouth, well nigh half way down to the ground.

3. Then he had such weakness in the back sinews of his neck, that ofttimes he could not look up before him, unless he clapped his hand hard upon his forehead, and held up his head that way by strength of hand.

4. After this his speech went quite away, and he could speak no more than a swine or a bear. Therefore, like one of them he would gruntle and make an ugly noise, according as he was offended, or pleased, or would have any thing done, &c.

In this posture he continued for the space of half a year, or thereabouts, all the while otherwise well, and could go about his business, save once that he had a fall from the bell as it hangs in our steeple, which it was a wonder it did not kill him: but after that he also walked about, until God had made a sufficient spectacle of his judgment for his sin, and then on a sudden he was stricken, and died miserably: and so there was an end of him and his doings.

I'll tell you of another. About four miles from St. Neot's, there was a gentleman had a man, and he would needs be an informer, and a lusty young man he was. Well, an informer he was, and did much distress some people, and had per-



fecting his informations so effectually against some, that there was nothing further to do, but for the constables to make distress on the people, that he might have the money, or goods; and, as I heard, he hastened them much to do it. Now while he was in the heat of his work, as he stood one day by the fireside, he had (it should seem) a mind to a sop in the pan, (for the spit was then at the fire,) so he went to make one; but behold a dog (some say his own favorite dog) took distaste at something, and immediately bit his master by the leg; the which bite, notwithstanding all the means that was used to cure him, turned (as was said) to a gangrene; however, that wound was his death, and that a dreadful one too; for my relater said, that he lay in such a condition by this bite, (at the beginning,) till his flesh rotted from off him before he went out of the world. But what need I instance in particular persons, when the judgment of God against this kind of people was made manifest, I think I may say, if not in all, yet in most of the counties in England where such poor creatures were. But I would, if it had been the will of God, that neither I nor any body else, could tell you more of these stories: true stories, that are neither lie nor romance.

*Attentive.* Well, I also heard of both of these myself, and of more too, as remarkable in their kind as these, if I had any list to tell them: but let us leave those that are behind to others, or to the coming of Christ, who then will justify or condemn them, as the merit of their work shall require; or if they repented and found mercy, I shall be glad when I know it; for I wish not a curse to the soul of mine enemy.

*Wiseman.* There can be no pleasure in the telling of such stories, though to hear of them may do us a pleasure: they may put us in mind that there is a God that judgeth in the earth, and that doth not always forget nor defer to hear the cry of the destitute; they also carry along with them both caution and counsel to those that are the survivors of such. Let us tremble at the judgments of God, and be afraid of sinning against him, and it shall be our protection. It shall go well with them that fear God, that fear before him.

*Attentive.* Well, Sir, as you have intimated, so I think we have in this place spoken enough about these kind of men; if you please, let us return again to Mr. Badman himself, if you have any more to say of him.

*Wiseman.* More! we have yet scarce thoroughly began with any thing that we have said. All the particulars are in themselves so full of badness, that we have rather only looked in them, than indeed said any thing to them: but we will pass

them and proceed. You have heard of the sins of his youth, of his apprenticeship, and how he set up, and married, and what a life he hath led his wife; and now I will tell you more of his pranks. He had the very knack of knavery. Had he, as I said before, been bound to serve an apprenticeship to all these things, he could not have been more cunning, he could not have been more artificial at it.

*Attentive.* Nor perhaps so artificially either; for as none can teach goodness like to God himself, so concerning sin and knavery none can teach a man it like the devil, to whom, as I perceive, Mr. Badman went to school from his childhood to the end of his life. But pray, Sir, make a beginning.

*Wiseman.* Well, so I will. You may remember that I told you what a condition he was in for money before he did marry, and now he got a rich wife, with whose money he paid his debts. Now when he had paid his debts, he having some money left, he sets up again as briskly as ever, keeps a great shop, drives a great trade, and runs again a great way into debt; but now not into the debt of one or two, but into the debt of many, so that, at last, he came to owe some thousands of pounds: and thus he went on for a long time. And to pursue his ends the better, he began now to study to please all men, and to suit himself to any company; he could now be as they, say as they, that is, if he listed; and then he would list, when he perceived that by so doing, he might either make them his customers or his creditors for his commodities. If he dealt with honest men, (as with some honest men he did,) then he would be as they; talk as they; seem to be sober as they; talk of justice and religion as they; and against debauchery as they; yea, and would seem to show a dislike of them that said, did, or were otherwise than honest.

Again, when he did light among those that were bad, then he would be as they, but yet more close and cautiously, except he were sure of his company: then he would carry it openly, be as they; say, Damn them, and sink them, as they. If they railed on good men, so could he; if they railed on religion, so could he; if they talked beastly, vainly, idly, so would he; if they were for drinking, swearing, whoring, or any the like villainies, so was he. This was now the path that he trod in, and could do all as artificially, as any man alive. And now he thought himself a perfect man; he thought he was always a boy till now. What think you now of Mr. Badman?

*Attentive.* Think! why, I think he was an atheist: for no man but an atheist can do this. I say it cannot be but that the

man that is such as this Mr. Badman, must be a rank and vile atheist : for he that believes that there is either God or devil, heaven or hell, or death, and judgment after, cannot do as Mr. Badman did. I mean, if he could do these things without reluctance and check of conscience ; yea, if he had not sorrow and remorse for such abominable sins as these.

*Wiseman.* Nay, he was so far off from reluctances and remorse of conscience for these things, that he counted them the excellency of his attainments, the quintessence of his wit, his rare and singular virtues, such as but few besides himself could be the master of. Therefore, as for those that made boggle and stop at things, and that could not in conscience, and for fear of death and judgment, do such things as he, he would call them fools and noddies, and charge them for being frightened with the talk of unseen bugbears ; and would encourage them, if they would be men indeed, to labor after the attainment of this his excellent art. He would oftentimes please himself with the thoughts of what he could do in this matter, saying, within himself, I can be religious, and irreligious ; I can be any thing, or nothing ; I can swear, and speak against swearing ; I can lie, and speak against lying ; I can drink, be unclean, and defraud, and not be

troubled for it : now I enjoy myself, and am master of mine own ways, and not they of me. This I have attained with much study, great care, and more pains. But this his talk should be only with himself, to his wife, who he knew durst not divulge it, or among his intimates, to whom he knew he might say any thing.

*Attentive.* Did I call him before an atheist ? I may call him now a devil, or a man possessed with one, if not with many. I think that there cannot be found in every corner such a one as this. True, it is said of king Abaz, “ That he sinned more and more ; ” and of Ahab, “ That he sold himself to work wickedness ; ” and of the men of Sodom, “ That they were sinners exceedingly before the Lord.”

*Wiseman.* An atheist he was no doubt, if there be such a thing as an atheist in the world : but for all his brags of perfection, and security in his wickedness, I believe that at times God did let down fire from heaven into his conscience. True, I believe he would quickly put it out again, and grow more desperate and wicked afterward ; but this also turned to his destruction, as afterward you may hear.

But I am not of your mind, to think that there are but few such in the world : except you mean as to the degree of wickedness unto which he had attained. For otherwise, no doubt, there are abundance of such as he ; men of the same mind, of

How Mr. Badman came to enjoy himself.



the same principles, and of the same conscience too, to put them into practice. Yea, I believe that there are many  
There are abundance like Mr. Badman.
that are endeavoring to attain to the same pitch of wickedness; and all of them are such as he in the judgment of the law; nor will their want of hellish wit to attain thereto, excuse them at the day of judgment. You know, that in all science, some are more arch than others; and so it is in the art, as well as in the practice, of wickedness; some are twofold, and some sevenfold, more the children of hell than others, (and yet all the children of hell,) else they would all be masters, and none scholars, in the school of wickedness. But there must be masters, and there must be learners; Mr. Badman was a master in this art, and therefore it follows, that he must be an arch and chief one in that mystery.

*Attentive.* You are in the right; for I perceive that some men, though they desire it, cannot be so arch in the practice thereof as others, but are (as I suppose they call them) fools and dunces to the rest; their heads and capacities will not serve them to act and do so wickedly. But Mr. Badman wanted not a wicked head to contrive, as well as a wicked heart to do his wickedness.

*Wiseman.* True; but yet I say, such men shall, at the day of judgment, be judged, not only for what they are, but also for what they would be: for if the thought of foolishness is sin, doubtless the desire of foolishness is more sin: and if the desire be more, the endeavor after it must needs be more and more. He then that is not an artificial atheist and transgressor, yet if he desires to be so, if he endeavoreth to be so, he shall be judged and condemned to hell for such an one: for the law judgeth men, as I said, according to what they would be. "He that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." By the same rule, he that would steal, doth steal; he that would cheat, doth cheat; he that would swear, doth swear; and he that would commit adultery, doth do so: for God judged men according to the working of their minds; and saith, *As he thinketh, so he is.* That is, so is he in his heart, in his intentions, in his desires, in his endeavors; and God's law, I say, lays hold of the desires, intentions, and endeavors even as it lays hold of the act of wickedness itself. A man then that desires to be as bad as Mr. Badman, (and desires to be so wicked, have many in their hearts,) though he never attains to that proficiency in wickedness as he, shall yet be judged for as bad a man as he, because it was in his desires to be such a wicked one.

*Attentive.* But this height of wickedness in Mr. Badman will not get out of my mind. This hard, desperate, or what shall I

call it? diabolical frame of heart, was in him a foundation, a ground-work, to all acts and deeds that were evil.

*Wiseman.* The heart, and the desperate wickedness of it, is the foundation and ground-work of all. Atheism, A bad heart makes a bad man. professed and practical, both spring out of the heart, yea, and all manner of evil besides. For they be not bad deeds that make a bad man, but he is already a bad man that doth bad deeds. A man must be wicked before he can do wickedness: *Wickedness proceedeth from the wicked. It is an evil tree that bears evil fruit. Men gather no grapes of thorns; the heart, therefore, must be evil, before the man can do evil, and good before the man doth good.*

*Attentive.* Now I see the reason why Mr. Badman was so base, as to get a wife by dissimulation, and to abuse her so like a villain when he had got her; it was because he was before, by a wicked heart, prepared to act wickedness.

*Wiseman.* You may be sure of it; "for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile a man." And a man, as his naughty mind inclines him, makes use of these, or any of these, to gratify his lusts, to promote his designs, to revenge his malice, to enrich, or to wallow himself in the foolish pleasures and pastimes of this life: and all these did Mr. Badman do, even to the utmost, if either opportunity, or purse, or perfidiousness, would help him to the obtaining of his purpose.

*Attentive.* Purse! Why, he could not but have a purse, to do almost what he would, having married a wife with so much money.

*Wiseman.* Hold you there; some of Mr. Badman's sins were costly; as his drinking and lewdness, and keeping other bad company; though he was a man that had ways too many to get money, as well as ways too many to spend it.

*Attentive.* Had he then such a good trade, for all he was such a bad man? Or, was his calling so gainful to him, as always to keep his purse full, though he was himself a great spender?

*Wiseman.* No; it was not his trade that did it, though he had a pretty trade too. He had another way to get money, and that by the hatfull and the pocket full at a time.

*Attentive.* Why, I trow he was no highwayman, was he?

*Wiseman.* I will be sparing in my speech as to that; though some have muttered as if he could ride out now and then, about nobody but himself knew what, over night, and come home all dirty and weary next morning. But this is not the thing I aim at.

*Attentive.* Pray let me know it, if you think it convenient that I should.

*Wiseman.* I will tell you ; it was this, he had an art to break, and get hatsfull of money by breaking.

*Attentive.* But what do you mean by Mr. Bad-

man's breaking? You speak mystically, do you not?

*Wiseman.* No, no ; I speak plainly ; or, if you will have it in plainer language, it is this ; when

Mr. Badman had swaggered and thrown away most of his wife's portion, he began to feel that he could not much longer stand upon his legs in this course of life, and keep up his trade and repute (such as he had) in the world, but by the new engine of breaking. Wherefore, upon a time, he gives a great and sudden rush into several men's debts, to the value of about four or five thousand pounds, driving at the same time, a very great trade, by selling many things for less than they cost him, to get him custom, therewith to blind his creditors' eyes. His creditors, therefore, seeing that he had a great employ, and dreaming that it must needs at length turn to a very good account to them, trusted him freely, without mistrust, and so did

others too, to the value of what was mentioned before. Well, when Mr. Badman had well feathered his nest with other men's goods and money, after a little time he breaks. And by and by it is noised abroad, that Mr. Badman had shut up his shop, was gone and could trade no longer. Now, by that time his breaking had come to the creditors ears, he had by craft and knavery made so sure of what he had, that his creditors could not touch a penny. Well, when he had done, he sent his mournful sugared letters to his creditors, to let them understand what had happened unto him, and desired them not to be severe with him ; for he bore towards all men an honest mind, and would pay so far as he was able. Now, he sends his letters by a man confederate with him, who could make both the worst and the best of Mr. Badman's case : the best for Mr. Badman, and the worse for his creditors. So when he comes to them, he both bemoans them, and condoles Mr. Badman's condition ; telling of them, that without a speedy bringing of things to a conclusion, Mr. Badman would be able to make them no satisfaction ; but at present he both could, and would, and that to the utmost of his power ; and to that end he desired that they would come over to him. Well, his creditors appointed him a time, and come over ; and he, meanwhile, authorizes another to treat with them, but will not be seen himself, unless it was on a Sunday, lest they should snap him with a writ. So his depu-



ted friend treats with them about their concerns with Mr. Badman, first telling them of the great care that Mr. Badman took to satisfy them and all men for whatsoever he owed, as far as in him lay, and how little he thought awhile since to be in this low condition. He pleaded also the greatness of his charge, the greatness of taxes, the badness of the times, and the great losses that he had by many of his customers, some of which died in his debt, others were run away; and for many that were alive, he never expected a farthing from them. Yet, nevertheless, he would show himself an honest man, and would pay as far as he was able; and if they were willing to come to terms, he would make a composition with them; for he was not able to pay them all. The

What Mr. Badman propounds to his creditors.

creditors asked what he would give? It was replied, Half-a-crown in the pound: at this they began to huff, and he to renew his complaint and entreaty; but the creditors would not hear; and so for that time their meeting without success broke up. But after his creditors were in cool blood, and admitting of second thoughts, and fearing lest delays should make them lose all, they admit of a second debate, come together again, and by many words, and great ado, they obtain five shillings in the pound. So the money was produced, releases and discharges drawn, signed, and sealed, books crossed, and all things confirmed; and then Mr. Badman can put his head out a-doors again, and be a better man than when he shut up shop, by several thousand of pounds.

Mr. Badman gains by breaking.

*Attentive.* And did he do thus indeed?

*Wiseman.* Yes, once and again. I think he broke twice or thrice.

*Attentive.* And did he do it before he had need to do it?

*Wiseman.* Need! What do you mean by need? There is no need at any time for a man to play the knave. He did it of a wicked mind, to defraud and beguile his creditors; he had wherewithal of his father, and also by his wife, to have lived upon, with lawful labor, like an honest man. He had also when he made this wicked break (though he had been a profuse and prodigal spender) to have paid his creditors their own to a farthing. But had he done so, he had not done like himself, like Mr. Badman; had he, I say, dealt like an honest man, he had then gone out of Mr. Badman's road. He did it, therefore, of a dishonest mind, and to a wicked end, to wit, that he might have wherewithal, howsoever unlawfully gotten, to follow his cups and queans, and to live in the swing of his lusts, even as he did before.

There is no plea for his dishonesty.

*Attentive.* Why, this was a mere cheat.

*Wiseman.* It was a cheat indeed. This way of breaking is nothing else but a more neat way of thieving, of picking pockets, of breaking open of shops, and of taking from men what one has nothing to do with. But though it seems easy, it is hard to learn; no man that has conscience to God or man, can ever be his craftmaster in this hellish art.

*Attentive.* Oh, Sir, what a wicked man was this!

*Wiseman.* A wicked man indeed. By this art he could tell how to make men send their goods to his shop, and then be glad to take a penny for that which he had promised, before it came thither, to give them a groat; I say he could make them glad to take a crown for a pound's worth, and a thousand for that for which he had promised before to give them four thousand pounds.

*Attentive.* This argueth that Mr. Badman had but little conscience.

*Wiseman.* This argueth that Mr. Badman had no conscience at all; for conscience, the last spark of a good conscience cannot endure this.

*Attentive.* Before we go any further in Mr. Badman's matters, let me desire you, if you please, to give me an answer to these two questions.

1. What do you find in the word of God against such a practice as this of Mr. Badman's is?

2. What would you have a man do that is in his creditor's debt, and can neither pay him what he owes him, nor go on in a trade any longer?

*Wiseman.* I will answer you as well as I can. And first, to the first of your questions, to wit, What I find in the word of God against such a practice as this of Mr. Badman's is?

*Answer.* The word of God doth forbid this wickedness, and to make it the more odious in our eyes, it joins it with theft and robbery: *Thou shalt not*, says God, *defraud thy neighbor nor rob him.* Thou shalt not defraud, that is, deceive or beguile. Now, thus to break; is to defraud, deceive, and beguile, which is, as you see, forbidden by the God of heaven. *Thou shalt not defraud thy neighbor, nor rob him.* It is a kind of theft and robbery, thus to defraud and beguile. It is a vilely robbing of his shop, and picking of his pocket: a thing odious to reason and conscience, and contrary to the law of nature. It is a designed piece of wickedness, and therefore a double sin. A man cannot do this great wickedness on a sudden, and through a violent assault of Satan. He that will commit this sin must have time to deliberate, that by invention he may make it formidable, and that with lies and high dissimulation. He that commits this wickedness, must first hatch it upon his bed, beat his head about it, and

lay his plot strong : so that to the completing of such a wickedness, there must be adjoined many sins, and that they too must go hand in hand until it be completed. But what saith the scripture ? “ Let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such.” But this kind of breaking is a going beyond my brother ; this is a compassing of him about, that I may catch him in my net ; and as I said, an art to rob my brother, and to pick his pocket, and that with his consent. Which doth not therefore mitigate, but so much the more magnify, and make odious the offence. For men that are thus wilily abused cannot help themselves ; they are taken in a deceitful net. But God will here concern himself, he will be the avenger, he will be the avenger of all such, either here or in another world.

And this, the apostle testifies, where he saith, “ But he that doeth wrong, shall receive for the wrong which he hath done ; and there is no respect of persons :” that is, there is no man, be he what he will, if he be guilty of this sin of going beyond, of beguiling of, and doing wrong to his brother, but God will call him to an account for it, and will pay him with vengeance for it too ; for there is no respect of persons.

I might add, that this sin of wronging, of going beyond and defrauding of my neighbor, is like that first prank that the devil played with our first parents, (as the altar that Uriah built for Ahaz, was taken from the fashion of that that stood at Damascus, to be the very pattern of it.) The serpent beguiled me says Eve : Mr. Badman beguiles his creditors. The serpent beguiled Eve with lying promises of gain : so did Mr. Badman beguile his creditors. The serpent said one thing and meant another, when he beguiled Eve : and so did Mr. Badman when he beguiled his creditors.

That man therefore, that doth thus deceive and beguile his neighbor, imitateth the devil ; he taketh his examples from him, and not from God, the word, or good men : and this did Mr. Badman.

And now to your second question ; to wit ; What would I have a man do that is in his creditor’s debt, and that can neither pay him, nor go on in a trade any longer ?

*Answer.* First of all : If this be his case, and he knows it, let him not run one penny further in his creditor’s debt ; for that cannot be done with good conscience. He that knows he cannot pay, and yet will run into debt, does knowingly wrong and defraud his neighbor, and falls under that sentence of the word of God,

*The wicked borroweth, and payeth not again :* yea, worse, he borrows, though at the very same time he knows that he cannot pay

How those that are bankrupts should deal with their consciences.



again. He doth also craftily take away what is his neighbor's. That is therefore the first thing that I would propound to such, let him not run any further into his creditor's debt.

Secondly, After this, let him consider how, and by what means he was brought into such a condition that he could not pay his just debts; to wit, whether it was by his own remissness in his calling, by living too high in diet or apparel, by lending too lavishly that which was none of his own, to his loss; or whether by the immediate hand and judgment of God.

If by searching he finds that this is come upon him through remissness in his calling, extravagancies in his family or the like, let him labor for a sense of his sin and wickedness, for he has sinned against the Lord; first, in his being slothful in business, and in not providing, to wit, of his own, by the sweat of his brows, or other honest ways, for those of his own house. And secondly, in being lavishly in diet and apparel in the family, or in lending to others that which was none of his own. This cannot be done with good conscience; it is both against reason and nature, and therefore must be a sin against God. I say therefore, if thus this debtor hath done, if ever he would live quietly in conscience, and comfortably in his condition for the future, let him humble himself before God, and repent of this his wickedness; for "he that is slothful in his work, is brother to him that is a great waster." To be slothful and a waster too, is to be as it were a double sinner.

But again, as this man should inquire into these things, so he should also into this. How came I into this way of dealing in which I have now miscarried? Is it a way that my parents brought me up in, put me apprentice to, or that by Providence I was first thrust into? or is it a way into which I have twisted myself, as not being contented with my first lot, that by God and my parents I was cast into? This ought duly to be considered: and if upon search a man shall find that he is out of the place and calling into which he was put by his parents, or the providence of God, and has miscarried in a new way, through pride and dislike of his first state he has chose rather to embrace; his miscarriage in his sin, the fruit of his pride, and a token of the judgment of God upon him for his leaving of his first state. And for this he ought as for the former, to be humble and penitent before Lord.

But if by search he finds, that his poverty came by none of these; if by honest search he finds it so, and can say with good conscience, I went not out of my place and state in which God by his providence had put me, but have abode with God in the calling wherein I was called, and have wrought hard, and fared meanly, been civilly apparelled, and have not directly nor indi-

rectly, made away with my creditors' goods; then has his fall come upon him by the immediate hand of God, whether by visible or invisible ways. For sometimes it comes by visible ways, to wit, by fire, by thieves, by loss of cattle, or the wickedness of sinful dealers, &c. and sometimes by means invisible, and then no man knows how; we only see things are going, but cannot see by what way they go. Well, now suppose that a man by the immediate hand of God, is brought to a morsel of bread, what must he do now?

I answer, His surest way is still to think, that this is the fruit of some sin, though possibly not sin in the management of his calling, yet of some other sin; "God casteth away the substance of the wicked. Therefore let him still humble himself before his God, because his hand is upon him, and say, What sin is this for which the hand of God is upon me? And let him be diligent to find it out, for some sin is the cause of this judgment; for God "doth not willingly grieve or afflict the children of men." Either thy heart is too much set upon the world, or religion is too much neglected in thy family, or something. There is a snake in the grass, a worm in the gourd; some sin in thy bosom, for the sake of which God doth thus deal with thee.

Thirdly, This thus done, let that man again consider thus with himself: Perhaps God is now changing of my condition and state in the world; he has let me live in fashion, in fulness, and abundance of worldly glory; and I did not to his glory improve as I should, that, his good dispensation to me. But when I lived in full and fat pasture, I did there lift up the heel.—Therefore he will now turn me into hard commons, that with leanness, and hunger, and meanness, and want, I may spend the rest of my days. But let him do this without murmuring and repining; let him do it in a godly manner, submitting himself to the judgment of God. "Let the rich rejoice in that he is made low."

This is duty, and it may be privilege to those that are under this hand of God. And for thy encouragement to this hard work, (for this is a hard work,) consider of these four things.

1. This is right lying down under God's hand, and the way to be exalted in God's time: when God would have Job embrace the dunghill, he embraces it, and says, "The Lord giveth, and the Lord hath taken away, blessed be the name of the Lord."

2. Consider, that there are blessings also that attend a low condition, more than all the world are aware of. A poor condition has preventing mercy attending of it. The poor, because they are poor, are not capable of sinning against God as the rich man does.

3. The poor can more clearly see himself preserved by the providence of God than the rich, for he trusteth in the abundance of his riches.

4. It may be God has made thee poor, because he would make thee rich : "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of a kingdom which God hath promised to them that love him.

I am persuaded, if men upon whom this hand of God is, would thus quietly lie down and humble themselves under it, they would find more peace, yea, more blessing of God attending them in it, than the most of men are aware of. But this is an hard chapter, and therefore I do not expect that many should either read it with pleasure, or desire to take my counsel.

Having thus spoken to the broken man, with reference to his own self, I will now speak to him as he stands related to his creditors.

Honest dealing with creditors. In the next place, therefore, let him fall upon the most honest way of dealing with his creditors, and that I think must be this :

First, Let him timely make them acquainted with his condition, and also do to them these three things.

1. Let him heartily and unfeignedly ask them forgiveness for the wrong that he has done them.

2. Let him proffer them *all*, and the whole *all* that ever he has in the world; let him hide nothing, let him strip himself to his raiment for them; let him not keep a ring, a spoon, or any thing from them.

3. If none of these two will satisfy them, let him proffer them his body to be at their dispose, to wit, either to abide imprisonment at their pleasure, or to be at their service, till by labor and travel he hath made them such amends as they in reason think fit, only reserving something for the succor of his poor distressed family, out of his labor, which in reason, and conscience, and nature, he is bound also to take care of. Thus shall he make them what amends he is able, for the wrong that he hath done them in wasting and spending their estates.

By thus doing, he submits himself to God's rod, commits himself to the dispose of his providence; yea, by thus doing, he casteth the lot of his present and future condition into the lap of his creditors, and leaves the whole dispose thereof to the Lord, even as he shall order and incline their hearts to do with them. And let that be either to forgive him, or to take that which he hath for satisfaction; or to lay his body under affliction, this way or that, according to law; can he, I say, thus leave the whole to God, let the issue be what it will, that man shall have peace



in his mind afterwards. And the comforts of that state, (which will be the comforts that attend equity, justice, and duty,) will be more unto him, because more according to godliness, than can be the comforts that are the fruits of injustice, fraudulency, and deceit. Besides, this is the way to engage God to favor him by the sentence of his creditors, (for *He* can entreat them to use him kindly,) and he will do it when his ways are pleasing in his sight: "When a man's ways please the LORD, his enemies shall be at peace with him." And surely for a man to seek to make restitution for wrongs done, to the utmost of his power, by what he is, has, and enjoys in this world, is the best way, in that capacity, and with reference to that thing that a man can at this time be found active in.

But he that doth otherwise, abides in his sin, refuses to be disposed of by the providence of God, chooses an high estate, though not attained in God's way; when God's will is, that he should descend into a low one; yea, he desperately saith in his heart and actions, I will be mine own chooser, and that in mine own way, whatever happens or follows thereupon.

*Attentive.* You have said well, in my mind. But suppose, now, that Mr. Badman was here, could he not object as to what you have said, saying, Go and teach your brethren that are professors this lesson, for they, as I am, are guilty of breaking; yea, I am apt to think, of that which you call my knavish way of breaking, to wit, of breaking before they have need to break. But if not so, yet they are guilty of neglect in their call, of living higher, both in fare and apparel, than their trade or income will maintain. Besides, that they do break, all the world very well knows; and that they have the art to plead for a composition, is very well known to men; and that it is usual with them to hide their linen, their plate, their jewels, (and it is to be thought, sometimes money and goods besides,) is as common as four eggs a penny. And thus they beguile men, debauch their consciences, sin against their profession, and make, it is to be feared, their lusts in all this, and the fulfilling of them their end. I say, if Mr. Badman was here to object thus unto you, what would be your reply.

*Wiseman.* What? why I would say, I hope no good man, no man of good conscience, no man that either feareth God, regardeth the credit of religion, the peace of God's people, or the salvation of his own soul, will do thus.

Professors, such perhaps, there may be, and who upon earth can help it? Jades there be of all colors. If men will profess, and make their profession a stalking horse to beguile their neighbors of their estates, as Mr. Badman himself did, when he be-

guiled her that now is with sorrow his wife, who can help it? The churches of old were pestered with such, and therefore no marvel if these perilous difficult times be so. But mark how the apostle words it: "Nay, you do wrong and defraud, and that your brethren: Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

None of these shall be saved in this state; nor shall profession deliver them from the censure of the godly, when they shall be manifest such to be. But their profession we cannot help: how can we help it, if men should ascribe to themselves the title of holy ones, godly ones, zealous ones, self-denying ones, or any other such glorious titles? and while they thus call themselves, should they be the veriest rogues for all evil, sin, villany imaginable, who can help it? True, they are a scandal to religion, a grief to the honest-hearted, an offence to the world, and a stumbling-stone to the weak; and these offences have come, do come, and will come, do what all the world can: *but wo be to them through whom they come.* Let such professors, therefore, be disowned by all true christians, and let them be reckoned among those base men of the world, which by such actions they most resemble. They are Mr. Badman's kindred.

For they are a shame to religion; I say, these slithy, rob-shop, pickpocket men, they are a shame to religion, and religious men should be ashamed of them. God puts such an one among the fools of the world; therefore let not Christians put them among those that are wise for heaven: "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." And the man under consideration is one of these, and therefore must look to fall by this judgment.

A professor! and practise such villanies as these! such an one is not worthy to bear that name any longer. We may say to such, as the prophet spake to their like, to wit, to the rebellious that were in the house of Israel, *Go ye, serve every man his idols:*—If you will not hearken to the law and testament of God, to lead your lives hereafter: "but pollute God's holy name no more with your gift and with your idols."

Go, professors, go; leave off profession, unless you will lead your lives according to your profession. Better never profess, than make profession a stalking-horse to sin, deceit, to the devil, and hell.

The ground and rules of religion allow not any such thing: "Receive us, says the apostle, we have wronged no man, we have corrupted no man, we have defrauded no man:" Intimating, that those that are guilty of wronging, corrupting, or defrauding of any, should not be admitted to the fellowship of saints, no nor into the common catalogue of brethren with them.

Nor can men, with all their rhetoric, and eloquent speaking, prove themselves fit for the kingdom of heaven, or men of good conscience on earth. O! that godly plea of Samuel: "Behold here I am, says he, witness against me, before the Lord, and before his anointed, whose ox have I taken, or whose ass have I taken; or whom have I defrauded, whom have I oppressed?" &c. This was to do like a man of good conscience indeed; and in this his appeal, he was so justified in the consciences of the whole congregation, that they could not but with one voice, as with one mouth, break out jointly, and say, *Thou hast not defrauded us, nor oppressed us.*

A professor, and defraud! Away with him! A professor should not owe any man any thing but love. A professor should provide things not of other men's, but of his own, of his own honest getting, and that not only in the sight of God, but of all men; that he may adorn the doctrine of God our Saviour in all things.

*Attentive.* But suppose God should blow upon a professor in his estate and calling, and he should be run out before he is aware, must he be accounted to be like Mr. Badman, and lie under the same reproach as he?

*Wiseman.* No: if he hath dutifully done what he could to avoid it. It is possible for a ship to sink at sea, notwithstanding the most faithful endeavor of the most skilful pilot under heaven. And thus, as I suppose, it was with the prophet, that left his wife in debt, to the hazarding the slavery of her children by the creditors. He was no profuse man, nor one that was given to defraud, for the text says *he feareth the Lord*, yet, as I said, he was run out more than he could pay.

If God would blow upon a man, who can help it? and he will

do so sometimes, because he will change dispensations with men, and because he will try their graces; yea, also, because he will overthrow the wicked with his judgments; and all these things are seen in Job.

But then the consideration of this should bid men have a care that they be honest, lest this comes upon them for their sin. It should also bid them beware of lannching further into the world, than in an honest way by ordinary means they can godlily retreat; for the further in, the greater the fall. It should also teach them, to beg

God does sometimes blow upon his own people.



of God his blessing upon their endeavors. And it should put upon them a diligent looking to their steps, that if in their going they should hear the ice crack, they may timely go back again.

These things considered, and duly put in practice, if God will blow upon a man, then let him be content, and with Job embrace the dunghill: let him give unto all their dues, and not fight against the providence of God, but humble himself rather under his mighty hand, which comes to strip him naked and bare; for he that doth otherwise, fights against God, and declares that he is a stranger to that of Paul; "I know both how to be abased, and I know how to abound; every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

*Attentive.* But Mr. Badman would not, I believe, have put this difference betwixt things feigned and those that fall of necessity.

*Wiseman.* If he will not, God will, conscience will; and that not thine own only, but the consciences of all those that have seen the way, and that have known the truth of the condition of such an one.

*Attentive.* Well; let us at this time leave this matter, and return again to Mr. Badman.

*Wiseman.* With all my heart will I proceed to give you a relation of what is yet behind of his life, in order to our discourse of his death.

*Attentive.* But pray do it with as much brevity as you can.

*Wiseman.* Why; are you weary of my relating of things?

*Attentive.* No; but it pleases me to hear a great deal in a few words.

*Wiseman.* I profess myself not an artist in that way, but yet, as briefly as I can, I will pass through what of his life is behind; and again I shall begin with his fraudulent dealing (as before I have showed with his creditors, so now) with his customers, and those that had otherwise to deal withal.

He dealt by deceitful weights and measures. He kept weights to buy by, and weights to sell by; measures to buy by, and measures to sell by: those he bought by were too big, those that he sold by were too little.

Besides, he could use a thing, called slight of hand, if he had to do with other men's weights and measures, and by that means make them whether he did buy or sell, yea, though his customer or chapman looked on, turn to his own advantage.

Moreover, he had the art to misreckon men in their accounts, whether by weight, or measure, or money, and would often do

More of Mr. Badman's fraudulent dealings. He used deceitful weights and scales.

it to his worldly advantage, and their loss : what say you to Mr. Badman now ?

And if a question was made of his faithful dealing, he had his servants ready, that to his purpose he had brought up, that would avouch and swear to his book, or word ; this was Mr. Badman's practice ; what think you of Mr. Badman now ?

*Attentive.* Think ! Why I can think no other but that he was a man left to himself, a naughty man ; for these, as his other, were naughty things ; if the tree as indeed it may, ought to be judged what it is by its fruits, then Mr. Badman must needs be a bad tree. But pray, for my further satisfaction, show me now by the word of God, the evil of this his practice ; and first, of his using false weights and measures.

*Wiseman.* The evil of that ! Why the evil of that appears to every eye : the heathens that live like beasts and brutes in many things, do abominate and abhor such wickedness as this. Let a man but look upon these things as he goes by, and he shall see enough in them from the light of nature to make him loathe so base a practice, although Mr. Badman loved it.

*Attentive.* But show me something out of the word against it, will you ?

*Wiseman.* I will willingly do it. And first look into the Old Testament : " You shall," saith God there, " do no unrighteousness in judgment, in metre-yard, in weights, or in measures ; a just balance, a just weight, a just ephah, and a just hin shall you have." This is the law of God, and that which all men, according to the law of the land, ought to obey. So again : " Ye shall have just balances and a just ephah," &c.

Now having showed you the law, I will also show you how God takes swerving therefrom : " A false balance is not good ; a false balance is an abomination to the Lord." Some have just weights, but false balances ; and by virtue of these false balances, by these just weights, they deceive the country. Wherefore, God first of all commands that the balance be made just. A just balance shalt thou have ; else they may be, as ye are, deceivers, notwithstanding their just weights.

Now, having commanded that men have a just balance, and testifying that a false one is an abomination to the Lord, he proceedeth also unto weight and measure.

Thou shalt not have in thy bag divers weights, a great and small ; that is, one to buy by, and another to sell by, as Mr. Badman had. " Thou shalt not have in thy house divers measures, a great and a small ; and these had Mr. Badman also, " but thou shalt have a perfect and a just weight ; a perfect and a just measure shalt thou have, that thy days may be lengthened in the land

which the Lord thy God giveth thee. For all that do such things, (that is, that use false weights and measures) and all that do unrighteously, are an abomination to the Lord. See now both how plentiful, and how punctual the Scripture is in this matter. But perhaps it may be objected, that all this is old law, and therefore hath nothing to do with us under the New Testament. (Not

The law commands men to be honest in their weights and measures.

that I think you, neighbor will object thus.) Well, to this foolish objection, let us make an answer. First, he that makes this objection, if he doth it to overthrow the authority of those texts, discovereth that he is first cousin to Mr. Badman; for a just man is willing to speak reverently of those commands. That man therefore hath, I doubt, but little conscience, if any at all that is good, that thus objecteth against the text: but let us look into the New Testament, and there we shall see how Christ confirmeth the same: where he commandeth that men make to others good measure, including also that they make good weight; telling such that do thus, or those that do it not, that they may be encouraged to do it: "Good measure, pressed down, shaken together, and running over, shall men give into your bosom; for the same measure that ye mete withal, it shall be measured to you again:" to wit, both from God and man. For as God will show his indignation against the false man, by taking away even that he hath, so he will deliver up the false man to the oppressor, and the extortioner shall catch from him, as well as he hath caught from his neighbor; therefore another scripture saith, "Whenthou shalt cease to deal treacherously, they shall deal treacherously with thee." That the New Testament also hath an inspection also into men's trading, yea, even with their weights and measures, is evident from these general exhortations: "Defraud not; lie not one to another; let no man go beyond his brother in any matter: for God is the avenger of all such: whatsoever you do, do it heartily as unto the Lord, doing all in his name, to his glory;" and the like. All these injunctions and commandments do respect our life and conversation among men, with reference to our dealing, trading, and so consequently they forbid false, deceitful, yea all other doings that are corrupt.

Having thus in a word or two showed you that these things are bad, I will next, for the conviction of those that use them, shew you where they are to be found.

1. They are not to be found in the house of the good and godly man, for he, as his God, abhors them; but they are to be found in the house of evil-doers, such as Mr. Badman's is. "Are there," saith the prophet, "Yet the treasures of wickedness in the house of the wicked, and scant measure that is an abomination?"



Are they there yet, notwithstanding God's forbidding, notwithstanding God's token of anger against those that do such things? O how loath is a wicked man to let go a sweet a gainful sin, when he hath hold of it! They hold fast deceit, they refuse to let it go.

2. These deceitful weights and measures are not to be found in the house of the merciful, but in the house of the cruel; in the house of them that love to oppress: "The balances of deceit are in his hand; he loveth to oppress." He is given to oppression and cruelty, therefore he useth such wicked things in his calling. Yea; he is a very cheat, and, as was hinted before concerning Mr. Badman's breaking, so I say now, concerning his using these deceitful weights and measures, it is as bad, as base as to take a purse or pick a pocket; for it is a plain robbery, it takes away from a man that which is his own even the price of his money.

3. The deceitful weights and measures are not to be found in the house of such as relieve the belly, and that cover the loins of the poor, but of such as indeed would swallow them up: "Hear ye this, ye that swallow up the needy, and that make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? and the sabbath that we may set forth wheat, making the ephah small, and the shekel great, (making the measure small and the price great,) and falsifying the balances by deceit, that ye may buy the poor for silver, and the needy for a pair of shoes, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will not forget any of their works." So detestable and vile a thing is this in the sight of God.

4. God abominates the thoughts of calling of those that use false weights and measures, by any other term than that they be impure ones, or the like: "Shall I count them pure, (saith he,) with the bag of deceitful weights?" No, by no means, they are impure ones, their hands are defiled, deceitful gain is in their houses, they have gotten what they have by coveting an evil covetousness, and therefore must and shall be counted among the impure, among the wicked of the world.

Thus you see how full and plain the word of God is against this sin, and them that use it. And therefore Mr. Badman, for that he used by these things thus to rook and cheat his neighbors, is rightly rejected from having his name in, and among the catalogue of the godly.

*Attentive.* But I am persuaded that the using of these things, and the doing by them thus deceitfully, is not counted so great an evil by some.

*Wiseman.* Whether it be counted an evil or a virtue by men, it mattereth not; you see by the Scriptures the judgment of God upon it. It was not counted an evil by Mr. Badman, nor is it by any that still are treading in his steps. But I say it is no matter how men esteem of things, let us adhere to the judgment of God. And the rather, because when we ourselves have done weighing and measuring to others, then God will weigh and measure both us and our actions. And when he doth so, as he will do shortly, then woe be to him of whom, and of whose actions it shall be thus said by him: "Tekel, thou art weighed in the balance, and art found wanting." God will then recompence their evil of deceiving upon their own head, when he shall have shut them out of his presence, favor, and kingdom, forever and ever.

*Attentive.* But it is a wonder, that since Mr. Badman's common practice was to do thus, that some or more did not find him out, and blame him for this his wickedness.

*Wiseman.* For the generality of people he went away clever with his knavery. For what with his balance, his false balance, and good weight, and what with his sleight of hand to boot, he beguiled sometimes a little, and sometimes more, most that he had to deal with: besides, those that use this naughty trade are either such as blind men shew of religion, or by hectoring of the buyer out by words. I must confess Mr. Badman was not so arch at the first; that is, to do it by shew of religion: for he now began to grow threadbare, (though some of his brethren are arch enough this way, yea, and of his sisters too; for I told you at first that there were a great many of them and never a one of them good;) but for hectoring, for swearing, for lying, if these things would make weight and measure, they should not be wanting to Mr. Badman's customers.

*Attentive.* Then it seems he kept good weights and a bad balance; well, that was better than that both should be bad.

*Wiseman.* Not at all. There lay the depth of his deceit; for if any at any time found fault, that he used them hardly, and that they wanted their weight of things, he would reply, Why, did you not see them weighed? will you not believe your own eyes? if you question my weights, pray carry them whither you will, I will maintain them to be good and just. The same he would say of his scales. So he blinded all by his balance.

*Attentive.* This is cunning indeed: but as you say, there must be also something done or said to blind therewith; and this I perceive Mr. Badman had.

How Mr. Badman did cheat, and hide his cheating.

Good weights and a bad balance a deep piece of knavery.



*Wiseman.* Yes, he had many ways to blind; but he was never clever at it by making a show of religion, though he cheated his wife therewith; for he was, especially by those that dwelt near him, too well known to do that, though he would bungle at it as well as he could. But there are some that are arch villains this way; they shall, to view, live a whole life religiously, and yet shall be guilty of these most horrible sins; and yet religion in itself is never the worse nor yet the professors of it. But as Luther says, In the name of God begins all the mischief. For the hypocrites have no other way to bring their evils to maturity, but by using and mixing the name of God and religion therewith. Thus they become whited walls, for by this white, the white of religion, the dirt of their actions is hid. Thus also they become graves that appear not, and they that go over them (that have to do with them) they are not aware of them, but suffer themselves to be deluded by them: yea, if there shall, as there will sometimes, rise a doubt in the heart of the buyer about the weight and measure he should have, why he suffereth his very senses to be also deluded, by recalling of his chapman's religion to mind, and thinks verily that not his good chapman, but himself is out; for he dreams not that his chapman can deceive. But if the buyer shall find it out, and shall make it apparent that he is beguiled, then shall he be healed by having amends made, and perhaps fault shall be laid upon servants, &c. and so Master Cheat shall stand for a right honest man in the eye of his customer, though the next time he shall pick his pocket again.

Some plead custom for their cheat, as if that could acquit them before the tribunal of God; and others say, it came to them for so much, and therefore another must take it for so much, though there is wanting both as to weight and measure; but in all these things there are juggles; or if not, such must know that that which is "altogether just they must do." Suppose that I be cheated myself with a brass half-crown, must I therefore cheat another therewith? If this be bad in the whole, it is also bad in the parts. Therefore, however thou art dealt withal in thy buying, yet thou must deal justly in selling, or thou sinnest against thy soul, and art become as Mr. Badman. And know that a pretence to custom is nothing worth. It is not custom, but good conscience that will help at God's tribunal.

*Attentive.* But I am persuaded that that which is gotten by men this way, doth them but little good:

*Wiseman.* I am of your mind for that; but this is not considered by those thus minded; for if they can get it, though they thus get, as we say, the devil and all by their getting, yet they are content, and count that their getting is much.



Little good! why, do you think they consider that? No; no more than they consider what they shall do in the judgment, at the day of God almighty, for their wrong getting of what they get, and that is just nothing at all.

But to give you a more direct answer. This kind of getting is so far off from doing them little good, that it doth them no good at all; because thereby they lose their own souls; "What shall it profit a man if he shall gain the whole world, and lose his own soul? He loseth then, he loseth greatly that getteth after this fashion. This is the man that is penny-wise, and pound-foolish; this is he that loseth his good ship for halfpenny worth of tar that loseth a soul for a little of the world. And then what doth he get thereby but loss and damage? Thus he getteth, or rather loseth about the world to come; but what doth he get in this world, more than travail and sorrow, vexation of spirit, and disappointment? Men aim at blessedness in getting, I mean at temporal blessedness; but the man that thus getteth shall not have that. For though an inheritance after this manner may be hastily gotten at the beginning, yet the end thereof shall not be blessed. They gather it indeed, and think to keep it too; but what says Solomon? God casteth it away. "The Lord will not suffer the soul of the righteous to famish; but he casteth away the substance of the wicked."

The time, as I said, that they do enjoy it, it shall do them no good at all; but long to be sure, they must not have it. For God will either take it away in their lifetime, or else in the generation following, according to that of Job: "He (the wicked) may prepare it, but the just shall put it on, and the innocent shall divide the silver."

Consider that also which is written in the Proverbs: "A good man leaveth an inheritance to his children's children, and the wealth of the sinner is laid up for the just." What then doth he get thereby, that getteth by dishonest means? Why, he getteth sin and wrath, hell and damnation; and now tell me how much he doth get.

This, I say, is his getting; so that as David says, we may be bold to say too: "I beheld the wicked in great prosperity, and presently I cursed his habitation:" for it cannot prosper with him. Fluster and huff, and make ado for awhile, he may, but God hath determined that both he and it shall melt like grease; and any observing man may see it so. Behold the unrighteous man, in a way of injustice, getteth much and loadeth himself with thick clay, but anon, it withereth, it decayeth, and even he, or the generation following, decline, and return to beggary.

And this Mr. Badman, notwithstanding his cunning and crafty tricks to get money, did die, nobody can tell whether worth a farthing or no.

*Attentive.* He had all the bad tricks, I think, that it was possible for a man to have, to get money; one would think that he should have been rich.

*Wiseman.* You reckon too fast, if you count these all his bad tricks to get money; for he had more besides.

More of Mr. Badman's bad tricks.  
 If his customers were in his books, (as it should go hard but he would have them there: at least if he thought he could make any advantage of them,) then he would be sure to impose upon them his worst, even every bad commodity, yet set down for it the price that the best was sold at: like those that sold the refuse wheat, or the worst of the wheat, making the shekel great, yet hoisting up the price; this was Mr. Badman's way. He would sell goods that cost him not the best price by far, for as much as he sold his best of all. He had also a trick to mingle his commodity, that that which was bad might go off with the least distrust.

Another art to cheat withal.  
 Besides, if his customers at any time paid him money, let them look to themselves and to their acquittances, for he would usually attempt to call for that payment again, especially if he thought that there were hopes of making a prize thereby, and then to be sure if they could not produce good and sufficient ground of payment, a hundred to one but they pay it again. Sometimes the honest chapman would appeal to his servants for proof of the payment of money, but they were trained up by him to say after his mind, right or wrong; so that relief that way, he could get none.

*Attentive.* It is a bad, yea, an abominable thing for a man to have such servants. For by such means a poor customer may be undone, and not know how to help himself. Alas! if the master be so unconscionable, as I perceive Mr. Badman was, to call for his money twice, and if his servant will swear that it is a due debt, where is any help for such a man? He must sink, there is no remedy.

Servants observe these words.  
*Wiseman.* This is very bad; but this has been a practice, and that hundreds of years ago. But what saith the word of God? "I will punish all those that leap upon the threshold, which fill their master's houses with violence and deceit."

Mr. Badman had also this art: could he get a man at advantage, that is, if his chapman durst not go from him or if the commodity he wanted could not for the present be conveniently



had elsewhere, then let him look to himself; he would surely make his purse-strings crack; he would exact upon him without any pity or conscience.

*Attentive.* That was extortion, was it not? I pray let me hear your judgment of extortion, what it is, and when committed.

*Wiseman.* Extortion is a screwing from men more than by the law of God or men is right; and is committed sometimes by them in office, about fees, rewards, and the like; but it is most commonly committed by men of trade, who, without all conscience when they have the advantage, will make a prey of their neighbour. And thus was Mr. Badman an extortioner; for although he did not exact and force away, as baliffs and clerks used to do; yet he had his opportunities, and such cruelty to make use of them, that he would often, in his way, be extorting and forcing of inoney out of his neighbor's pocket. For every man that makes a prey of his advantage upon his neighbor's necessities, to force from him more than in reason and conscience, according to the present price of things, such commodity is worth, may very well be called an extortioner, and judged for one that hath no inheritance in the kingdom of God.

*Attentive.* Well, this Badman was a sad wretch.

*Wiseman.* Thus you have often said before. But now we are in discourse of this, give me leave a little to go on. We have a great many people in the country too who live all their days in the practice, and so under the guilt of extortion: people alas! that scorn to be so accounted.

As for example: There is a poor body that dwells we will suppose, so many miles from the market; and this man wants a bushel of grain, a pound of butter, or a cheese for himself, his wife, and poor children; but dwelling so far from the market, if he goes thither he shall lose a day's work, which shall be eight or ten pence damage to him, and that is something for a poor man. So he goeth to one of his masters or dames for what he wanteth, and asks them to help him with such a thing. Yes, say they, you may have it: but withal, they will give him a gripe, perhaps make him pay as much, or more, for it at home, as they can get when they have carried it five miles to a market; yea, and that too for the refuse of their commodity. But in this the women are especially faulty in the sale of their butter and cheese, &c. Now, this is a kind of extortion, it is a making a prey of the necessity of the poor, it is a grinding of their faces, a buying and selling of them.

But above all, your hucksters, that buy the poor man's victuals by wholesale, and sell it to him again for unreasonable gains, by retail, and as we call it, by piece-

Who are extortioners.

Hucksters.



meal, they are got into a way, after a stinging rate, to play their game upon such by extortion. I mean such who buy up butter, cheese, eggs, bacon, &c. by wholesale, and sell it again, as they call it, by penny-worths, two-penny-worths, a halfpenny-worth, or the like, to the poor, all the week after the market is past.

These, though I will not condemn them all, do many of them, bite and pinch the poor by this kind of evil dealing. These destroy the poor because he is poor, and that is a grievous sin: "He that oppresseth the poor to increase his riches, and that giveth to the rich, shall surely come to want." Therefore he saith again, "rob not the poor because he is poor, neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of them that spoil them."

Oh, that he that griped and grindeth the face of the poor, would take notice of these two scriptures! Here is threatened the destruction of the estate, yea, and of the soul too, of them that oppress the poor. Their soul we shall better see where, and in what condition that is in, when the day of doom is come; but for the estates of such, they usually quickly moulder; and that sometimes all men, and sometimes no man knows how.

Besides, these are usurers; yea, they take usury for victuals, which thing the Lord has forbidden. And because they cannot so well do it on the market-day, therefore they do it, as I said, when the market is over; for then the poor falls into their mouths, and are necessitated to have, as they can, for their need, and they are resolved they shall pay soundly for it. Perhaps some will find fault for my meddling thus with other folk's matters, and for my thus prying into the secrets of their iniquity. But to such I would say, Since such actions are evil, it is time they were hissed out of the world; for all that do such things offend against God, wrong their neighbor, and, like Mr. Badman, do provoke God to judgment.

*Attentive.* God knows, that there is abundance of deceit in the world!

*Wiseman.* Deceit! ay; but I have not told you a thousandth part of it; nor is it my business now to rake to the bottom of that dunghill. What would you say, if I should anatomize some of those villainous wretches called *pawn-brokers*, that lend money and goods to poor people, who are by necessity forced to such an inconvenience; and will make by one trick or other, the interest of what they so lend, amount to thirty, forty, yea, sometimes fifty pound by the year, notwithstanding the principal is secured by a sufficient pawn, which they will keep too at last, if they can find any shift to cheat the wretched borrower?

*Attentive.* Say ! why such miscreants are the pest and vermin of the commonwealth, not fit for the society of men. But methinks by some of those things you discoursed before, you seem to import that it is not lawful for a man to make the best of his own.

*Wiseman.* If by making the best, you mean to sell for as much as by hook or crook he can get for his commodity, then I say it is not lawful. And if I should say the contrary, I should justify Mr. Badman, and all the rest of that gang : but that I shall never do, for the word of God condemns them. But that it is not lawful for a man at all times to sell his commodity, for as much as he can, I prove by these reasons.

1. If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to lay aside in my dealing with others, good conscience to them, and to God ; but it is not lawful for me in my dealing with others, to lay aside good conscience, &c. Therefore it is not lawful for me always to sell my commodity as dear, or for as much as I can.

That is not lawful to lay aside good conscience in our dealings, has already been proved in the former part of our discourse : but that a man must lay it aside that will sell his commodity always as dear, or for as much as he can, is plainly manifest thus :

1. He that will (as is mentioned afore) sell his commodity as dear as he can, must sometimes make a prey of the ignorance of his neighbor ; but he that cannot do with a good conscience, for that is to overreach, and to go beyond his neighbor, and is forbidden, 1 Thess. iv. 6. Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must of necessity lay aside a good conscience.

2. He that will sell his commodity always as dear as he can, must needs sometimes make a prey of his neighbor's necessity ; but that he cannot do with a good conscience, for that is to go beyond and defraud his neighbor, contrary to 1 Thess. iv. 6. Therefore he that will sell his commodity, as afore, as dear, or for as much as he can, must needs cast off and lay aside a good conscience.

3. He that will, as afore, sell his commodity as dear, or for as much as he can, must, if need be, make a prey of his neighbor's fondness ; but that a man cannot do with a good conscience, for that is still going beyond him, contrary to 1 Thess. iv. 6. Therefore he that will sell his commodity as dear, or for as much as he can, must needs cast off, and lay aside a good conscience.

The same also may be said for buying. No man may always buy as cheap as he can, but must also use good conscience in buying : the which he can by

We must use  
goodconscience  
in buying.

no means use and keep, if he buys always as cheap as he can; and that for the reasons urged before. For such will make a prey of the ignorance, necessity, and fondness of their neighbor, the which they cannot do with a good conscience.

When Abraham would buy a burying-place of the sons of Heth, thus he said unto them: "Entreat for me to Ephron the son of Zohar, that he may give me the cave of Macpelah, which he hath in the end of his field; for as much as it is worth shall he give it me," Gen. xxiii. 8, 9. He would not have it under foot, he scorned it, he abhorred it; it stood not with his religion, credit nor conscience. So also when David would buy a field of Ornon the Jebusite, thus he said unto him, "Grant me the place of the threshing-floor, that I may build an altar there unto the Lord; thou shalt give it me for the full price." He also, as Abraham, made conscience of this kind of dealing; he would not lie at catch, to go beyond, no not the Jebusite, but would give him his full price for this field: for he knew that there was wickedness, as in selling too dear, so in buying too cheap, therefore he would not do it.

There ought therefore to be good conscience used, as in selling so in buying: for it is also unlawful for a man to go beyond or to defraud his neighbor in buying; yea, it is unlawful to do it in any matter, and God will plentifully avenge that wrong; as I also before have warned and testified. But,

2. If it be lawful for me always to sell my commodity as dear, or for as much as I can, then it is lawful for me to deal with my neighbor without the use of charity; but it is not lawful for me to lay aside, or to deal with my neighbor without the use of charity: therefore it is not lawful for me always to sell my commodity to my neighbor for as much as I can. A man in dealing should as really design his neighbor's good, profit, and advantage as his own; for this is to exercise charity in his dealing.

That I should thus use, or exercise charity towards my neighbor in my buying and selling, &c. with him, is evident from the general command, "Let all your things be done in charity:" but that that man cannot live in the exercise of charity, that selleth, as afore, as dear, or that buyeth as cheap as he can, is evident by these reasons.

(1.) He that sells his commodity as dear, or for as much money always, as he can, seeks himself and himself only; but charity seeketh not her own, nor her own only; so then, he that seeks himself, and himself only, as he that sells, as afore, as dear as he can, maketh not use of, nor doth he exercise charity in so dealing.



(2.) He that selleth his commodity always, for as much as he can get, hardeneth his heart against all reasonable entreaties of the buyer ; but he that doth so cannot exercise charity in his dealing ; therefore it is not lawful for a man to sell his commodity, as dear as he can.

(3.) If it be lawful for me to sell my commodity as dear as I can, then there can be no sin in my trading, how unreasonably so ever I manage my calling, whether by lying, swearing, cursing, or cheating ; for all this is but to sell my commodity as dear as I can ; but that there is sin in these is evident : therefore I may not sell my commodity always as dear as I can.

(4.) He that sells as dear as he can, offereth violence to the law of nature : for that saith, "Do unto all men even as ye would that they should do unto you." Now, was the seller a buyer, he would not that he of whom he buys should sell to him always as dear as he can ; therefore he should not sell so himself, when it is his lot to sell, and others to buy of him.

(5.) He that selleth, as afore, as dear as he can, makes use of that instruction that God hath not given to others, but sealed up in his hand, to abuse his law, and to wrong his neighbor withal ; which indeed is contrary to God. God hath given thee more skill, more knowledge and understanding in thy commodity than he hath given to him that would buy of thee. But what ! canst thou think that God hath given thee this, that thou mightest thereby make a prey of thy neighbor ? that thou mightest thereby go beyond and beguile thy neighbor ? No, verily ; but he hath given thee it for his help ; that thou mightest in this be eyes to the blind, and save thy neighbor from that damage that his ignorance, or necessity, or fondness, would betray him into the hands of.

(6.) In all that a man does, he should have an eye to the glory of God, but that he cannot have, that sells his commodity always for as much as he can, for the reasons urged before.

(7.) All that a man does, he should do in the name of the Lord Jesus Christ ; that is, as being commanded and authorized to do it by him : but he that selleth always as dear as he can, cannot so much as pretend to this, without horrid blaspheming of that name ; because commanded by him to do otherwise.

(8.) And, lastly, in all that a man does, he should have an eye to the day of judgment, and to the consideration of how his actions will be esteemed in that day : therefore there is not any man that can, or ought to sell always as dear as he can, unless he will, yea, he must say in so doing, I will run the hazard of the trial of that day.

“If thou sell aught unto thy neighbor, or buyest aught of thy neighbor, ye shall not oppress one another.”

*Attentive.* But why do you put in these cautionary words? They must not sell always as dear, nor buy always as cheap as they can: do you not thereby intimate that a man may sometimes do so?

*Wiseman.* I do in deed intimate, that sometimes the seller may sell as dear, and the buyer buy as cheap as he can; but this is allowable only in these cases, when he that sells is a knave, and lays aside all good conscience in selling; or when the buyer is a knave, and lays aside all good conscience in buying. If the buyer, therefore, lights of a knave, or if the seller lights of a knave, then let them look to themselves; but yet so as not to lay aside conscience, because he that thou dealest with doth so; but how vile or base so ever the chapman is, do thou keep thy commodity as a reasonable price: or if thou buyest, offer reasonable gain for the thing thou wouldst have: and if this will not do with the buyer or seller, then seek thee a more honest chapman. If thou objectest, but I have not skill to know when a pennyworth is before me: get some that have more skill than myself in that affair, and let them in that matter dispose of thy money. But if there were no knaves in the world, these objections need not be made.

And thus, my very good neighbor, have I given you a few of my reasons, why a man that bath it, should not always sell too dear, nor buy as cheap as he can; but should use good conscience to God, and charity to his neighbor in both.

*Attentive.* But were some men here to hear you, I believe they would laugh you to scorn.

*Wiseman.* I question not that at all, for so Mr. Badman used to do when any man told him of his faults; he used to think himself wiser than any, and would count, as I have hinted before, that he was not arrived to a manly spirit, that did stick or boggle at any wickedness. But let Mr. Badman and his fellows laugh, I will bear it, and still give them good counsel. But I will remember also, for my further relief and comfort, that thus they that were covetous of old, served the Son of God himself. It is their time to laugh now, that they may mourn in time to come. And, I say again, when they have laughed out their laugh, he that useth not good conscience to God, and charity to his neighbor in buying and selling, dwells next door to an infidel, and is near of kin to Mr. Badman.

*Attentive.* Well, but what will you say to this question? You know that there is no settled price set by God upon any commod-

Badman used to laugh at them that told him of his faults.

ity that is bought or sold under the sun; but all things that we buy and sell do ebb and flow, as to price; like the tide; how then shall a man of a tender conscience do, neither to wrong the seller, buyer, nor himself, in buying and selling of commodities?

*Wiseman.* This question is thought to be frivolous by all that are of Mr. Badman's way; it is also difficult in itself; yet I will endeavor to shape you an answer, and that first to the matter of the question; to wit, How a tradesman should, in trading, keep a good conscience; (a buyer or seller either.) Secondly, How he should prepare himself to this work, and live in the practice of it.

For the first: He must observe what has been said before, to wit, he must have conscience to God, charity to his neighbor; and I will add, much moderation in dealing. Let him, therefore, keep within the bounds of the affirmative of those eight reasons that before were urged to prove, that men ought not in their dealing, but to do justly and mercifully betwixt man and man; and then there will be no great fear of wronging the seller, buyer, or himself.

But particularly to prepare or instruct a man to this work:

1. Let the tradesman, or others, consider, that there is not that in great gettings, and in abundance, which the most of men do suppose: for all that a man has over and above what serves for his present necessity and supply, serves only to feed the lusts of the eye: "For what good is there to the owners thereof, save the beholding of them with their eyes?" Men also, many times, in getting of riches, get therewith a snare to their soul; but few get good by getting of them. But this consideration Mr. Badman could not abide.

2. Consider, that the getting of wealth dishonestly, (as he does that getteth it without good conscience and charity to his neighbor,) is a great offence against God. Hence he says, "I have smitten mine hand at thy dishonest gain, which thou hast made." It is a manner of speech that shows anger in the very making of mention of the crime. Therefore,

3. Consider, that a little honesty gotten, though it may yield thee but a dinner of herbs at a time, will yield more peace therewith than with a stalled ox ill gotten; "Better is a little with righteousness, than great revenues without right.

4. Be thou confident, that God's eyes are upon all thy ways, and he that pondereth all thy goings, and also he that marks them, writes them down, and seals them up in a bag, against the time to come.

5. Be thou sure that thou rememberest, that thou knowest not the day of thy death. Remember also, that when death



comes, God will have thy substance, for the which thou hast labored, and for the which perhaps thou hast hazarded thy soul, to one, thou knowest not who, nor whether he shall be a wise man or a fool. And then "what profit hath he that laboreth for the wind?"

Besides, thou shalt have nothing that thou mayest so much as carry away in thine hand. Guilt shall go with thee, if thou hast got it dishonestly, and they also to whom thou shalt leave it, shall receive it to their hurt.

These things duly considered, and made use of by thee to the preparing of thy heart to thy calling of buying or selling, I come, in the next place, to show thee how thou shouldst live in the practical part of this art. Art thou to buy or sell?

1. If thou sellest, do not commend; if thou buyest, do not dispraise, any otherwise but to give the things that thou hast to do with, its just value and worth; for thou canst not do otherwise knowingly, but of a covetous and wicked mind. Wherefore else are commodities overvalued by the seller, and also undervalued by the buyer? "It is naught, it is naught, says the buyer, but when he hath got his bargain he boasteth thereof." What hath this man done now, but lied in the dispraising of his bargain? And why did he dispraise it, but of a covetous mind to wrong and beguile the seller?

2. Art thou a seller, and do things grow dear? Set not thy hand to help, or hold them up higher: this cannot be done without wickedness neither; "for this is a making of the shekel great." Art thou a buyer, and do things grow dear? Use no cunning or deceitful language to pull them down; for that cannot be done but wickedly too. What then shall we do, will you say? Why, I answer, Leave things to the providence of God, and do thou with moderation submit to his hand. But since, when they are growing dear, the hand that upholds the price, is, for the time, more strong than that which would pull it down, that being the hand of the seller, who loveth to have it dear, especially if it shall rise in his hand: therefore, I say, do thou take heed, and have not a hand in it. The which thou mayest have to thine own and thy neighbor's hurt, these three ways:

1. By crying out *scarcity, scarcity*, beyond the truth, and state of things: especially take heed of doing this by way of a prognostic for time to come. It was for this for which he was trodden to death in the gate of Samaria, that you read of in the book of Kings. This sin has a double evil in it. 1. It beliieth the present blessing of God among us: and, 2. It undervalueth the riches of his goodness, which can make all things to abound towards us.

A judgment of  
God.

2. This wicked thing may be done by hoarding up; when the hunger and necessity of the poor call for it. Now that God may show his dislike against this, he doth, as it were, licence the people to curse such an hoarder up: "He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it."

3. But if things will rise, do thou be grieved: be also moderate in all thy sellings, and be sure let the poor have a penny-worth, and sell thy corn to those in necessity; which then thou wilt do, when thou shewest mercy to the poor in thy selling to him, and when thou for his sake, because he is poor, undersellest the market. This is to buy and sell with good conscience: thy buyer thou wrongest not, thy conscience thou wrongest not, thyself thou wrongest not, for God will surely recompense thee.

I have spoken concerning corn, but thy duty is, to let thy moderation in all things be known unto all men; the Lord is at hand.

*Attentive.* Well, Sir, now I have heard enough of Mr. Badman's naughtiness; pray now proceed to his death.

*Wiseman.* Why, Sir, the sun is not so low; we have three hours to night.

*Attentive.* Nay, I am not in any great haste; but I thought you had even now done with his life.

*Wiseman.* Done! no, I have yet much more to say.

*Attentive.* Then he has much more wickedness than I thought he had.

*Wiseman.* That may be. But let us proceed. This Mr. Badman added to all his wickedness this: he was a very proud man: he was exceeding proud and haughty in mind; he looked, that what he said ought not, must not, be contradicted or opposed. He counted himself as wise as the wisest in the country, as good as the best, and as beautiful as he that had most of it. He took great delight in praising of himself, and as much in the praises that others gave him. He could not abide that any should think themselves above him; or that their wit, or personage, should by others be set before his. He had scarce a fellowly carriage for his equals; but for those that were of an inferior rank, he would look over them in great contempt; and if at any time he had any remote occasion of having to do with them, he would show great height, and a very domineering spirit. So that in this it may be said, that Solomon gave a characteristical note of him, when he said, "Proud and haughty scorner is his name, who dealeth in proud wrath." He never thought his diet well enough dressed; his clothes fine enough made, or his praise enough refined.

*Attentive.* This pride is a sin that sticks as close to nature; I think, as most sins. There is uncleanness and pride, I know not of any two gross sins that stick closer to men than they. They have, as I may call it, an interest in nature; it likes them, because they most suit its lusts and fancies: and, therefore, no marvel though Mr. Badman was tainted with pride, since he had so wickedly given up himself to work all iniquity with greediness.

*Wiseman.* You say right; pride is a sin that sticks close to nature, and is one of the first follies wherein it shows itself to be polluted. For even in childhood, even in little children, pride will first of all show itself; it is a hasty, and early appearance of the sin of the soul. It, as I may say, is that corruption that strives for predominancy in the heart, and, therefore, usually comes out first. But though children are so incident to it, yet methinks those of more years should be ashamed thereof. I might at the first have begun with Mr. Badman's pride, only I think it is not the pride in infancy that begins to make a difference betwixt one and another, as did, and do those things wherewith I began my relation of his life: therefore, I passed it over; but now, since he had no more consideration of himself, and of his vile and sinful state, but to be proud when come to years, I have taken the occasion in this place to make mention of his pride.

*Attentive.* But pray if you can remember them, tell me of some places of scripture that speaks against pride. I the rather desire that, because that pride is now a reigning sin, and I happen sometimes to fall into the company of them that in my conscience are proud, very much, and I have a mind also to tell them of their sin: now, when I tell them of it, unless I bring God's word too, I doubt they will laugh me to scorn.

*Wiseman.* Laugh you to scorn! the proud man will laugh you to scorn, bring him to what text you can, except God shall smite him in his conscience by the word. Mr. Badman did use to serve them so that did use to tell him of his. And besides, when you have said what you can, they will tell you they are not proud, and that you are rather the proud man, else you would not judge, nor so malapertly meddle with other men's matters as you do. Nevertheless, since you desire it, I will mention two or three texts: they are these: "Pride and arrogancy do I hate. A man's pride shall bring him low. And he shall bring down their pride. And all the proud, and all that do wickedly shall be as stubble, and the day that comes shall burn them up." This last is a dreadful text; it is enough to make a proud man shake: God he saith, will make the proud ones as stubble; that is, as fuel for the fire: and the day that cometh shall be like a burning



oven, and that day shall burn them up, saith the Lord. But Mr. Badman could never abide to hear pride spoken against, nor that any should say of him, He is a proud man.

*Attentive.* What should be the reason of that?

*Wiseman.* He did not tell me the reason; but I suppose it to be that which is common to all vile persons. They love this vice, but care not to bear its name. The drunkard loves the sin, but loves not to be called a drunkard. The thief loveth to steal, but cannot abide to be called a thief: and so Mr. Badman loved to be proud, but could not abide to be called a proud man. The sweet of sin is desirable to polluted and corrupted man, but the name thereof is a blot in his escutcheon.

*Attentive.* It is true that you have said: but pray how many sorts of pride are there?

*Wiseman.* There are two sorts of pride; pride of spirit, and pride of body. The first of these is thus made mention of in the Scriptures. “Every one that is proud in heart is abomination to the Lord. A high look, and a proud heart, and the ploughing of the wicked, is sin. The patient in spirit is better than the proud in spirit.” Bodily pride the scripture mentions. “In that day the Lord shall take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings and the nose jewels; the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses and the fine linen, and the hoods and the veils.” By these expressions it is evident, that there is a pride of body, as well as a pride of spirit, and that both are sin, and so abominable to the Lord. But these texts Mr. Badman could never abide to read, they were to him as Micaiah was to Ahab, they never spoke good of him, but evil.

*Attentive.* I suppose that it was not Mr. Badman’s case alone; even to malign those texts that speak against their vices; for I believe that most ungodly men, where the scriptures are, have a secret antipathy against those words of God that do most plainly and fully rebuke them for their sins.

*Wiseman.* That is out of doubt; and by that antipathy they show that sin and satan are more welcome to them, than are the more wholesome instructions of life and godliness.

*Attentive.* Well, but not to go off from our discourse of Mr. Badman. You say he was proud; but will you show me now some symptoms of one that is proud?

*Wiseman.* Yes, that I will: and first I will show you some symptoms of pride of heart. Pride of heart is seen by outward things, as pride of body in general is a sign of pride of heart; for all proud gestures of the body flow from pride of heart: therefore Solomon saith, "There is a generation, O how lofty are their eyes, and their eye-lids are lifted up." And again, "There is that exalteth their gait," their going. Now these lofty eyes, and this exalting of the gait, is a sign of a proud heart; for both these actions come from the heart: for out of the heart comes pride, in all the visible appearances of it. But, more particularly,

1. Heart pride is discovered by a stretched-out neck, and by mincing as they go. For the wicked, the proud, have a proud neck, a proud foot, a proud tongue, by which this their going is exalted. This is that which makes them look scornfully, speak ruggedly, and carry it huffingly among their neighbors.

2. A proud heart is a persecuting one: "The wicked through his pride doth persecute the poor."

3. A prayerless man is a proud man.

4. A contentious man is a proud man.

5. The disdainful man is a proud man.

6. The man that oppresses his neighbor is a proud man.

7. He that hearkeneth not to God's word with reverence and fear, is a proud man.

8. And he that calls the proud happy, is, be sure, a proud man. All these are proud in heart, and this their pride of heart doth thus discover itself.

As to bodily pride, it is discovered, that is, something of it, by all the particulars mentioned before: for though they are said to be symptoms of pride of heart, yet they are symptoms of that pride, by their showing of themselves in the body. You know diseases that are within, are seen oftentimes by outward and visible signs, yet by these very signs, even the outside is defiled also. So all those visible signs of heart pride, are signs of bodily pride also. But to come to more outward signs. The putting on of gold, and pearls, and costly array; the plaiting of the hair, the following of fashions, the seeking by gestures to imitate the proud, either by speech, looks, dresses, goings, or other fool's baubles, of which, at this time, the world is full; all these, and many more, are signs, as of a proud heart, so of bodily pride also.

*Mr. Badman* But Mr. Badman would not allow, by any means, that this should be called pride, but rather neatness, handsomeness, comeliness, cleanliness, &c. neither would

Signs of a proud man in general.

Of outward pride.

Mr. Badman was not for having pride called pride.

he allow, that following of fashions was any thing else, but because he would not be proud, singular, and esteemed fantastical by his neighbors.

*Attentive.* But I have been told, that when some have been rebuked for their pride, they have turned it again, upon the brotherhood of those by whom they have been rebuked: saying, Physician, heal thy friends, look at home among your brotherhood, even among the wisest of you, and see if you yourselves be clear, even your professors; for who is prouder than your professors? Scarce the devil himself.

*Wiseman.* My heart aches at this, because there is too much cause for it. This very answer would Mr. Badman give his wife, when she as she would sometimes reprove him for his pride. We shall have, says he, great amendments in living now, for the devil is turned a corrector of vice; for no sin reigneth more in the world, quoth he, than pride among professors. And who can contradict him? Let us give the devil his due, the thing is too apparent for any man to deny.

And I doubt not but the same answer is ready in the mouths of Mr. Badman's friends; for they may, and do, see pride display itself in the apparel and carriages of professors, one may say, almost as much as among any people in the land; the more is the pity. Ay, and I fear that even their extravagancies in this, hath hardened the heart of many an one, as I perceive it did somewhat the heart of Mr. Badman himself.

For my own part, I have seen many myself, and those church members too, so decked and bedaubed with their fangles and toys, and that when they have been at the solemn appointments of God, in the way of his worship, that I have wondered with what face such painted persons could sit in the place where they were without swooning. But certainly the holiness of God, and also the pollution of themselves by sin, must needs be very far out of the minds of such people, what profession soever they make.

I have read of an whore's forehead, and I have read of Christian shamefacedness; I have read of costly array, and of that which becometh women professing godliness, with good works; but if I might speak; I know what I know, and could say, and yet do no wrong, that which would make some professors tremble in their places; but I forbear.

*Attentive.* Sir, you seem greatly concerned at this; but what if I shall say more? It is whispered that some good ministers have countenanced their people in their light and wanton apparel; yea, have pleaded for their gold and pearls, and costly array.



*Wiseman.* I know not what they have pleaded for ; but it is easily seen, that they tolerate, or, at least, wink and connive at such things, both in their wives and children. "And so from the prophets of Jerusalem is profaneness gone forth into all the land." And when the hand of the rulers are either chief in a trespass, who can keep their people from being drowned in that trespass ?

*Attentive.* This is lamentation, and must stand for a lamentation.

*Wiseman.* So it is, and so it must. And I will add, it is a shame, it is a reproach, it is a stumbling-block to the blind ; for though men be as blind as Mr. Badman himself, yet they can see the foolish lightness that must needs be the bottom of all these apish and wanton extravagancies. But many have their excuses ready, to wit, their parents, their husbands, and their breeding calls for it, and the like : yea, the examples of good people prompt them to it : but all these will be but the spider's web, when the thunder of the word of the great God shall rattle from heaven against them, as it will at death, or judgment ; but I wish it might do it before. But alas ! these excuses are but bare pretences ; these proud ones love to have it so. I once talked with a maid, by way of reproof, for her fond and gaudy garment. But she told me, The tailor would make it so ; when alas ! poor proud girl, she gave orders to the tailor so to make it. Many make parents, and husbands, and tailors, &c. the blind to others ; but their naughty hearts, and their giving way thereto, that is the original cause of all these evils.

*Attentive.* Now you are speaking of the cause of pride, pray show me yet further why pride is now so much in request.

Why pride is in such request.

*Wiseman.* I will show you what I think are the reasons of it.

1. The first is, Because such persons are led by their own hearts, rather than by the word of God. I told you before, that the original fountain of pride is the heart. For out of the heart comes pride ; it is, therefore, because they are led by their hearts, which naturally tends to lift them up in pride. This pride of heart tempts them, and by its deceits overcometh them ; yea, it doth put a bewitching virtue into their peacock's feathers, and then they are swallowed up with the vanity of them.

2. Another reason why professors are so proud, (for those we are talking of now,) is, because they are more apt to take example by those that are of the world, than they are to take example of those that are saints indeed. Pride is of the world : "For all that is of the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world."

Of the world, therefore, professors learn to be proud. But they should not take them for example. It will be objected, No, nor your saints neither, for you are as proud as others : well, let them take shame that are guilty. But when I say, professors should take example for their life by those that are saints indeed, I mean as Peter says : They should take example of those that were in old time the saints ; for saints of old time were the best, therefore, to these he directed us for our pattern : " Let the wives' conversation be chaste, and also coupled with fear. Whose adorning, (saith Peter,) let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands."

3. Another reason is, because they have forgotten the pollution of their nature. For the remembrance of that must needs keep us humble, and being kept humble, we shall be at a distance from pride. The proud and the humble are set in opposition : " God resisteth the proud, but giveth grace to the humble." And can it be imagined, that a sensible Christian should be a proud one ? Sense of baseness tends to lay us low, not to lift us up with pride ; not with pride of heart, nor pride of life : but when a man begins to forget what he is, he then, if ever, begins to be proud.

Methinks it is one of the most senseless and ridiculous things in the world, that a man should be proud of that which is given him on purpose to cover the shame of his nakedness.

4. Persons that are proud, have gotten God and his holiness out of their sight. If God was before them, as he is behind their back ; and if they saw him in his holiness, as he sees them in their sins and shame, they would take but little pleasure in their apish knacks. The holiness of God makes the angels cover their faces, crumbles Christians, when they behold it, into dust and ashes ; and as his Majesty is, such is his word ; therefore they abuse it, that brings it to countenance pride.

Lastly, But what can be the end of those that are proud, in the decking of themselves after their antic manner ? Why are they for going with their naked shoulders ; for painting their faces ; for stretching out their neck, and for putting themselves unto all the formalities which proud fancy leads them to ? Is it because they would honor God ? because they would adorn the gospel ? because they would beautify religion, and make sinners to fall in love with their own salvation ? No, no, it is rather to please their lusts, to satisfy their wild and extravagant fancies.

*Attentive.* I like what you say very well; and I wish that all proud professors were within the reach and sound of your words.

*Wiseman.* What I have said, I believe is true; but as for the proud dames in England that profess, they have Moses and the prophets; and if they will not hear them, how then can we hope that they should receive good by such a dull sounding ram's horn as I am? However, I have said my mind; and now if you will, we will proceed to some other of Mr. Badman's doings.

*Attentive.* No: Pray before you show me any thing else of Mr. Badman, show me yet more particularly the evil effects of this sin of pride.

The evil effects  
of pride.

*Wiseman.* With all my heart, I will answer your request.

1. Then: It is pride that makes poor man so depraved, that he cannot in it be known to be the image and similitude of God. The angels, when they became devils, it was through their being lifted or puffed up with pride. It is pride also that lifteth or puffeth up the heart of the sinner, and makes him to bear the very image of the devil.

2. Pride makes a man so odious in the sight of God that he shall not, must not, come nigh his Majesty: "Though the Lord be high, yet hath he respect to the lowly; but the proud he knows afar off." Pride sets God and the soul at a distance; pride will not let a man come nigh God, nor God will not let a proud man come nigh unto him: now this is a dreadful thing.

3. As pride sets, so it keeps God and the soul at a distance. God resisteth the proud; resists, that is, he opposes him, he thrusts him from him, he contemneth his person, and all his performances. Come into God's ordinances the proud man may; but come into his presence, have communion with him, or blessing from him, he shall not; for the High God doth resist him.

4. The word saith, that "the Lord will destroy the house of the proud:" he will destroy his house: it may be understood, he will destroy him and his. So he destroyed proud Pharaoh, so he destroyed proud Korah, and many others.

5. Pride, where it comes, and is entertained, is a certain fore-runner of some judgment that is not far behind. When pride goes before, shame and destruction will follow after. "When pride cometh, then cometh shame. Pride goeth before destruction, and a haughty spirit before a fall."

6. Persisting in pride makes the condition of a poor man as remediless as is that of the devils themselves.

And this I fear was Mr. Badman's condition, and that was the reason that he died so as he did; as I shall show you anon.



But what need I thus talk of the particular actions, or rather the prodigious sins, of Mr. Badman, when his whole life, and all his actions, went as it were to the making up one massy body of sin? Instead of believing that there was a God, his mouth, his life and actions declared, that he believed no such thing; "His transgression said within his heart, that there was no fear of God before his eyes." Instead of honoring of God, and of giving glory to him for any of his mercies, or under any of his good providences towards him, (for God is good to all, and lets his sun shine, and his rain fall, upon the unthankful and unholy,) he would ascribe the glory to other causes. If they were mercies, he would ascribe them (if the open face of the providence did not give him the lie) to his own wit, labor, care, industry, cunning, or the like: if they were crosses, he would ascribe them, or count them the offspring of fortune, ill-luck, chance, the ill-management of matters, the ill will of neighbors, or to his wife's being religious, and spending as he called it, too much time in reading, praying, or the like. It was not in his way to acknowledge God, (that is, graciously,) or his hand, in things: but as the prophet saith, "Let favor be showed to the wicked, yet will he not learn righteousness." And again, "They returned not to him that smote them, nor did they seek the Lord of hosts." This was Mr. Badman's temper; neither mercies nor judgment would make him seek the Lord. Nay, as another scripture says, "He would not see the works of God, nor regard the operations of his hands, either in mercies or in judgments." But further, when by Providence he has been cast under the best means for his soul, (for, as was showed before, he having had a good master, and before him a good father, and after all, a good wife, and being sometimes upon a journey, and cast under the hearing of a good sermon, as he would sometimes, for novelty's sake, go to hear a good preacher;) he was always without heart to make use thereof: "In this land of righteousness he would deal unjustly, and would not behold the majesty of the Lord."

Instead of reverencing the word, when he heard it preached, read, or discoursed of, he would sleep, talk of other business, or else object against the authority, harmony, and wisdom of the Scriptures; saying, How do you know them to be the word of God? How do you know that these sayings are true? The Scriptures he would say, were as a nose wax, and a man may turn them whithersoever he lists: one scripture says one thing, and another says quite the contrary; besides, they make mention of a thou-

A general character of Mr. Badman.

A brief relation of Mr. Badman's ways.

Mr. Badman's judgment of the Scriptures.

sand impossibilities: they are the cause of all dissensions and discords that are in the land: therefore you may (would he say) still think what you will, but in my mind, they are best at ease that have least to do with them.

Instead of loving and honoring of them that did bear in their foreheads the name, and in their lives the image of Good men Mr. Christ, they should be his song, the matter of his Badman's song. jests, and the object of his slanders. He would either make a mock at their sober deportment, their gracious language, quiet behavior, or else desperately swear that they did all in deceit and hypocrisy. He would endeavor to render godly men as odious and contemptible as he could; any lies that were made by any, to their disgrace, those he would avouch for truth, and would not endure to be controlled. He was much like those that the prophet speaks of, "that would sit and slander his mother's son," yea, he would speak reproachfully of his wife, though his conscience told him, and many would testify, that she was a very virtuous woman. He would also raise slander of his wife's friends himself, affirming that their doctrine tended to lasciviousness, and that in their assemblies, they acted and did, unbeseeming men and women, &c. He was much like those that affirmed the apostle should say, "Let us do evil that good may come;" or like those of whom it is thus written; "Report say they, and we will report it." And if he could get any thing by the end that had scandal in it, if it did but touch professors, how falsely soever reported, oh! then he would glory, laugh, and be glad, and lay it upon the whole party, saying, hang them, rogues, there is not a barrel better herring of all the holy brotherhood of them: like to like, quoth the devil to the collier: this is your precise crew. And then he would send all home with a curse.

*Attentive.* If those that make profession of religion be wise, Mr. Badman's watchings and words will make them the more wary, and careful in all things.

*Wiseman.* You say true; for when we see men do watch for our halting, and rejoice to see us stumble and fall, it should make us the more careful.

I do think it was as delightful to Mr. Badman to hear, raise, and tell lies, and lying stories of them that fear the Lord, as it was for him to go to bed when weary. But we will at this time let these things pass. For as he was in these things bad enough, so he added to these many more of the like.

He was an angry, wrathful, envious man, a man that knew not what meekness or gentleness meant; nor did he desire to learn. His natural temper was to be surly, huffy, and rugged, and worse; and he so gave way

Mr. Badman an  
angry, envious  
man.

to his temper, as to this, that it brought him to be furious and outrageous in all things, especially against goodness itself, and against other things too, when he was displeased.

*Attentive.* Solomon saith, "He is a fool that rageth."

*Wiseman.* He doth so; and says moreover, that "anger rests in the bosom of fools." And truly, if it be a sign of a fool to have anger rest in his bosom, then was Mr. Badman, notwithstanding the conceit that he had of his own abilities, a fool of no small size.

*Attentive.* Fools are mostly most wise in their own eyes.

*Wiseman.* True; but I was a saying, that if it be a sign that a man is a fool, when anger rests in his bosom, then what is it a sign of, think you, when malice and envy rest there? for, to my knowledge, Mr. Badman was as malicious and as envious a man as commonly you can hear of.

*Attentive.* Certainly malice and envy flow from pride and arrogance, and they again from ignorance, and ignorance from the devil; and I thought, that since you spake of the pride of Mr. Badman before, we should have something of these before we had done.

*Wiseman.* Envy flows from ignorance indeed; and this Mr. Badman was so envious an one, where he set against, that he would swell with it as a toad, as we say, swells with poison. He whom he maligned, might at any time even read envy in his face, wherever he met with him, or in whatever he had to do with him.

His envy was so rank and strong, that if it at any time turned its head against a man, it would hardly ever be pulled in again: he would watch over that man to do him mischief, as the cat watches over the mouse to destroy it; yea, he would wait seven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy.

Envy is a devilish thing; the Scripture intimates, that none can stand before it: "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who can stand before envy?"

This envy, for the foulness of it, is reckoned among the foulest villanies that are, as adultery, murder, drunkenness, revellings, witchcrafts, heresies, seditions, &c. Yea, it is so malignant a corruption, that it rots the very bones of him in whom it dwells: "A sound heart is life to the flesh; but envy the rottenness of the bones."

*Attentive.* This envy is the very father and mother of a great many hideous and prodigious wickednesses; I say, it is the very father and mother of them; it both begets them, and also nour-



ishes them up, till they come to their cursed maturity in the bosom of him that entertains them.

*Wiseman.* You have given it a very right description, in calling of it the father and mother of a great many other prodigious wickednesses ; for it is so venomous and vile a thing, that it puts the whole course of nature out of order, and makes it fit for nothing but confusion, and a hold for every evil thing : "For where envy and strife is, there is confusion, and every evil work." Wherefore I say, you have rightly called it, the very father and mother of a great many other sins. And now for our further edification, I will reckon up some of the births of envy.

1. Envy, as I told you before, it rotteth the very bones of him that entertains it. And,

2. As you have also hinted, it is heavier than a stone, than sand ; yea, and I will add, it falls like a millstone upon the head. Therefore,

3. It kills him that throws it, and him at whom it is thrown. "Envy slayeth the silly one ;" that is, him in whom it resides, and him who is its object.

4. It was that also that slew Jesus Christ himself ; for his adversaries persecuted him through their envy.

5. Envy was that, by virtue of which Joseph was sold by his brethren into Egypt.

6. It is envy that hath the hand in making of variance among God's saints.

7. It is envy in the hearts of sinners, that stirs them up to thrust God's ministers out of their coasts.

8. What shall I say ? It is envy that is the very nursery of whisperings, debates, backbitings, slanders, reproaches, murders, &c.

It is not possible to repeat all the particular fruits of this sinful root. Therefore, it is no marvel that Mr. Badman was such an ill-natured man : for the great roots of all manner of wickedness were in him, unmortified, unmaimed, untouched.

*Attentive.* But it is a rare case, even this of Mr. Badman, that he should never in all his life, be touched with remorse for his ill-spent life.

*Wiseman.* Remorse ! I cannot say he ever had, if by remorse you mean repentance for his evils. Yet twice I remember he was under some trouble of mind about his condition ; once when he broke his leg, as he come home drunk from the alehouse ; and another time when he fell sick, and thought he should die : besides these two times, I do not remember any more.

Mr. Badman  
under some  
trouble of mind.

*Attentive.* Did he break his leg then?

*Wiseman.* Yes : once as he came home drunk from the ale-house.


*Attentive.* Pray how did he break it?

*Wiseman.* Why, upon a time he was at an alehouse, that wicked house about two or three miles from home, and having there drank hard the greatest part of the day, when night was come, he would stay no longer, but calls for his horse, gets up, and like a madman (as drunken persons usually ride) away he goes, as hard as horse could lay legs to the ground. Thus he rid, till coming to a dirty place, where his horse flouncing in, fell, threw his master; and with his fall broke his leg; so there he lay. But you would not think how he swore at first. But after a while, he coming to himself, and feeling by his pain, and the uselessness of his leg, what case he was in, and also fearing that this bout might be his death; he began to cry out after the manner of such, Lord help me! Lord have mercy upon me! Good God deliver me! and the like. So there he lay, till some came by, took him up, carried him home, where he lay for some time before he could go abroad again.

*Attentive.* And then you say he called upon God.

*Wiseman.* He cried out in his pain, and would say, O God! and O Lord, help me! But whether it was that his sin might be pardoned, and his soul saved, or whether to be rid of his pain, I will not positively determine; though I fear it was but for the last; because when his pain was gone, and he had got hopes of mending, even before he could go abroad, he cast off prayer, and began his old game, to wit, to be as bad as he was before. He then would send for his old companions; they indeed would come to his house to see him, and with them he would be, as well as he could for his lame leg, as vicious as they could be for their hearts.

*Attentive.* It was a wonder he did not break his neck.

*Wiseman.* His neck had gone instead of his leg, but that God was long-suffering towards him: he had deserved it ten thousand times over, There have been many, as I have heard, and as I have hinted to you before, that have taken their horses when drunk as he; but they have gone from the cup to the grave; for they have broken their necks betwixt the alehouse and home.  One hard by us also drunk himself dead; he drank, and died in his drink.

*Attentive.* It is a sad thing to die drunk.

*Wiseman.* So it is; but yet I wonder that no more do so. For considering the heinousness of that sin, and with how many others it is accompanied, as with oaths, blasphemies, lies, revellings, brawlings, &c. it is a wonder to me, that any that live in that sin, should escape such a blow from heaven, that should tumble them into their graves. Besides, when I consider also how, when they are as drunk as beasts, they, without all fear of danger, will ride like Bedlams and madmen, even as if they did dare God to meddle with them if he durst, for their being drunk: I say, I wonder that he doth not withdraw his protecting providences from them, and leave them to those dangers and destructions that by their sin they have deserved, and that by their bedlam madness they would rush themselves into: only I consider again, that he hath appointed a day wherein he will reckon with them, and doth also commonly make examples of some, to show that he takes notice of their sin, abhors their way, and will count with them for it at the set time.

*Attentive.* It is worthy of our remark, to take notice how God, to show his dislike of the sins of men, strikes some of them down with a blow; as the breaking of Mr. Badman's leg; for doubtless that was a stroke from heaven.

*Wiseman.* It is worth our remark, indeed. It was an open stroke, it fell upon him while he was in the height of his sin: and it looks much like to that in Job: "Therefore he knoweth their works, and overturneth them in the night, so that they are destroyed. He striketh them as wicked men in the open sight of others," or as the margin reads it, "in the place of beholders." He lays them with his stroke in the place of beholders. There was Mr. Badman laid; his stroke was taken notice of by every one: his broken leg was at this time the town-talk. Mr Badman has broke his leg, says one: How did he break it? says another: As he came home drunk from such an alehouse, said a third: A judgment of God upon him, said a fourth. This his sin, his shame, and punishment, are all made conspicuous to all that are about him. I will here tell you another story or two.

I have read in Mr. Clark's Looking-glass for Sinners, that upon a time, a certain drunken fellow boasted in his cups, that there was neither heaven nor hell; also he said he believed that man had no soul; and that for his own part, he would sell his soul to any that would buy it. Then did one of his companions buy it of him for a cup of wine, and presently the devil in man's shape bought it of that man again at the same price; and so in



the presence of them all, laid hold on the soul-seller, and carried him away through the air, so that he was never more heard of.

He tells us also, that there was one at Salisbury, in the midst of his health, drinking and carousing in a tavern; and he drank a health to the devil, saying, that if the devil would not come and pledge him, he would not believe that there was either God or devil. Whereupon, his companions, stricken with fear, hastened out of the room; and presently after, hearing a hideous noise, and smelling a stinking savor, the vintner ran up into his chamber, and coming in, he missed his guest, and found the window broken, the iron bar in it bowed, and all bloody: but the man was never heard of afterwards.

Again, he tells us of a bailiff of Headley, who upon a Lord's day being drunk at Melford, got upon his horse to ride through the streets, saying that his horse would carry him to the devil. And presently the horse threw him and broke his neck. These things are worse than the breaking of Mr. Badman's leg, and should be a caution to all of his friends that are living, lest they also fall by their sin into these sad judgments of God.

But, as I said, Mr. Badman quickly forgot all; his conscience was choked before his leg was healed. And therefore, before he was well of the fruit of one sin, he tempts God to send another judgment to seize upon him: and so he did quickly after. For not many months after his leg was well, he had a very dangerous fit of sickness, insomuch, that now he began to think that he must die in very deed.

*Attentive.* Well, and what did he think and do then?

*Wiseman.* He thought he must go to hell; this I know, for he could not forbear but say so. To my best remembrance he lay crying out all one night for fear, and at times he would so tremble, that he would make the very bed shake under him. But, oh! how the thoughts of death, of hell-fire, and of eternal judgment, did then rack his conscience. Fear might be seen in his face, and in his tossings to and fro: it might also be heard in his words, and be understood by his heavy groans.

He would often cry, I am undone, I am undone; my vile life has undone me!

*Attentive.* Then his former atheistical thoughts and principles were too weak now to support him from the fears of eternal damnation.

*Wiseman.* Ay! they were too weak indeed. They may serve to stifle conscience, when a man is in the midst of his prosperity, and to harden the heart against all good counsel, when a man is

Mr. Badman  
fallen sick.

His conscience  
is wounded.

left of God and given up to his reprobate mind. But, alas !  
 atheistical thoughts, notions, and opinions, must  
 shrink and melt away when God sends, yea, comes  
 with sickness to visit the soul of such a sinner for  
 his sin. There was a man dwelt about ten miles  
 off from us, that had so trained up himself in his atheistical no-  
 tions, that at last he attempted to write a book against Jesus  
 Christ, and against the divine authority of the Scriptures. (But  
 I think it was not printed.) Well, after many days, God struck  
 him with sickness, whereof he died. So being sick, and musing  
 upon his former doings, the book that he had written came into  
 his mind, and with it such a sense of his evil in writing of it, that  
 it tore his conscience as a lion would tear a kid. He lay there-  
 fore upon his death-bed in sad case, and much affliction of con-  
 science ; some of my friends also went to see him ; and as they  
 were in his chamber one day, he hastily called for a pen, ink,  
 and paper, which when it was given him, he took it and writ to  
 this purpose. I, such a one, in such a town, must go to hell-  
 fire, for writing a book against Jesus Christ, and against the holy  
 Scriptures. And would also have leaped out of the window of  
 his house to have killed himself, but was by them prevented of  
 that : so he died in his bed, such a death as it was. It will be  
 well if others take warning by him."

*Attentive.* This is a remarkable story.

*Wiseman.* It is as true as remarkable ; I had it from them that  
 I dare believe, who also, themselves were eye and ear witnesses ;  
 and also that caught him in their arms, and saved him when he  
 would have leaped out of his chamber window, to have destroyed  
 himself.

*Attentive.* Well, you have told me what were Mr. Badman's  
 thoughts, now being sick, of his condition ; pray tell me also  
 what he then did when he was sick.

*Wiseman.* Did ! he did many things, which I am sure he nev-  
 er thought to have done, and which to be sure, was not looked  
 for of his wife and children.

In this fit of sickness, his thoughts were quite altered about his  
 wife ; I say, his thoughts so far as could be judged  
 by his words and carriages to her. For she was  
 his good wife, his godly wife, his honest wife, his  
 duck and dear, and all. Now he told her, that she  
 had the best of it, she having a good life to stand by her, while  
 his debaucheries and ungodly life did always stare him in the face.  
 Now he told her, the counsel that she often gave him was good ;  
 though he was so bad as not to take it.

His atheism will  
 not help him  
 now.

What Mr. Bad-  
 man did more  
 when he was  
 sick.

Now he would hear her talk to him, and he would lie sighing by her while she so did. Now he would bid her pray for him, that he might be delivered from hell.

He would also now consent, that some of her good ministers might come to him to comfort him ; and he would seem to show them kindness when they came, for he would treat them kindly with words, and hearken diligently to what they said, only he did not care that they should talk much of his ill-spent life, because his conscience was clogged with that already ; he cared not now to see his old companions, the thoughts of them were a torment to him ; and he could speak kindly to that child of his that took after its mother's steps, though he could not at all abide it before.

He also desired the prayers of good people, that God of his mercy would spare him a little longer, promising, that if God would but let him recover this once, what a new, what a penitent man he would be towards God, and what a loving husband he would be to his wife ; what liberty he would give her ; yea, how he would go with her himself to hear her ministers, and how they should go hand in hand the way to heaven together.

*Attentive.* Here was a fine show of things ; I'll warrant you his wife was glad for this.

*Wiseman.* His wife ! Ay, and a good many people besides : it was noised all over the town, what a great change there was wrought upon Mr. Badman ; how sorry he was for his sins, how he began to love his wife, how he desired good men should pray to God to spare him ; and what promises he now made to God in his sickness, that if ever he should raise him from his sick-bed to health again, what a new, penitent man he would be towards God, and what a loving husband to his good wife.

Well, ministers prayed, and good people rejoiced, thinking verily that they now had gotten a man from the devil ; nay, some of the weaker sort did not stick to say, that God had begun a work of grace in his heart : and his wife, poor woman, you cannot think how apt she was to believe it so : she rejoiced and she hoped as she would have it. But alas ! alas ! in little time things all proved otherwise.

After he had kept his bed awhile, his distemper began to abate,

Mr. Badman recovers, and returns to his old course.

and he to feel himself better : so he in a little time was so finely mended, that he could walk about the house, and also obtained a very fine stomach to his food, and now did his wife and her good friends stand gaping to see Mr. Badman fulfil his promise of becoming new towards God, and loving to his wife ; but the contrary only showed itself. For as soon as ever he had hopes of mending, and found that his strength began to renew, his trouble began to



go off his heart, and he grew as great a stranger to his frights and fears, as if he had never had them.

But verily I am apt to think, that one reason of his no more regarding, or remembering of his sick-bed fears, and of being no better for them, was, some words that the doctor that supplied him with physic said to him when he was mending. For as soon as Mr. Badman began to mend, the doctor comes and sits him down by him in his house, and there fell into discourse with him about the nature of his disease; and among other things they talked of Mr. Badman's trouble, and how he would cry out, tremble, and express his fears of going to hell when his sickness lay pretty hard upon him. To which the doctor replied, that

*Ignorant physicians kill souls while they cure bodies.*

those fears and outcries did arise from the height of his distemper; for that disease was often attended with lightness of the head, by reason the sick party could not sleep, and for that the vapors disturbed the brain. But you see, Sir, quoth he, that so soon as you got sleep, and betook yourself to rest, you quickly mended, and your head settled, and so those frenzies left you.

And was it so indeed? thought Mr. Badman: Were my troubles only the effect of my distemper, and because ill vapors got up into my brain? Then, surely, since my physician was my saviour, my lust again shall be my god. So he never minded religion more, but betook himself again to the world, his lusts, and wicked companions; and there was an end of Mr. Badman's conversion.

*Attentive.* I thought, as you told me of him, that this would be the result of the whole; for I discerned by your relating of things, that the true symptoms of conversion were wanting in him, and that those that appeared to be any thing like them, were only such as the reprobate may have.

*Wiseman.* You say right, for there wanted in him, when he was most sensible, a sense of the pollution of his nature; he only had guilt for his sinful actions, the which Cain, and Pharaoh, and Saul and Judas, those reprobates, have had before him.

Besides, the great things that he desired, were, to be delivered from going to hell, (and who would willingly?) and that his life might be lengthened in this world. We find not by all that he said or did, that Jesus Christ the Saviour was desired by him, from a sense of his need of his righteousness to clothe him; and of his Spirit to sanctify him.

His own strength was whole in him, he saw nothing of the treachery of his own heart; for had he, he would never have been so free to make promises to God of amendment. He would rather have been afraid, that if he had mended, he should have

turned with the dog to his vomit, and have begged prayers of saints, and assistance from heaven, upon that account, that he might have been kept from doing so. It is true he did beg prayers of good people, and so did Pharaoh of Moses and Aaron, and Simon Magus of Simon Peter.

His mind also seemed to be turned to his wife and child; but alas! it was rather from conviction that God had given him concerning their happy state over his, than for that he had any true love to the work of God that was in them. True, some shews of kindness he seemed to have for them, and so had rich Dives when he was in hell, to his five brethren that were yet in the world; yea, he had such love as to wish them in heaven, that they might not come thither to be tormented.

*Attentive.* Sick-bed repentance is seldom good for any thing.

*Wiseman.* You say true, it is very rarely good for any thing indeed. Death is unwelcome to nature; and usually when sickness and death visit the sinner, the first taking of him by the shoulder, and the second standing at the bed-chamber door, to receive him; then the sinner begins to look about him, and to bethink with himself, These will have me away before God; and I know that my life has not been as it should; how shall I do to appear before God? Or if it be more the sense of the punishment of sinners, that also is starting to a defiled conscience, now roused by death's lumbering at the door.

And hence usually is sick-bed repentance, and the matter of it, to wit, to be saved from hell, and from death, and that God will restore them again to health till they mend, concluding that it is in their power to mend, as is evident from their large and lavish promises to do it.

I have known many, that when they have been sick, have had large measures of this kind of repentance, and while it has lasted, the noise and the sound thereof has made the town to ring again. But alas! how long has it lasted? Ofttimes scarce so long as the party now sick has been well. It has passed away like a mist or a vapor, it has been a thing of no continuance. But this kind of repentance is by God compared to the howling of a dog. "And they have not cried unto me with their heart, when they howled upon their beds."

*Attentive.* Yet one may see, by this, the desperateness of man's heart; for what is it but desperate wickedness, to make promise to God of amendment, if he will but spare them; and yet, so soon as they are recovered, or quickly after, fall to sin as they did before, and never to regard their promise more.

*Wiseman.* It is a sign of desperateness indeed; yea, of desperate madness: for surely, they must needs think that God took notice of their promise; that he heard the words that they spake, and that he hath laid them up against the time to come, and will then bring out, and testify to their faces, that they flattered him with their mouth, and lied unto him with their tongue, when they lay sick, to their thinking upon their death-bed, and promised him, that if he would recover them, they would repent and amend their ways. But thus, as I have told you, Mr. Badman did. He made great promises that he would be a new man, that he would leave his sins, and become a convert, that he would love, &c. his godly wife, &c. Yea, many fine words had Mr. Badman in his sickness, but no good actions when he was well.

*Attentive.* And how did his good wife take it, when she saw that he had no amendment, but that he returned with the dog to his vomit, to his old courses again?

*Wiseman.* Why, it broke her heart; it was a worse disappointment to her than the cheat that he gave her in marriage; at least she laid it more to heart, and could not so well grapple with. You must think that she had put up many a prayer to God for him before, even all the time that he had carried it so badly to her; and now when he was so affrighted in his sickness, and so desired that he might live and mend, poor woman, she thought that the time was come for God to answer her prayers; nay, she did not let with gladness to whisper it out amongst her friends that it was so; but when she saw herself disappointed by her husband turning rebel again, she could not stand up under it, but falls into a languishing distemper, and in a few weeks gave up the ghost.

*Attentive.* Pray how did she die?

*Wiseman.* Die! she died bravely: full of comfort of the faith of her interest in Christ, and by him, of the world to come. She had many brave expressions in her sickness, and gave to those that came to visit her many signs of her salvation. The thoughts of the grave, but especially of her rising again, were sweet thoughts to her. She would long for death, because she knew it would be her friend. She delivered herself like to some that were making ready to go to meet their bridegroom. Now, said she, I am going to rest from my sorrows, my tears, my mournings and complaints:

Mr. Badman's wife's heart is broken.

Her Christian speech.

Her-talk to her friends.

I have heretofore longed to be among the saints, but might by no means be suffered to go: but now I am going (and no man can stop me) to the great meeting, "to the general assembly and church of the first-born which are written in heaven;" There I shall have my heart's desire; there I shall



worship without temptation or other impediment; there I shall see the face of my Jesus, whom I have loved, whom I have served, and who now, I know, will save my soul. I have prayed often for my husband, that he might be converted, but there has been no answer to God in that matter. Are my prayers lost? are they forgotten? are they thrown over the bar? No; they are hanged upon the horns of the golden altar, and I must have the benefit of them myself, that moment that I shall enter in to the gates, in at which the righteous nation that keepeth truth shall enter: I say, I shall have the benefit of them. I can say as holy David; I say, I can say of my husband as he could of his enemies: "As for me, when they were sick, my clothing was of sackcloth; I humbled my soul with fasting, and my prayer returned into my bosom." My prayers are not lost; my tears are yet in God's bottle; I would have had a crown, and glory for my husband, and for those of my children that follow his steps; but so far as I can see yet, I must rest in the hope of having all myself.

*Attentive.* Did she talk thus openly?

*Wiseman.* No; this she spake but to one or two of her most intimate acquaintance, who were permitted to come and see her, when she lay languishing upon her death-bed.

*Attentive.* Well, but pray go on in your relation. This is good; I am glad to hear it; this is a cordial to my heart while we sit thus under this tree.

*Wiseman.* When she drew near her end, she called for her husband, and when he was come to her, she told him, that now he and she must part; and, said she, God knows, and thou shalt know, that I have been a loving, faithful wife unto thee: my prayers have been many for thee: and as for all the abuses that I have received at thy hand, those I freely and heartily forgive, and still shall pray for thy conversion even as long as I breathe in this world. But husband I am going thither where no bad man shall come; and if thou dost not repent and reform, thou wilt never see me more with comfort. Let not my plain words offend thee; I am thy dying wife, and of my faithfulness to thee would leave this exhortation with thee; Break off thy sins, fly to God for mercy while mercy's gate stands open; remember that the day is coming, when thou, though now lusty and well, must lie at the gates of death, as I do: and what wilt thou then do, if thou shalt be found with a naked soul, to meet with the cherubims with their flaming swords? Yea, what wilt thou then do, if death and hell shall come to visit thee, and thou in thy sins, and under the curse of the law?

*Attentive.* This was honest and plain. But what said Mr. Badman to her?

*Wiseman.* He did what he could to divert her talk, by throwing in other things; he also showed some kind of pity to her now, and would ask her what she would have; and with various kinds of words put her out of her talk: for when she saw that she was not regarded, she fetched a deep sigh, and lay still. So he went down; and then she called for her children, and began to talk to them. And first she spake to those that were rude, and told them the danger of dying before they had grace in their hearts. She told them also that death might be nearer than they were aware of; and bid them look when they went through the church-yard again, if there were not little graves there. And ah! children, said she, will it not be dreadful to you if we only shall meet at the day of judgment, and then part again, and never see each other more? And with that she wept; the children also wept. So she held on her discourse: Children, said she, I am going from you; I am going to Jesus Christ; and with him there is neither sorrow, nor sighing, nor pain, nor tears, nor death. Thither would I have you go also, but I can neither carry you, nor fetch you thither: but if you shall turn from your sins to God, and shall beg mercy at his hands by Jesus Christ, you shall follow me, and shall, when you die, come to the place where I am going, that blessed place of rest; and then we shall be forever together, beholding the face of our Redeemer, to our mutual and eternal joy. So she bid them remember the words of a dying mother, when she was cold in the grave, and themselves were hot in their sins, if perhaps her words might put a check to their vice, and that they might remember and turn to God.

Then they all went down, but her darling, to wit, the child that she had most love for, because it followed her ways. So she addressed herself to that: Come to me, said she, my sweet child, thou art the child of my joy: I have lived to see thee a servant of God; thou shalt have eternal life. I, my sweet-heart, shall go before, and thou shalt follow after, if thou shalt hold the beginning of thy confidence steadfast to the end. When I am gone, do thou still remember my words: love thy bible, follow my ministers, deny ungodliness, and if troublesome times shall come, set an higher price upon Christ, his words and ways, and the testimony of a good conscience, than upon all the world besides. Carry it kindly and dutifully to thy father, but choose none of his ways. If thou mayest go to service, choose that rather than stay at

home ; but then be sure to choose a service where thou mayest be helped forwards in the way to heaven ; and that thou mayest have such a service, speak to thy minister, he will help thee, if possible, to such a one.

I would have thee also, my dear child, to love thy brothers and sisters ; but learn none of their naughty tricks : " Have no fellowship with the unfruitful works of darkness, but rather reprove them." Thou hast grace, they have none : do thou therefore beautify the way of salvation before their eyes, by a godly life, and conformable conversation to the revealed will of God, that thy brothers and sisters may see, and be the more pleased with the good ways of the Lord.

If thou shalt live to marry, take heed of being served as I was, that is, of being beguiled with fair words, and the flatteries of a lying tongue. But first, be sure of godliness ; yea, as sure as it is possible for one to be in this world : trust not thine own eyes, nor thine own judgment ; I mean as to that person's godliness that thou art invited to marry. Ask counsel of good men, and do nothing therein, if he lives, without my minister's advice. I have also myself desired him to look after thee. Thus she talked to her children, and gave them counsel ; and after she had talked to this a little longer, she kissed it, and bid it go down.

Well, in short, her time drew on, and the day that she must die. So she died with a soul full of grace, an heart full of comfort, and by her death ended a life full of trouble. Her husband made a funeral for her, perhaps because he was glad he was rid of her ; but we will leave that to be manifest at judgment.

*Attentive.* This woman died well. And now we are talking of the dying of Christians, I will tell you a story of one that died some time since in our town. The man was a godly old Puritan, for so the godly were called in time past. This man after a long and godly life, fell sick of the sickness whereof he died. And as he lay drawing on, the woman that looked to him, thought she heard music, and that the sweetest that she heard in her life, which continued until he gave up the ghost. Now when his soul departed from him, the music seemed to withdraw, and go further and further off from the house, and so it went until the sound was gone quite out of hearing.

*Wiseman.* What do you think that might be ?

*Attentive.* For aught I know, the melodious notes of angels, that were sent of God to fetch him to heaven.

*Wiseman.* I cannot say but that God goes out of his ordinary road with us poor mortals sometimes. I cannot say this of this woman, but yet she had better music in her heart than sounded in this woman's ears.



*Attentive.* I believe so ; but pray tell me, did any of her other children hearken to her words, so as to be bettered in their souls thereby ?

*Wiseman.* One of them did, and became a very hopeful young man : but for the rest I can say nothing.

*Attentive.* And what did Mr. Badman do after his wife was dead ?

*Wiseman.* Why, even as he did before, he scarce mourned a fortnight for her, and his mourning then was, I doubt more in fashion than in heart.

*Attentive.* Would he not sometimes talk of his wife when she was dead.

*Wiseman.* Yes, when the fit took him ; and could commend her too, extremely ; saying, she was a good, godly, virtuous woman. But this is not a thing to be wondered at : it is common with wicked men to hate God's servants while alive, and to commend them when they are dead. So served the Pharisees the prophets : those of the prophets that were dead they commended, and those that were alive they condemned.

*Attentive.* But did not Mr. Badman marry again quickly ?

*Wiseman.* No, not a good while after : so villanous, so abominable did he continue with vile women, for some time after the death of his wife. Yet at last there was one too hard for him. For getting of him to her upon a time, and making of him sufficiently drunk, she was so cunning as to get a promise of marriage of him, and so held him to it, and forced him to marry her. And she, as the saying is, was as good as he, at all his vile and ranting tricks : she had her companions as well as he had his, and she would meet them too at the tavern and alehouse, more commonly than he was aware of. She could fit him also with cursing and swearing ; for she could give him oath for oath, and curse for curse.

And their railing, and cursing, and swearing, ended not in words : they would fight and fly at each other, and that like cats and dogs. But it must be looked upon as the hand and judgment of God upon him for his villany : he had an honest woman before, but she would not serve his turn, and therefore God took her away, and gave him one as bad as himself. Thus that measure that he meted to his wife, this last did mete to him again. And this is a punishment wherewith sometimes God will punish wicked men. So said Amos to Amaziah : " Thy wife shall be an harlot in the city." With this last wife, Mr. Badman lived a pretty while ; but, as I told you before, in a most sad and hellish

One of her children converted by her dying words.

He marries again, and how he got his last wife.

What she was and how they lived.

manner. And now he would bewail his first wife's death; not of love that he had to her godliness, for that he could never abide; but for that she used always to keep at home, whereas this would go abroad; his first wife was also honest and true to that relation; but this last was a vile woman: the first woman loved to keep things together, but this last would whirl them about as well as he: the first would be silent when he chid, and would take it patiently when he abused her; but this would give him word for word, blow for blow, curse for curse: so that now Mr. Badman had met with his match. God had a mind to make him see the baseness of his own life, in the wickedness of his wife's. But all would not do with Mr. Badman; he would be Mr. Badman still. This judgment did not work any reformation upon him, no, not to God nor man.

*Attentive.* Pray, of what disease did Mr. Badman die? for now I perceive we are come up to his death.

*Wiseman.* I cannot so properly say that he died of one disease, for there were many that had consented, and laid their heads together to bring him to this end. He was dropsical, he was consumptive, he was surfeited, and gouty. Yet the captain of all these men of death that came against him to take him away, was the consumption, for it was that that brought him down to the grave.

*Attentive.* Although I will not say but the best men may die of a consumption, a dropsy, or a surfeit; yea, that these may meet upon a man to end him; yet I will say again, that many times these diseases come through man's inordinate use of things. Much drinking brings dropsies, consumptions, surfeits, and many other diseases; and I doubt that Mr. Badman's death did come by this abuse of himself in the use of lawful or unlawful things. I ground this my sentence upon that report of his life that you at large have given me.

*Wiseman.* I think verily, that you need not call back your sentence: for it is thought, by his cups and his queans he brought himself to this his destruction. He was not an old man when he died, nor was he naturally very feeble, but strong, and of a healthy complexion; yet, as I said, he mouldered away, and went when set a-going, rotten to his grave. And that which made him foul in his name and fame, was, that he died with the spice of the foul disease upon him: a man whose life was full of sin, and whose death was without repentance.

*Attentive.* These were blemishes sufficient to make him vile indeed.

He is punished  
in his last wife  
for his bad car-  
riage towards  
his first.

Mr. Badman's  
sickness and  
diseases of  
which he died:

*Wiseman.* They were so, and they did do it. No man could speak well of him when he was gone. His name rotted above ground, as his carcass rotted under. Badman's name after he is dead. And this is according to the saying of the wise man: "The memory of the just is blessed; but the name of the wicked shall rot."

This text, in both the parts of it, was fulfilled upon him and the woman that he married first: for her name still did flourish, though she had been dead almost seventeen years; but his begun to sink and to rot before he had been buried seventeen days.

*Attentive.* That man that dieth with a life full of sin, and with an heart void of repentance, although he should die of the most golden disease, (if there were any that might be so called,) I warrant him his name shall be abhorred, and that in heaven and earth

*Wiseman.* You say true; and therefore is the name of Cain, Pharaoh, Saul, Judas, and the Pharisees, though dead thousands of years ago, as offensive in the nostrils of the world, as if they were but just dead.

*Attentive.* I do fully acquiesce with you in this. But Sir, since you have charged him with dying impenitent, pray let me see how you will prove it. Not that I altogether doubt it because you have affirmed it, but yet I love to have a proof of what men say in such weighty matters. That Mr. Badman died impenitent is proved.

*Wiseman.* When I said, he died without repentance, I meant, so far as those that knew him could judge, when they compared his life, the word, and his death, together.

*Attentive.* Well said; they went the right way to find out whether he had, that is, did manifest that he had repentance or no. Now then show me how they did prove he had none.

*Wiseman.* So I will: and first, this was urged to prove it. He had not in all the time of his sickness, a sight and sense of his sins, but was as secure, and as much at quiet, as if he had never sinned in all his life.

*Attentive.* I must needs confess, that this is a sign he had none. For how can a man repent of that of which he hath neither sight nor sense? But it is strange that he had neither sight nor sense of sin now, when he had got such a sight and sense of his evil before: I mean when he was sick before.

*Wiseman.* He was, as I said, as secure now, as if he had been as sinless as an angel; though all men knew what a sinner he was; for he carried his sins in his forehead. His debauched life was read and known of all men; but his repentance was read and known of no man; for, as I said, he had none. And for



ought I know, the reason why he had no sense of his sins, now, was, because he profited not by that sense that he had of them before. He liked not to retain that knowledge of God then that caused his sins to come to remembrance. Therefore God gave him up now to a reprobate mind, to hardness and stupidity of spirit; and so was that scripture fulfilled upon him, "He hath blinded their eyes." And that, "Let their eyes be darkened that they may not see." O! for a man to live in sin, and to go out of the world without repentance for it, is the saddest judgment that can overtake a man.

*Attentive.* But, Sir, although both you and I have consented, that without a sight and sense of sin, there can be no repentance, yet that is, but our bare say so; let us therefore now see if by the Scripture we can make it good.

*Wiseman.* That is easily done. The three thousand that were converted (Acts ii.) repented not until they had sight and sense of their sins: Paul repented not till he had sight and sense of his sins; the jailor repented not till he had sight and sense of his sins; nor could they. For of what should a man repent? The answer is, of sin. What is it to repent of sin? The answer is, to be sorry for it, to turn from it. But how can a man be sorry for it, that has neither sight nor sense of it? David did not only commit sins, but abode impenitent for them, until Nathan the prophet was sent from God to give him a sight and sense of them; and then, and not till then, he indeed repented of them. Job, in order to his repentance, cries unto God, "Show me wherefore thou contendest with me." And again, "That which I see not, teach thou me; I have born chastisement; I will not offend any more;" that is, not in what I know, for I will repent of it; nor yet in what I know not, when thou shalt show me it.

Also Ephraim's repentance was after he was turned to the sight and sense of his sins, and after he was instructed about the evil of them.

*Attentive.* These are good testimonies of this truth, and do prove indeed, (if matter of fact, with which Mr. Badman is charged, be true,) that he did not repent, but as he lived, so he died in his sin; for without repentance a man is sure to die in his sin; for they will lie down in the dust with him, rise at the judgment with him, hang about his neck like cords and chains when he standeth at the bar of God's tribunal, and go with him too, when he goes away from the judgment-seat, with a "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels;" and there shall fret and gnaw his conscience, because they will be to him a never-dying worm.

*Wiseman.* You say well ; and I will add a word or two more to what I have said ; repentance, as it is not produced without a sight and sense of sin, so every sight and sense of sin cannot produce it ; I mean every sight and sense of sin cannot produce that repentance, that is, repentance unto salvation, repentance never to be repented of. For it is yet fresh before us, that Mr. Badman had a sight and sense of sin, in that fit of sickness that he had before, but it died without procuring any such godly fruit ; as was manifest by his so soon returning with the dog to his vomit. Many people think also that repentance stands in confession of sin only, but they are very much mistaken ; for repentance, as was said before, is a being sorry for, and returning from transgression to God by Jesus Christ. Now, if this be true, that every sight and sense of sin will not produce repentance, then repentance cannot be produced there where there is no sight and sense of sin. That every sight and sense of sin will not produce repentance, to wit, the godly repentance that we are speaking of, is manifest in Cain, Pharaoh, Saul, and Judas, who all of them had great sense of sin, but none of them repentance unto life.

Now I conclude, that Mr. Badman did die impenitent, and so a death most miserable.

*Attentive.* But pray now, before we conclude our discourse of Mr. Badman, give me another proof of his dying in his sins.

*Wiseman.* Another proof is this, he did not desire a sight and sense of his sins, that he might have repentance for them. Did I say he did not desire it ? I will add, he greatly desired to remain in his security ; and that I shall prove by what follows. First, he could not endure that any man now should talk to him of his sinful life, and yet that was the way to beget a sight and sense of sin, and so of repentance from it, in his soul ; but I say he could not endure such discourse. Those men that did offer to talk unto him of his ill-spent life, they were as little welcome to him in the time of his last sickness, as was Elijah when he went to meet with Ahab, as he went down to take possession of Naboth's vineyard. " Hast thou found me," said Ahab, " O mine enemy ?" So would Mr. Badman say in his heart to, and of those that thus did come to him, though indeed they came even of love to convince him of his evil life, that he might have repentance thereof, and have obtained mercy.

*Attentive.* Did good men then go to see him in his last sickness ?

*Wiseman.* Yes ; those that were his first wife's acquaintance, they went to see, and to talk with him, and to him, if perhaps he might now, at last bethink himself, and cry to God for mercy.

*Attentive.* They did well to try now at last if they could save his soul from hell ; but pray how can you tell that he did not care for the company of such ?

*Wiseman.* Because of the different carriage that he had towards them, from what he had when his old carnal companions came to see him ; when his old companions came to see him, he would stir up himself as much as he could both by words and looks, to signify they were welcome to him ; he would also talk with them freely, and look pleasantly upon them, though the talk of such could be none other but such as David said carnal men would offer to him, when they came to visit him in his sickness : “ If he comes to see me,” says he, “ he speaketh vanity, his heart gathereth iniquity to itself.” But these kind of talks, I say, Mr. Badman better brooked, than he did the company of better men.

But I will more particularly give you a character of his carriage to good men and good talk when they came to see him.

How Badman carried it to good men when they came to visit him in his last sickness.

1. When they were come, he would seem to fail in his spirits at the sight of them.

2. He would not care to answer them to any of those questions that they would at times put to him, to feel what sense he had of sin, death, hell, and judgment ; but would either say nothing, or answer them by way of evasion, or else by telling of them he was so weak and spent, that he could not speak much.

3. He would never show forwardness to speak or talk with them, but was glad when they held their tongues. He would ask them no questions about his state and another world, or how he should escape that damnation that he had deserved.

4. He had got a haunt at last to bid his wife and keeper, when these good people attempted to come and see him, to tell them that he was asleep, or inclining to sleep, or so weak for want thereof, that he could not abide any noise. And so they would serve them time after time, till at last they were discouraged from coming to see him any more.

5. He was so hardened now, in this time of his sickness, that he would talk, when his companions came unto him, to the disparagement of those good men, (and of their good doctrine too,) that of love did come to see him, and that did labor to convert him.

6. When these good men went away from him, he would never say, Pray, when will you be pleased to come again, for I have a desire for more of your company, and to hear more of your good instruction ? No, not a word of that ; but when they were going, would scarce bid them drink, or say, Thank you for your good company and good instruction.



7. His talk in his sickness with his companions, would be of the world, as trades, houses, lands, great men, great titles, great places, outward prosperity, or outward adversity, or some such carnal thing.

By all which I conclude, that he did not desire a sense and sight of his sin, that he might repent, and be saved.

*Attentive.* It must needs be so as you say, if these things be true that you have asserted of him. And I do the rather believe them, because I think you dare not tell a lie of the dead.

*Wiseman.* I was one of them that went to him, and that beheld his carriage and manner of way; and this is a true relation of it that I have given you.

*Attentive.* I am satisfied; but pray, if you can, show me now by the word, what sentence God doth pass upon such men.

*Wiseman.* Why, the man that thus is averse to repentance, that desires not to hear of his sins, that he might repent and be saved, is said to be a man that saith unto God, "Depart from me, for I desire not the knowledge of thy ways." He is a man that says in his heart and with his actions, "I have loved strangers," (sins) "and after them I will go." He is a man that shuts his eyes, stops his ears, and that turneth his spirit against God. Yea, he is the man that is at enmity with God, and that abhors him with his soul.

*Attentive.* What other sign can you give that Mr. Badman died without repentance.

*Wiseman.* Why, he never did heartily cry to God for mercy all the time of his affliction. True, when sinking fits, stitches, or pains, took hold upon him, then he would say as other carnal men used to do, Lord help me, Lord strengthen me, Lord deliver me, and the like; but to cry to God for mercy, that he did not, but lay, as I hinted before, as if he never had sinned.

*Attentive.* That is another bad sign indeed; for crying to God for mercy is one of the first signs of repentance. When Paul lay repenting of his sins upon his bed, the Holy Ghost said of him, "Behold, he prays." But he that hath not the first signs of repentance, it is a sign that he hath none other, and so indeed none at all. I do not say but there may be crying, where there may be no sign of repentance; "They cried," says David, "to the Lord, but he answered them not;" but that he would have done, if their cry had been the fruit of repentance. But, I say, if men may cry, and yet have no repentance, be sure they have none that cry not at all. It is said in Job, "They cry not when he bindeth them;" that is, because they have no repentance; no repentance, no cries; false repentance, false cries; true repentance, true cries.

*Wiseman.* I know that it is as impossible for a man to forbear crying that hath repentance, as it is for a man to forbear groaning that feeleth deadly pain. He that looketh into the book of Psalms, (where repentance is set forth, even in its true and proper effects,) shall there find, that crying, strong crying, hearty crying, great crying, and incessant crying, hath been the fruits of repentance ; but none of this had this Mr. Badman ; therefore he died in his sins.

That crying is an inseparable effect of repentance, is seen in these scriptures. "Have mercy upon me, O God ; according to the multitude of thy tender mercies, blot out my transgressions. O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord, for I am weak ; O Lord heal me, for my bones are vexed. My soul is also vexed, but thou, O Lord, how long ! Return, O Lord, deliver my soul ; O save me for thy mercies sake. O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure ; for thine arrows stick fast in me, and thine hand presseth me sore. There is no soundness in my flesh, because of thine anger ; neither is there any rest in my bones, because of my sin. For mine iniquities are gone over mine head : as an heavy burden, they are too heavy for me. My wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly, I go mourning all the day long. My loins are filled with a loathesome disease, and there is no soundness in my flesh. I am feeble, and sore broken ; I have roared by reason of the disquietness of my heart."

I might give you a great number more of the holy sayings of good men, whereby they express how they were, what they felt, and whether they cried or no, when repentance was wrought in them. Alas ! alas ! it is as impossible for a man, when the pangs of guilt are upon him, to forbear praying, as it is for a woman when pangs of travail are upon her, to forbear crying. If all the world should tell me that such a man hath repentance, yet if he is not a praying man, I should not be persuaded to believe it.

*Attentive.* I know no reason why you should ; for there is nothing can demonstrate that such a man hath it. But pray, Sir, what other sign have you, by which you can prove that Mr. Badman died in his sins, and so in a state of damnation.

*Wiseman.* I have this to prove it. Those who were his old sinful companions in the time of his health, were those whose company and carnal talk he most delighted in, in the time of his sickness. I did occasionally hint of this before, but now I make it an argument of his want of grace : for where there is indeed a work of grace in the heart, that work doth not only change the

heart, thoughts, and desires, but the conversation also ; yea, conversation and company too. When Paul had a work of grace in his soul, he essayed to join himself to the disciples. He was for his old companions in their abominations no longer ; he was now a disciple, and was for the company of disciples ; “ And he was with them coming in and going out of Jerusalem.”

*Attentive.* I thought something when I heard you make mention of it before. Thought I, this is a shrewd sign that he had not grace in his heart. Birds of a feather, thought I, will flock together. If this man was one of God’s children, he would herd with God’s children, his delight would be with, and in the company of God’s children ; as David said, “ I am a companion of all them that fear thee, and of them that keep thy precepts.”

*Wiseman.* You say well ; for what fellowship hath he that believeth with an infidel ? And although it be true, that all that join to the godly are not godly, yet that they shall inwardly choose the company of the ungodly and open profane, rather than the company of the godly, as Mr. Badman did, surely are not godly men, but profane. He was, as I told you, out of his element, when good men did come to visit him, but then he was where he would be, when he had his vain companions about him. Alas ! grace, as I said, altereth all, heart, life, company, and all ; for by it the heart of man is made new ; and a new heart and a new man must have objects of delight that are new, and like himself : “ Old things are passed away ;” Why ? “ For all things are become new.” Now, if all things are become new, to wit, heart, mind, thoughts, desires, and delights, it followeth, by consequence, that the company must be answerable : hence it is said, that “ they that believed were together ;” that “ they went to their own company :” that “ they were added to the church :” that “ they were of one heart and of one soul ;” and the like.— Now, if it be objected, that Mr. Badman was sick, and so could not go to the godly, yet he had a tongue in his head, and could, had he had an heart, have spoken to some to call or send for the godly to come to him. Yea, he would have done so ; yea, the company of all others, especially his fellow-sinners, would, even in every appearance of them before him, have been a burden and a grief unto him. His heart and affection standing bent to good, good companions would have suited him best. But his companions were his old associates : his delight was in them ; therefore his heart and soul were yet ungodly.

*Attentive.* Pray, how was he when he drew near his end, for I perceive that what you say of him now, hath reference to him and to his actions at the beginning of his sickness ? Then he could endure company and much talk ; besides, perhaps then he thought



he should recover, and not die, as afterwards he had cause to think, when he was quite wasted with pining sickness, when he was at the grave's mouth. But how was he, I say, when he was (as we say,) within a step of death? when he saw and knew, and could not but know, that shortly he must die, and appear before the judgment of God?

*Wiseman.* Why, there was not any other alteration in him, than what was made by his disease upon his body. Sickness, you know, will alter the body, also pains and stitches will make men groan; but for his mind, he had no alteration there; his mind was the same, his heart was the same; he was the self-same Mr. Badman still, not only in name, but conditions, and that to the very day of his death; yea, so far as could be gathered, to the very moment in which he died.

*Attentive.* Pray, how was he in his death? Was death strong upon him? or did he die with ease, quietly?

*Wiseman.* As quiet as a lamb. There seemed not to be in it, to standers by, so much as a strong struggle of nature: and as for his mind, it seemed to be wholly at quiet. But pray, why do you ask me this question?

*Attentive.* Not for my own sake, but for others. For there is such an opinion as this among the ignorant: that if a man dies, as they call it, like a lamb, that is, quietly, and without that consternation of mind that others show in their death, they conclude, and that beyond all doubt, that such a one is gone to heaven, and is certainly escaped the wrath to come.

*Wiseman.* There is no judgment to be made, by a quiet death, of the eternal state of him that so dieth. Suppose one man should die quietly, another should die suddenly, and a third should die under great consternation of spirit; no man can judge of their eternal condition by the manner of any of these kinds of deaths. He that dies quietly, suddenly, or under consternation of spirit, may go to heaven, or may go to hell; no man can tell whether a man goes, by any such manner of death. The judgment, therefore, that we make of the eternal condition of man, must be gathered from another consideration; to wit, Did the man die in his sins? Did he die in unbelief? Did he die before he was born again? Then he is gone to the devil and hell, though he died never so quietly. Again, Was the man a good man? Had he faith and holiness? Was he a lover and a worshipper of God by Christ, according to his word? Then he is gone to God and heaven, how suddenly, or in what consternation of mind soever he died. But Mr. Badman was naughty, his life was evil, his

The opinion of the ignorant about the manner of his death.

ways were evil, evil to his end : he therefore went to hell and to the devil, how quietly soever he died.

Indeed there is, in some cases, a judgment to be made of a man's eternal condition by the manner of the death he dieth. As suppose now a man should murder himself, or live a wicked life, and after that die in utter despair ; these men, without doubt, do both of them go to hell. And here I will take occasion to speak of two of Mr. Badman's brethren, (for you know I told you before that he had brethren,) and of the manner of their death. One of them killed himself ; and the other, after a wicked life, died in utter despair. Now I should not be afraid to conclude of both these, that they went by and through their death to hell.

*Attentive.* Pray tell me concerning the first, how he made away with himself?

*Wiseman.* Why he took a knife and cut his own throat, and immediately gave up the ghost and died. Now, what can we judge of such a man's condition, since the scripture saith, "No murderer hath eternal life," &c. but that it must be concluded, that such a one is gone to hell? He was a murderer, a self-murderer, and he is the worst murderer, one that slays his own body and soul : nor do we find mention made of any but cursed ones that do such kind of deeds ; I say, no mention made in holy writ of any others, but such, that murder themselves.

And this is a sore judgment of God upon men, when God shall, for the sins of such, give them up to be their own executioners, or rather to execute his judgment and anger upon themselves. And let me earnestly give this caution to sinners. Take heed, Sirs, break off your sins, lest God serve you as he served Mr. Badman's brother, that is lest he give you up to be your own murderers.

*Attentive.* This is a dreadful story : and I would to God that it might be a warning to others to instruct them to fear before God, and pray, lest he gives them up to do as he hath done. For surely self-murderers cannot go to heaven ; and therefore, as you have said, he that dieth by his own hands, is certainly gone to hell. But speak a word or two of the other man you mentioned.

*Wiseman.* What ! Of a wicked man dying in despair?

*Attentive.* Yes, of a wicked man dying in despair.

*Wiseman.* Well then : This Mr. Badman's other brother, was a very wicked man, both in heart and life ; I say in heart, because he was so in life ; nor could any thing reclaim him ; neither good men, good books, good examples, nor God's judgments. Well, after he had lived a great while in his sins, God smote him with a sickness of which he died. Now in his sickness, his con-

science began to be awakened, and he began to roar out of his ill-spent life, insomuch that the town began to ring of him. Now, when it was noised about, many of the neighbors came to see him, and to read by him, as is the common way with some ; but all that they could do, could not abate his terror, but he would lie in his bed gnashing of his teeth, and wringing of his wrists, concluding upon the damnation of his soul, and in that horror and despair he died ; not calling upon God, but distrusting in his mercy, and blaspheming of his name.

*Attentive.* This brings to my mind a man that a friend of mine told me of. He had been a wicked liver ; so when he came to die, he fell into despair ; and having concluded that God had no mercy for him, he addressed himself to the devil for favor, saying, Good devil, be good unto me.

*Wiseman.* This is almost like Saul, who being forsaken of God, went to the witch of Endor, and so to the devil, for help. But alas, should I set myself to collect these dreadful stories, it would be easy in little time to present you with hundreds of them. But I will conclude as I began ; they that are their own murderers, or that die in despair, after they have lived a life of wickedness, do surely go to hell.

And here I would put in a caution : Every one that dieth under consternation of spirit, that is, under amazement and great fear, do not therefore die in despair ; for a good man may have this for his bands in his death, and yet go to heaven and glory. For as I said before, he that is a good man, a man that hath faith and holiness, a lover and worshipper of God by Christ, according to his word, may die in consternation of spirit ; for satan will not be wanting to assault good men upon their death-bed, but they are secured by the word and power of God ; yea, and are also helped, though with much agony of spirit, to exercise themselves in faith and prayer, the which he that dieth in despair can by no means do. But let us return to Mr. Badman, and enter further discourse of the manner of his death.

*Attentive.* I think you and I are both of a mind ; for just now I was thinking to call you back to him also. And pray, now, since it is your own motion to return again to him, let us discourse a little more of his quiet and still death.

*Wiseman.* With all my heart : You know we were speaking before of the manner of Mr. Badman's death ; how that he died still and quietly ; upon which you made observation, that the common people concluded, that if a man dies quietly, and as they call it, like a lamb, he is certainly gone to heaven : when, alas ! if a wicked man dies quietly, if a man that has all his days lived in notorious sin, dieth

Further discourse of Mr. Badman's death.



quietly, his quiet dying is so far off from being a sign of his being saved, that it is an uncontrollable proof of his damnation. This was Mr. Badman's case; he lived wickedly even to the last, and then went quietly out of the world; therefore, Mr. Badman is gone to hell.

*Attentive.* Well, but since you are upon it, and also so confident in it, to wit, that a man that lives a wicked life till he dies, and then dies quietly, is gone to hell, let me see what show of proof you have for this your opinion.

*Wiseman.* My first argument is drawn from the necessity of repentance. No man can be saved except he repents, nor can he repent that sees not, that knows not that he is a sinner; and he that knows himself to be a sinner, will, I warrant him, be molested for the time by that knowledge. This, as it is testified by all the scriptures, so it is testified by christian experience. He that knows himself to be a sinner, is molested, especially if that knowledge comes not to him until he is cast upon his death-bed; molested, I say, before he can die quietly; yea, he is molested, dejected, and cast down; he is also made to cry out, to hunger and thirst after mercy by Christ; and if at all he shall indeed come to die quietly, I mean with that quietness that is begotten by faith and hope in God's mercy, (to the which Mr. Badman and his brethren were utter strangers,) his quietness is distinguished, by all judicious observers, by what went before it, by what it flows from, and also by what is the fruit thereof.

I must confess I am no admirer of sick-bed repentance, for I think verily it is seldom good for any thing, but I say, he that hath lived in sin and profaneness all his days, as Mr. Badman did, and yet shall die quietly, that is, without repentance, steps in betwixt his life and death, he is assuredly gone to hell, and is damned.

*Attentive.* This does look like an argument indeed; for repentance must come, or else we must go to hell-fire; and if a lewd liver shall (I mean that so continues till the day of his death) yet go out of the world quietly, it is a sign that he died without repentance, and so a sign that he is damned.

*Wiseman.* I am satisfied in it, for my part, and that from the necessity and nature of repentance. It is necessary because God calls for it, and will not pardon sin without it: "Except ye repent, ye shall all likewise perish." This is that which God hath said, and he will prove but a fool-hardy man that shall yet think to go to heaven and glory without it. "Repent, for the axe is laid to the root of the tree; every tree therefore that bringeth not forth good fruit (but no good fruit can be where there is no sound repentance) shall be hewn down, and cast into the fire." This

was Mr. Badman's case ; he had attending of him a sinful life, and that to the very last, and yet died quietly, that is without repentance ; he is gone to hell, and is damned. For the nature of repentance, I have touched upon that already, and shewed, that it never was where a quiet death is the immediate companion of a sinful life ; and therefore Mr. Badman is gone to hell.

2. My second argument is drawn from that blessed word of Christ, " While the strong man armed keeps the house, his goods are in peace, till a stronger than he comes ;" but the strong man armed kept Mr. Badman's house, that is, his heart, and soul, and body, for he went from a sinful life quietly out of this world.—The stronger did not disturb by intercepting with sound repentance betwixt his sinful life and his quiet death ; therefore, Mr. Badman is gone to hell.

The strong man armed is the devil, and quietness is his security. The devil never fears losing of the sinner, if he can but keep him quiet. Can he but keep him quiet in a sinful life, and quiet in his death he is his own. Therefore he saith, his goods are in peace ; that is, out of danger. There is no fear of the devil's losing such a soul, I say, because Christ, who is the best judge in this matter, saith, his goods are at peace, in quiet, and out of danger.

*Attentive.* This is a good one too ; for, doubtless, peace and quiet with sin, is one of the greatest signs of a damnable state.

*Wiseman.* So it is ; therefore, when God would show the greatness of his anger, against sin and sinners, in one word, he saith, " They are joined to idols, let them alone." Let them alone, that is, disturb them not ; let them go on without control ; let the devil enjoy them peaceably ; let him carry them out of the world unconverted quietly. This is one of the sorest of judgments, and bespeaketh the burning anger of God against sinful men. See also when you come home, Hosea, iv. 14. " I will not punish your daughters when they commit whoredom." I will let them alone, they shall live and die in their sins. But,

3. My third argument is drawn from that saying of Christ, " He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them."

There are three things which I will take notice of from these words.

(1.) The first is, That there can be no conversion to God where the eye is darkened, and the heart hardened. The eye must first be made to see, and the heart to break and relent under and for sin, or else there can be no conversion. " He hath blinded their eyes, and hardened their hearts, lest they should see, and under-

stand, and so be converted." And this was clearly Mr. Badman's case, he lived a wicked life, and also died with his eyes shut, and heart hardened, as is manifest, in that a sinful life was joined with a quiet death ; and all for that he should not be converted, but partake of the fruit of his sinful life in hell-fire.

(2.) The second thing that I take notice of from these words is, That this is a dispensation and manifestation of God's anger against a man for his sin. When God is angry with men, I mean, when he is so angry with them, this, among many, is one of the judgments that he giveth them up unto, to wit, to blindness of mind, and hardness of heart, which he also suffereth to accompany them till they enter in at the gates of death. And then, and there, and not short of then and there, their eyes come to be opened. Hence it is said of the rich man mentioned in Luke, "He died, and in hell he lifted up his eyes;" implying, that he did not lift them up before : he neither saw what he had done, nor whither he was going, till he came to the place of execution, even into hell. He died asleep in his soul ; he died besotted, stupified, and so consequently for quietness like a child or lamb, even as Mr. Badman did ; this was a sign of God's anger ; he had a mind to damn him for his sins, and therefore would not let him see nor have an heart to repent for them, lest he should convert ; and his damnation, which God hath appointed should be frustrate : "Lest they should be converted, and I should heal them."

(3.) The third thing I take notice of from hence is, That a sinful life, and quiet death annexed to it, is the ready, the open, the beaten, the common highway to hell ; there is no surer sign of damnation, than for a man to die quietly after a sinful life. I do not say that all wicked men that are molested at their death with a sense of sin and fears of hell, do therefore go to heaven, for some are also made to see, and are left to despair, (not converted by seeing,) that they might go roaring out of this world to their place ; but I say there is no surer sign of a man's damnation, than to die quietly after a sinful life ; than to sin and die with his eyes shut ; than to sin and die with an heart that cannot repent : "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart ;" (no, not so long as they are in this world ;) "lest they should see with their eyes, and understand with their heart, and should be converted, and I should heal them."

God has a judgment for wicked men ; God will be even with wicked men : God knows how to reserve the ungodly to the day of judgment to be punished ; and this is one of his ways by which he doth it. Thus it was with Mr. Badman.



(4.) It is said in the book of Psalms concerning the wicked, "There are no bands in their death, but their strength is firm." By no bands, he means no troubles, no gracious chastisements, no such corrections for sin as fall to be the lot of God's people for theirs; yea, that many times fall to be theirs, at the time of their death. Therefore he adds concerning the wicked, "They are not troubled" then "like other men, neither are they plagued like other men;" but go as securely out of the world, as if they had never sinned against God, and put their own souls in danger of damnation: "There are no bands in their death." They seem to go unbound, and set at liberty out of this world, though they have lived notoriously wicked all their days in it. The prisoner that is to die at the gallows for his wickedness, must first have his irons knocked off his legs; so he seems to go most at liberty, when indeed he is going to be executed for his transgressions. Wicked men also have no bands in their death, they seem to be more at liberty when they are even at the wind-up of their sinful life, than at any time besides.

Hence you shall have them boast of their faith and hope in God's mercy, when they lie upon their death-bed; yea, you shall have them speak as confidently of their salvation, as if they had served God all their days; when the truth is, the bottom of this their boasting is, because they have no bands in their death.

Their sin and base life comes not into their mind to correct them, and bring them to repentance; but presumptuous thoughts, and an hope and faith of the spider's (the devil's) making, possesseth their soul, to their own eternal undoing.

Hence wicked men's hope is said to die, not before, but with them; they give up the ghost together. And thus did Mr. Badman. His sins and his hope went with him to the gate, but there his hope left him, because it died there; but his sins went in with him, to be a worm to gnaw him, in conscience for ever and ever.

The opinion, therefore, of the common people, concerning this kind of dying, is frivolous and vain; for Mr. Badman died like a lamb, or as they call it, like a chrisom-child, quietly, and without fear. I speak not this with reference to the struggling of nature with death, but as to the struggling of the conscience with the judgment of God. I know that nature will struggle with death; I have seen a dog and sheep die hardly; and thus may a wicked man do, because there is an antipathy betwixt nature and death. But even while, even then, when death and nature are struggling for mastery, the soul, the conscience, may be as besotted, as benumbed, as senseless and ignorant of its miserable state, as the block, or bed, on which the sick lies; and thus they may die like

a chrisom-child in show, but indeed like one who by the judgment of God is bound over to eternal damnation; and that also by the same judgment is kept from seeing what they are, and whither they are going, till they plunge down among the flames.

And as it is a very great judgment of God on wicked men that so die, (for it cuts them off from all possibility of repentance, and so of salvation,) so it is as great a judgment upon those that are their companions that survive them; for by the manner of their death, they dying so quietly, so like unto chrisom-children as they call it, they are hardened, and take courage to go on in their course.

For comparing their life, with their death, their sinful, cursed lives, with their child-like, lamb-like death, they think that all is well, that no damnation has happened to them; though they lived like devils incarnate, yet they died like harmless ones; there was no whirlwind, no tempest, no band nor plague in their death: they died as quietly as the most godly of them all, and had as great faith and hope of salvation, and would talk as boldly of salvation, as if they had assurance of it. But as was their hope in life, so was their death; their hope was without trial, because it was none of God's working, and their death was without molestation, because so was the judgment of God concerning them.

But, I say, at this their survivors take heart to tread their steps, and to continue to live in the breach of the law of God; yea, they carry it stately in their villanies; for so it follows in the psalm: "There are no bands in their death, but their strength is firm, &c. Therefore pride compasseth them" (the survivors) "about as a chain, violence covereth them as a garment." Therefore they take courage to do evil; therefore they pride themselves in their iniquity. Therefore; Wherefore; why, because their fellows died, after they had lived long in a most profane and wicked life, as quietly, and as like to lambs, as if they had been innocent.

Yea they are bold, by seeing this, to conclude, that God either does not, or will not take notice of their sins: "They speak wickedly, they speak loftily." They speak wickedly of sin, for that they make it better than by the word it is pronounced to be. They speak wickedly concerning oppression, that they commend, and count it a prudent act. They also speak loftily: "They set their mouth against the heaven," &c. "And they say, How doth God know? and is there knowledge in the Most High?" And all this, so far as I can see, ariseth in their hearts from their beholding of the quiet and lamb-like death of their companions. "Behold these are the ungodly that prosper in the world," (that is, by wicked ways,) "they increase in riches."

This, therefore, is a great judgment of God, both upon that man that dieth in his sins, and also upon his companion that beholdeth him so to die. He sinneth, he dieth in his sins, and yet dieth quietly. What shall his companions say to this? What judgment shall he make how God will deal with him, by beholding the lamb-like death of his companion? Be sure, he cannot, as from such a sight, say, Woe be to me, for judgment is before him. He cannot gather that sin is a dreadful and bitter thing, by the child-like death of Mr. Badman; but must rather, if he judgeth according to what he sees, or according to his corrupted reason, conclude with the wicked ones of old, "That every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment?"

Yea, this is enough to puzzle the wisest man. David himself was put to a stand, by beholding the quiet death of ungodly men; "Verily," says he, "I have cleansed my heart in vain, and have washed my hands in innocency," *Psa. lxxiii. 13.* They to appearance, fare better by far than I: "Their eyes stand out with fatness, they have more than heart can wish; but all the day long have I been plagued, and chastened every morning." This, I say, made David wonder, yea, and Job and Jeremiah too; but he goeth into the sanctuary, and then he understands their end; nor could he understand it before: "I went into the sanctuary of God." What place was that? Why, there where he might inquire of God, and by him be resolved of this matter: "Then," says he, "understood I their end." Then I saw, that "thou hast set them in slippery places;" and that "thou castest them down to destruction." Castest them down, that is, suddenly, or, as the next words say, "As in a moment, they are utterly consumed with terrors;" which terrors did not seize them on their sick bed, for they had no bands in their death. The terrors, therefore, seized them there, where also they are holden in them for ever. This he found out, I say, but not without great painfulness, grief, and pricking in his reins; so deep, so hard, and so difficult did he find it, rightly to come to a determination in this matter.

And indeed this is a deep judgment of God towards ungodly sinners; it is enough to stagger a whole world, only the godly that are in the world have a sanctuary to go to, where the oracle and word of God is, by which his judgments, and a reason of many of them, are made known to, and understood by them.

*Attentive.* Indeed this is a staggering dispensation; it is full of the wisdom and anger of God; and I believe, as you have said, that it is full of judgment to the world. Who would have imagined, that had not known Mr. Badman, and yet had seen him die, but that he had been a man of an holy life and conversation,



since he died so stilly, so quietly, so like a lamb, or a chrisom-child? Would they not, I say, have concluded, that he was a righteous man? Or, that if they had known him, and his life, yet to see him die so quietly, would they not have concluded that he had made his peace with God? Nay, further, if some had known that he had died in his sins, and yet that he died so like a lamb, would they not have concluded, that either God doth not know our sins, or that he likes them, or that he wants power, or will, or heart, or skill, to punish them, since Mr. Badman himself went from a sinful life so quietly, so peaceable, and so like a lamb, as he did?

*Wiseman.* Without controversy, this is an heavy judgment of God upon wicked men; one goes to hell in peace, another goes to hell in tronble; one goes to hell, being sent thither by the hand of his companion: one goes thither with his eyes shut, and another goes thither with his eyes open; one goes thither roaring, and another goes thither boasting of heaven and happiness all the way he goes; one goes thither like Mr. Badman himself, and others go thither as did his brethren. But above all, Mr. Badman's death, as to the manner of dying, is the fullest of snares and traps of wicked men; therefore, they that die as he, are the greatest stumble to the world; they go, and go, they go on peaceably from youth to old age, and thence to the grave, and so to hell, without noise: "They go as an ox to the slaughter, and as a fool to the correction of the stocks;" that is, both senselessly and securely. O! but being come at the gates of hell: O! but when they see those gates set open for them: O! but when they see that that is their home, and that they must go in thither; then their peace and quietness flies away for ever; then they roar like lions, yell like dragons, howl like dogs, and tremble at their judgment, as do the devils themselves. O! when they see they must shoot the gulf and throat of hell! when they shall see that hell hath shut her ghastly jaws upon them; when they shall open their eyes, and find themselves within the belly and bowels of hell! then they will mourn, and weep, and hack, and gnash their teeth for pain. But this must not be (or if it must, yet very rarely) till they are gone out of the sight and hearing of those mortals whom they do leave behind them alive in the world.

*Attentive.* Well, my good neighbor Wiseman, I perceive that the sun grows low, and that you have come to a conclusion with Mr. Badman's life and death; and therefore I will take my leave of you. Only first let me tell you, I am glad that I have met with you to-day, and that our hap was to fall in with Mr. Badman's state. I also thank you for your freedom with me, in granting of me your reply to all of my questions. I would only beg your

prayers, that God will give me much grace, that I may neither live nor die as did Mr. Badman.

*Wiseman.* My good neighbor Attentive, I wish your welfare in soul and body; and if ought that I have said of Mr. Badman's life and death may be of benefit unto you, I shall be heartily glad; only I desire you to thank God for it, and to pray heartily for me that I with you may be kept by the power of God, through faith unto salvation.

*Attentive.* Amen. Farewell.

*Wiseman.* I wish you heartily farewell.





**COME, AND WELCOME, TO JESUS CHRIST;**

OR

A PLAIN AND PROFITABLE

**DISCOURSE**

ON JOHN VI. 37.

SHEWING

THE CAUSE, TRUTH, AND MANNER,  
OF THE COMING OF A SINNER TO JESUS CHRIST;

WITH

HIS HAPPY RECEPTION, AND BLESSED ENTERTAINMENT.



And they shall come which were ready to perish. Isa. xxvii. 13.



*"I go to prepare a place for you."—John xiv. 2.*



COME AND WELCOME TO JESUS CHRIST.

[p. 355.]

*"Him that cometh to me I will in no wise cast out."—John iv. 37.*



## COME, AND WELCOME, TO JESUS CHRIST.



*All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out.—John, vi. 37.*

A LITTLE before, in this chapter, you may read that the Lord Jesus walked on the sea to go to Capernaum, having sent his disciples before in a ship, but the wind was contrary ; by which means the ship was hindered in her passage. Now about the fourth watch of the night, Jesus came walking on the sea, and overtook them ; at the sight of whom they were afraid.

*Note,* When providences are black and terrible to God's people, the Lord Jesus shews himself to them in a wonderful manner ; the which, sometimes they can as little bear, as they can the things that were terrible to them. They were afraid of the wind and water ; they were also afraid of their Lord and Savior, when he appeared to them in that state.

But he said, " Be not afraid, It is I."

*Note,* That the end of the appearing of the Lord Jesus unto his people, (though the manner of his appearance be never so terrible,) is to allay their fears and perplexities.

Then they received him into the ship, and immediately the ship was at land whither it went.

*Note,* When Christ is absent from his people, they go on but slowly, and with great difficulty ; but when he joineth himself unto them, Oh ! how fast they steer their course ! how soon are they at their journey's end !

The people now among whom he last preached, when they saw that both Jesus was gone and his disciples, they also took shipping, and came to Capernaum seeking for Jesus. And when they had found him, they wondering asked him, Rabbi, when camest thou hither ? But the Lord Jesus slighting their compliment, answered, " Verily, verily, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."

*Note,* A people may follow Christ far for base ends, as these went after him beyond sea for loaves. A man's belly will carry



him a great way in religion; yea, a man's belly will make him venture far for Christ.

*Note again,* They are not feigning compliments, but gracious intentions, that crown the work in the eyes of Christ; or thus, it is not the toil and business of professors, but their love to him, that makes him approve of them.

*Note again,* When men shall look for friendly entertainment at Christ's hands, (if their hearts be rotten,) even then will they meet with a check and rebuke. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled."

*Yet observe again,* He doth not refuse to give, even to these, good counsel: He bids them to labor for the meat that endureth to eternal life. O how willing would Jesus Christ have even those professors that come to him with pretences only, come to him sincerely, that they may be saved.

The text, you will find, is, after much more discourse with and about this people, and it is uttered by the Lord Jesus, as the conclusion of the whole; and intimateth, that since they were professors in pretence only, and therefore such as his soul could not delight in, as such, that he would content himself with a remnant that his Father had bestowed upon him. As who should say, "I am not like to be honored in that salvation; but the Father has bestowed upon me a people, and they shall come to me in truth, and in them will I be satisfied." The text before may be called *Christ's repose*; in the fulfilling thereof he resteth himself content, after much labor and many sermons spent, as it were, in vain. As he saith by the prophet, "I have labored in vain, I have spent my strength for nought, and in vain." (Isa. xlix. 4.)

But as there he saith, "My judgment is with the Lord, and my work with God:" so in the text he saith, "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." By these words, therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his followers. He also thus betook himself to rest under the consideration of the little effect that his ministry had in Capernaum, Corazin, and Bethsaida: "I thank thee, O Father," said he, "Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight." (Matt. xi. 25.; Luke, x. 21.)

The text, in the general, consists of two parts, and hath special respects to the Father and the Son; as also their joint management of the salvation of the people. "All that the Fa-

ther giveth me, shall come to me; and him that cometh to me, I will in no wise cast out."

The first part of the text, (as is evident) respected the Father and his gift; the other part the Son and his reception of that gift.

First, For the gift of the Father there is this to be considered, to wit:

The gift itself; and that is the gift of certain persons to the Son. The Father giveth, and that gift shall come: "And him that cometh." The gift then is of persons; the Father giveth persons to Jesus Christ.

Secondly, Next you have the Son's reception of this gift, and that sheweth itself in these particulars:

1. In his hearty acknowledgment of it to be a *gift*: "The Father giveth me."

2. In his taking notice, after a solemn manner, of *all* and every part of the *gift*: "All that the Father giveth me."

3. In his resolution to bring them to himself: "All that the Father giveth me, shall come to me."

4. And in his determining, that not any thing shall make him dislike them in their coming: "And him that cometh to me, I will in no wise cast out."

These things might be spoken to at large, as they are in this method presented to view; But I shall choose to speak to the words,

1. By way of explication.

2. By way of observation.

*First*, By way of explication, "ALL that the Father giveth me." This word ALL, is often used in scripture, and is to be taken more largely, or more strictly, even as the truth or argument for the sake of which it is made use of, will bear. Wherefore, that we may better understand the mind of Christ, in the use of it here, we must consider, that it is limited and restrained only to those that shall be saved, to wit, to those that shall come to Christ; even to those whom he will "in no wise cast out." Thus, also the words, "all Israel," is sometimes to be taken; (though sometimes it is taken for the whole family of Jacob.) And so "all Israel shall be saved." (Rom. xi.) By "all Israel," here, he intendeth not all of Israel, in the largest sense; for they are not all Israel which are of Israel; "neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called: (that is,) They who are the children of the flesh; these are not the children of God, but the children of the promise are counted for their seed." (Rom. ix. 6, 7, 8.)

This word *all*, therefore, must be limited and enlarged, as the truth and argument for the sake of which it is used, will bear; else we shall abuse scriptures and readers, and ourselves, and all. "And I, if I be lifted up from the earth," said Christ, "will draw all men after me." (John xii. 32.) Can any one imagine, that by all, in this place, he should mean all and every individual man in the world, and not rather that all that is consonant to the scope of the place? And if, by being "lifted up from the earth," he means, as he should seem, his being taken up into heaven; and if, by "drawing all men after him," he meant a drawing them into the place of glory; then must he mean by all men, those, and only those, that shall in truth be eternally saved from the wrath to come: "For God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. xi. 32.) Here again you have *all* and *all*, two *alls*: but yet a greater disparity between the all made mention of in the first place, and that all made mention of in the second. Those intended in this text are the Jews, even all of them, by the first all that you find in the words. The second all doth also intend the same people; but yet only so many of them as God will have mercy upon. "He hath concluded them all in unbelief, that he might have mercy upon all." The all also in the text, is likewise to be limited to be saved, and them only. But again.

The word *giveth*, or *hath given*, must be restrained, after the same manner, to the same limited number: "all that the Father giveth me." Not all that are given, if you take the gift of the Father to the Son, in the largest sense; for in that sense there are many given to him that shall never come unto him; yea, many were given unto him, that *he will cast out*. I shall therefore first shew you the truth of this, and then in what sense the gift in the text must be taken.

First, That all that are given to Christ, if you take the gift of the Father to him, in the largest sense, cannot be intended in the text, is evident.

1. Because then all the men, yea, all the things in the world, must be saved. "All things," said he, "are delivered unto me by the Father." (Matt. xi. 27.) This, I think, no rational man in the world will conclude: Therefore the *gift* intended in the text, must be restrained to some, to a *gift* that is given by way of speciality by the Father to the Son.

2. It must not be taken for *all*, that in any sense are given by the Father to him, because the Father hath given some, yea, many, to him, to be dashed in pieces by him. "Ask of me," said the Father to him, "and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy pos-



session." But what must be done with them? must he save them all? No; "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." (Ps. ii.) This method he useth not with them that he saved by his grace, but those that himself and saints shall rule over in justice and severity, (Rev. ii. 26, 27.) yet, as you see, *they are given to him*; therefore the gift intended in the text, must be restrained to *some*, to a gift that is given by way of *speciality* by the Father to the Son.

In Psal. xi. he saith plainly, that some are given to him that he might destroy them: "Thou hast given me the necks of mine enemies, that I might destroy them that hate me." (v. 40.) These therefore, cannot be of the number of those that are said to be given in the text; for those, even all of them, shall come to him, and *he will in no wise cast out.*

3. Some are given to Christ, that he by them might bring about some for his high and deep designs in the world. Thus Judas was given to Christ, to wit, that by him, even as he was determined before, he might bring about his death, and so the salvation of his elect by his blood. Yea, and Judas must so manage this business, as that he must lose himself for ever in bringing it to pass. Therefore the Lord Jesus, even in his losing of Judas, applies himself to the judgment of his Father, if he had not in that thing done that which was right, even in suffering of Judas so to bring about his master's death, as that he might by so doing bring about his own eternal damnation also.

"Those," said he, "that thou gavest me, have I kept, and none of them is lost, but the son of perdition, that the scriptures might be fulfilled." (John xvii. 12.) Let us then grant that Judas was given to Christ, but not as others are given to him, nor as those made mention of in the text; for then he should not have failed to have been so received by Christ, and kept to eternal life. Indeed he was given to Christ; but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own death as before determined, and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the instrument that betrayed him, that he might even fulfil the scripture in his destruction, as well as in the salvation of the rest. "And none of them is lost, but the son of perdition, that the scripture might be fulfilled."

The gift therefore in the text must not be taken in the largest sense, but even as the words will bear, to wit, for such a gift

as he accepteth, and promiseth to be an effectual means of eternal salvation to. "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out." Mark 16. They shall come that are in special given unto me; and they shall by no means be rejected: For this is the substance of the text.

Those, therefore, intended as the gift in the text, are those that are given by covenant to the Son; those that in other places are called the *elect*, the *chosen*, the *sheep*, and the *children of the promise*, &c.

These be they that the Father hath given to Christ to keep them; those that Christ hath promised eternal life unto; those to whom he hath given his word and that he will have with him in his kingdom to behold his glory.

"This is the will of the Father that hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. And I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand. My Father that gave them me, is greater than all: And no man is able to pluck them out of my Father's hand. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Thine they were, and thou gavest them me, and they have kept thy word; I pray for them, I pray not for the world, but for those that thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."

"Keep through thine own name those whom thou hast given me, that they may be one as we are. Father, I will, that those whom thou hast given me, may be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." (John ii. 39.; chap. x. 28; and chap. xvii. 1, 6, 9, 10, 24.)

All these sentences are of the same import with the text; and the *alls* and the *many*, *those*, *they*, &c. in these several sayings of Christ, are the same with *all the given* in the text: "All that the Father giveth."

So that (as I said before) the word *all*, as also other words must not be taken in such sort as our foolish fancies or groundless opinions will prompt us to, but do admit of an enlargement or a restriction, according to the true meaning and intent of the text. We must therefore diligently consult the meaning of the text, by comparing it with the other sayings of God; so shall we be better able to find out the mind of the Lord, in the word which he has given us to know it by.

“All that the Father giveth.”—By this word *Father*, Christ describeth the person giving: by which we may learn several useful things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the salvation of his people. True, his acts, to our salvation, are diverse from those of the Son; he was not capable of doing that, or those things for us, as did the Son; he died not, he spilt not blood for our redemption, as the Son; but yet he hath a hand, a great hand in our salvation too. As Christ saith, “The Father himself loveth you,” and his love is manifest in choosing of us, in giving of us to his Son; yea, and in giving his Son also to be a ransom for us. Hence he is called, “The Father of all mercies, and the God of all comfort.” For even the Father hath himself found out, and made way for his grace to come to us through the sides, and the heart-blood of his well-beloved Son. (Col. i. 12.) The Father therefore is to be remembered and adored as one having a chief hand in the salvation of sinners. “We ought to give thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; for the Father sent the Son to be the Savior of the world. (Col. i. 12.; 1. John, iv. 14.) As also we see in the text, the *Father giveth* the sinner to save him.

2. Christ Jesus the Lord, by this word *Father*, would familiarise this giver to us. Naturally the name of God is dreadful to us, especially when he is discovered to us by those names that declare his justice, holiness, power and glory; but now this word *Father* is a familiar word, it frighteth not the sinner, but rather inclineth his heart to love, and be pleased with the remembrance of him. Hence Christ also, when he would have us to pray with godly boldness, puts this word *Father* into our mouths, saying, when ye pray, “Our Father which art in heaven;” concluding thereby, that by the familiarity that by such a word is intimated, the children of God may take more boldness to pray for, and ask great things. I myself have often found that when I can say but this word *Father*, it doth me more good than if I called him by any other scripture name. It is worth your noting, that to call God by his relative title, was rare among the saints in Old Testament times. Seldom do you find him called by this name, no, sometimes not in three or four books; but now in New Testament times, he is called by no name so often as this, both by the Lord Jesus himself, and by the apostles afterwards. Indeed the Lord Jesus was he that first made this name common among the saints, and that taught them, both in their discourses, their prayers, and in their writings, so much to use it; it being more pleasing to, and discovering more plainly our interest in God, than any other expression; for by this one name we are made to under-



stand that all our mercies are the offspring of God, and that we also that are called, are his children by adoption.

“All that the Father giveth.”—This word *giveth* is out of Christ’s ordinary dialect, and seemeth to intimate, at the first sound, as if the Father’s gift to the Son was not an act that is past, but one that is present and continuing; when indeed this gift was bestowed upon Christ when the covenant, the eternal covenant, was made between them before all worlds. Wherefore, in those other places, when this gift is mentioned, it is still spoken of as an act that is past: As, *All that he hath given me; to as many as thou hast given me: thou gavest them me, and these which thou hast given me.* Therefore of necessity this must be the first and chief sense of the text: I mean of this *giveth*, otherwise the doctrine of election, and of the eternal covenant which was made between the Father and the Son, (in which covenant this gift of the Father is most certainly comprised,) will be shaken, or at leastwise questionable by erroneous and wicked men: for they may say, That the Father gave not all those to Christ that shall be saved, before the world was made; for that this act of giving is an act of continuation.

But again, this word *giveth* is not to be rejected; for it hath its proper use, and may signify to us,

1. That though the act of giving among men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come are always present with God, and with his Son Jesus Christ: “He calleth things that are not” that is, to us, “as though they were.” And again, “Known unto God are all his works from the foundation of the world.” All things to God are present, and so the gift of the Father to the Son, although to us, as is manifest by the word, it is an act that is past, (Rom. iv. 17.; Acts xv. 10.)

2. Christ may express himself thus, to shew, that the Father hath not only given him this portion in the lump, before the world was, but that those that he had so given, he will give him again; that is, will bring them to him at the time of their conversion; for “the Father bringeth them to Christ.” (John vi. 44.)

As it is said, “She shall be brought unto the king in raiment of needle-work;” that is, in the righteousness of Christ; for it is God imputeth that to those that are saved. (Psalm xlv. 14.; 1 Cor i.)

A man giveth his daughter to such a man, first in order to marriage, and this respects the time past, and he giveth her again at the day appointed in marriage: And in this last sense, perhaps, the text may have a meaning; that is, that all that the

Father hath (before the world was) given to Jesus Christ, he giveth them again to him, in the day of their espousals.

Things that are given among men, are oftentimes best at first, to wit when they are new; and the reason is because all earthly things wax old; but with Christ it is not so: This gift of the Father is not old and deformed, and unpleasant in his eyes; and therefore to him it is always new. When the Lord spake of giving the land of Canaan to the Israelites, he saith not, that he had given, or would give it to them, but thus: "The Lord thy God giveth thee this land." (Deut. xi. 31.) Not but that he had given it to them, while they were in the loins of their fathers, hundreds of years before. Yet he saith *now* he *giveth* it to them; as if they were now also in the very act of taking possession, when as yet they were on the other side of Jordan. What then should be the meaning? Why, I take it to be this: That the land should be to them always as new; as new as if they were taking possession thereof but now. And so is the gift of the Father mentioned in the text to the Son; it is always new, as if it were always new.

"All that the Father giveth me." In these words you find mention made of two persons, the Father and the Son: the Father giving, and the Son receiving or accepting of this gift. This then, in the first place, clearly demonstrateth, that the Father and the Son, though they, with the Holy Ghost, are one and the same eternal God; yet as to their personality, are distinct. The Father is one, the Holy Spirit is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving. He that giveth, giveth not to himself, but to another: the Father giveth not to the Father, to wit, to himself, but to the Son; the Son receiveth not of the Son, to wit, of himself, but of the Father; so when the Father giveth commandment, he giveth it not to himself, but to another; as Christ saith, He hath given me a commandment. (John xii. 49.) So again, "I am one that beareth witness of myself, and the Father that sent me, beareth witness of me."

Further, here is something implied that is not expressed, to wit, that the Father hath not given all men to Christ; that is, in that sense as is intended in the text, though in a larger, as was said before he hath given him every one of them; for then all should be saved; he hath therefore disposed of some another way. He gives some up to idolatry; he gives some up to uncleanness, to vile affections, and to a reprobate mind. Now these he disposeth of in his anger, for their destruction. Acts vii. 42. Rom. i.

24. 26. 28,) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus disposed of all men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith, "For I will pardon them whom I reserve." (Jer. l. 20.) Now these he hath given to Jesus Christ by will as a legacy and portion. Hence the Lord Jesus says, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

The Father therefore, in giving of them to him to save them, must needs declare unto these following things:

1. That he is able to answer this design of God, viz. to save them to the uttermost sin, the uttermost temptation, &c. (Heb. vii. 25.) Hence he is said to lay help "on one that is mighty, mighty to save;" and hence it is again, that God did even of old promise to send his people a savior, a great one. (Psalm lxxxix. 19. Isa. lxiii. 1.) To save is a great work, and calls for Almightyness in the undertaker; hence he is called the "Mighty God, the wonderful Counsellor," &c. Sin is strong, Satan is also strong, death and the grave are strong, and so is the curse of the law; therefore it follows, that this Jesus must needs be by God the Father accounted almighty, in that he hath given his elect to him to save them, and deliver them from these, and that in despite of all their force and power.

And he gave us testimony of this his might, when he was employed in that part of our deliverance that called for a declaration of it. He abolished death; he destroyed him that had the power of death; he hath finished sin, and made an end of it, as to its damning effect upon the persons that the Father hath given him; he hath vanquished the curse of the law, nailed it to his cross, and made a show of these things openly, (2 Tim. i. 10.; Heb. ii. 14, 15.; Hos. xiii. 14.; Dan. ix. 24.; Gal. iii. 13. : Col. ii. 14, 15.)

Yea, and even now, as a sign of his triumph and conquest, he is alive from the dead, and hath the keys of hell and death in his own keeping, (Rev. i. 18.)

2. The Father's giving of them to him to save them, declares unto them that he is and will be faithful in his office of Mediator, and that therefore they shall be secured from the fruit and wages of their sins, which is eternal damnation, by his faithful execution of it. And indeed it is said, even by the Holy Ghost himself, "That he is faithful to him that appointed him;" that is, to this work of saving those that the Father hath given him for that purpose; as "Moses was faithful in all his house." Yea, and



more faithful too, for Moses was faithful in God's house, but as a servant, "but Christ as a Son over his own house." (Heb. iii.)

And therefore this man is counted worthy of more glory than Moses, even upon this account, because more faithful than he, as well as because of the dignity of his person. Therefore in him, and in his truths and faithfulness, God rested well pleased, and all the government of his people upon his shoulders. Knowing, that nothing shall be wanting in him, that may any way perfect the design. And of this he, to wit, the Son, hath already given a proof: For when the time was come, that his blood was by divine justice required for their redemption, washing, and cleansing, he as freely poured it out of his heart as if it had been water out of a vessel; not sticking to part with his own life, that the life which was laid up for his people in heaven might not fail to be bestowed on them. And upon this account (as well as upon any other) it is that God calleth him the "righteous servant," (Isa. liii.) For his righteousness could never have been complete, if he had not been to the uttermost faithful to the work he undertook; it is also, because he is faithful and true, that in righteousness he doth judge and make work for his people's deliverance. He will faithfully perform this trust reposed in him: The Father knows this, and hath therefore given his elect unto him.

3. The Father giving of them to him, to save them, declares that, he is, and will be gentle and patient towards them, under all their provocations and miscarriages. It is not to be imagined, the trials and provocations that the Son of God hath all along had with these people that hath been given to him to save: indeed he is said to be a tried stone; for he has been tried, not only by the devil, guilt of sin, death, and the curse of the law, but also by his people's ignorance, unruliness, falls into sin, and declining to errors in life and doctrine. Were we but capable of seeing how the Lord Jesus had been tried even by his people, even since there was one of them in the world, we should be amazed at his patience and gentle carriages to them. It is said indeed, "The Lord is very pitiful, slow to anger, and of great mercy:" And indeed, if he had not been so, he could never have endured their manners as he had done from Adam hitherto. Therefore is his pity and bowels towards his church preferred above the pity and bowels of a mother towards her child. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee saith the Lord." (Isa. xlix 15.)

God did once give Moses, as Christ's servant, an handful of his people, to carry them in his bosom, but no farther than from Egypt to Canaan; and this Moses, as is said of him by the Ho-

ly Ghost, was the meekest man that was then to be found on the earth; yea, and he loved the people at a very great rate; yet neither would his meekness nor love hold out in this work; he failed and grew passionate, even to provoking his God to anger under this work. "And Moses said unto the Lord, Wherefore hast thou afflicted thy servant?" But what was the affliction! Why, the Lord has said unto him, "Carry this people in thy bosom as a nursing father beareth his suckling child unto the land that he swore unto their fathers." And how then? "Not I," says Moses, "I am not able to bear all this people alone, because it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." (Numb. xi. 11, 12, 13, 14.) God gave them to Moses, that he might carry them in his bosom, that he might shew gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time till he had brought them to their land; but he failed in the work; he could not exercise it, because he had not that sufficiency of patience towards them: But now it is said of the person speaking in the text, "That he shall gather his lambs with his arm, and shall carry them in his bosom, and shall gently lead them that are with young," (Isa. xl. 10, 11.;) intimating that this was one of the qualifications that God looked for, and knew was in him, when he gave his elect to him to save them.

4. The father giving of them to him to save them, declares that he hath a sufficiency of wisdom to wage with all those difficulties that would attend him in his bringing of his sons and daughters unto glory. (1 Cor. i. 30.) "He hath made him to us to be wisdom;" yea, he is called wisdom itself. And God said moreover, That "he shall deal prudently." (Isa. lii. 13.) And, indeed, he that shall take upon him to be the Saviour of the people, had need be wise, because their adversaries are subtle above any. Here they are to encounter with the serpent, who for his subtilty outwitted our father and mother, when their wisdom was at the highest. (Gen. iii.) But if we talk of wisdom, our Jesus is wise, wiser than Solomon, wiser than all men, wiser than all angels; he is even the wisdom of God. *Christ is the wisdom of God.* (Col. i. 1.) And hence it is that he turneth sin, temptations, persecutions, falls, and all things, for good unto his people, (Rom. viii.)

Now these things thus concluded on, do shew us also the great and wonderful love of the father, in that he should choose out one every way so well prepared for the work of man's salvation.

Herein indeed perceive we the love of God. Hiram gathered, that God loved Israel, because he had given them such a

king as Solomon, (2 Chron. ii. 11. ;) but how much more may we behold the love that God hath bestowed upon us, in that he hath given us to his Son, and also given his Son for us.

“All that the Father giveth me” shall come.—In these last words there is closely inserted an answer unto the Father’s end in giving of his elect unto Jesus Christ. The Father’s end was, that they might come to him, and be saved by him; and that, says the Son, shall be done; neither sin nor Satan, neither flesh nor world, neither wisdom nor folly, shall hinder their coming to me. “They shall come to me, and him that cometh to me I will in no wise cast out.”

Here therefore the Lord Jesus positively determineth to put forth such a sufficiency of all grace, as shall effectually perform this promise. “They shall come;” that is, he will cause them to come, by infusing of an effectual blessing into all the means that shall be used to that end. As was said to the evil spirit that was sent to persuade Ahab to go and fall at Ramoth-Gilead; “Go: Thou shalt persuade him and prevail also; go forth, and do so,” (1 Kings, xxii. 22. ;) so will Jesus Christ say to the means that shall be used for the bringing of those to him that the Father hath given him. I say, he will bless it effectually to this very end; it shall persuade them, and shall prevail also: else, as I said the Father’s end would be frustrate; for the Father’s will is, that “of all that he hath given him, he should lose nothing, but should raise it up at the last day;” in order next unto himself, Christ the first-fruits, afterwards those that are his at his coming. (1 Cor. xv.) But this cannot be done, if there should fail to be a work of grace effectually wrought, though but in any one of them. But this shall not fail to be wrought in them, even in all the Father hath given him to save. “All that the Father hath given me, shall come unto me,” &c.

But to speak more distinctly to the words, “they shall come,” two things I would shew you from these words: 1. What it is to come to Christ. 2. What force is there in this promise, to make them come to him.

1st. I would shew you what it is to come to Christ. This word *come* must be understood spiritually, not carnally; for many come to him carnally, or bodily, that had no saving advantage by him: Multitudes did thus come unto him in the days of his flesh, yea, innumerable companies. There is also at this day a formal customary coming to his ordinances, and way of worship, which availeth not any thing; but with them I shall not now meddle; for they are not intended in the text. The coming then intended in the text is to be understood of the coming of the mind to him, even the moving of the heart towards him, I say the mov-



ing of the heart towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation.

This description of coming to Christ divideth itself into two heads: 1. That coming to Christ is a moving of the mind towards him; 2. That it is a moving of the mind towards him from a sound sense of the absolute want that a man hath of him for his justification and salvation.

To speak to the *first*, That it is a moving of the mind towards him. This is evident, because coming hither or thither, if it be voluntary, is by an act of the mind or will; so coming to Christ is through the inclining of the will. "Thy people shall be willing." (Psal. cx. 3.) This willingness of heart it is which sets the mind a moving after, or towards him. The church expresseth this moving of her mind towards Christ, by the moving of her bowels. "My beloved put in his hand by the hole of the door, and my bowels were moved for him." (Song v. 4.) "My bowels;" the passions of my mind and affections; which passions of the affections are expressed by the yearning and sounding of the bowels, the yearning and passionate working of them: the sounding of them, or their making a noise for him. (Gen. xliii. 30.; 1 Kings, iii. 26.; Isa. xvi. 11.)

This then is the coming to Christ, even a moving towards him with the mind. "And it shall come to pass, that every thing that liveth, which moveth whithersoever the water shall come, shall live."

The water in this text is the grace of God in the doctrine of it. The living things are the children of men: to whom the grace of God by the gospel, is preached. Now, saith he, "every living thing which moveth whithersoever the water shall come, shall live." And see how this word "moveth" is expounded by Christ himself, in the book of Revelation. "The Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, (that is, willing,) let him take of the water of life freely." (Rev. xxii. 17.)

So that to move in thy mind and will after Christ, is to be coming to him. There are many poor souls that are coming to Christ, that yet cannot tell how to believe it, because they think that coming to him is some strange and wonderful thing; and indeed so it is: But I mean, they overlook the inclination of their will, the moving of their mind, and the sounding of their bowels after him; and count these none of this strange and wonderful thing; when indeed it is a work of the greatest wonder in this world, to see a man who is sometimes dead in sin, possessed of the devil, an enemy to Christ and all things spiritually good; I say, to see

this man moving with his mind after the Lord Jesus Christ, is one of the highest wonders in the world.

2d, It is a moving of the mind towards him, from a sound sense of the absolute want that a man hath of him for his justification and salvation. Indeed without this sense of a lost condition without him, there will be no moving of the mind towards him: A moving of their mouth there may be; "With their mouth they shew much love." (Ezek. xxxiii. 31.) Such a people as this will come as the true people cometh; that is, in show and outward appearance: And they will sit before God's ministers, as his people sit before them; and they will hear his words too, but they will not do them; that is, will not come inwardly with their minds: "For with their mouth they shew much love, but their heart (or mind) goeth after their covetousness." Now all this, because they want an effectual sense of the misery of their state by nature; for not till they have that, will they in their minds move after him. Therefore thus it is said concerning the true comers, "At that day the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in his holy mountain at Jerusalem. (Isa. xxvii. 13.) They are then (as you see) the outcasts, and those that are ready to perish," that indeed have their minds effectually moved to come to Jesus Christ. This sense of things was that which made the three thousand come, that made Saul come, that made the jailor come, and that indeed makes all others come, that come effectually. (Acts ii. 2. 16.)

Of the true coming to Christ, the three lepers were a famous semblance of whom you read, 2 Kings, vii. 3. &c. The famine in those days was sore in the land, there was no bread for the people; and as for that sustenance that was, which was asses' flesh, and doves' dung; that was only in Samaria, and of these the lepers had no share, for they were thrust without the city. Well, now they sat in the gate of the city, and the hunger was, as I may say, making his last meal of them; and being therefore half dead already, what do they think of doing? Why first, they display the dismal colors of death before each other's faces, and then resolve what to do, saying, "If we say we will go into the city, then the famine is in the city, and we shall die there; if we sit still here we die also; Now therefore come, let us fall into the host of the Syrians, if they save us alive we shall live; if they kill us we shall but die." Here now was necessity at work, and this necessity drove them to go thither for life, whither else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ: death is before them, they see it, and feel it; he is feeding upon them, and will eat them quite up, if they

come not to Jesus Christ ; and therefore they come, even of necessity, being forced thereto by that sense they have of their being utterly and everlastingly undone, if they find not safety in him.

These are they that will come : Indeed, these are they that are invited to come. "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Matt. xi. 28.)

Take two or three things to make this more plain ; to wit, That coming to Christ floweth from a sound sense of the absolute need that a man hath of him, as afore.

(1.) "They shall come with weeping, and with supplication will I lead them ; I will cause them to walk by rivers of waters in a plain way wherein they shall not stumble." (Jer. xxxi. 9.) Mind it ! they come with weeping and supplication ; they come with prayers and tears. Now prayers and tears are the effects of a right sense of the need of mercy. Thus a senseless sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. "In those days, and at that time, the children of Israel shall come ; they and the children of Judah together, going and weeping ; they shall seek the Lord their God ; they shall ask their way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 4, 5.)

(2.) This coming to Christ, it is called a running to him, as flying to him ; a flying to him from wrath to come. By all which terms is set forth the sense of the man that comes ; to wit, That he is affected with the sense of his sin, and the death due thereto ; that he is sensible that the avenger of blood pursues him : and that therefore he is cut off, if he makes not speed to the Son of God for life. (Matt. iii. 7. ; cxliii. 9) Flying is the last work of a man in danger ; all that are in danger do not fly ; no, not all that see themselves in danger ; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, flying is the last thing. When all refuge fails, and a man is made to see that there is nothing left him but sin, death, and damnation, unless he flies to Christ for life ; then he flies, and not till then.

(3.) That the true coming is from a sense of an absolute need of Jesus Christ to save, &c. is evident by the outcry that is made by them to come, even as they are coming to him. (Matt. xiv. 30 ; Acts, ii. 37 ; Acts. xvi. 30.) "Lord save me, or I perish ;" "Men and brethren, what shall we do ?" "Sirs, what must I do to be saved ?" and the like. This language doth sufficiently discover that the truly-coming souls, are souls sensible of their need of salvation by Jesus Christ : and moreover, that there is nothing else that can help them but Christ.



(4.) It is yet farther evident by these few things that follow : It is said that such are pricked in their hearts, that is, with the sentence of death by the law ; and the least prick in the heart kills a man. (Acts, ii. 37.) Such are said, as I said before, to weep, to tremble, and to be astonished in themselves at the evident and unavoidable danger that attends them, unless they fly to Jesus Christ. (Acts. ix. 16.)

(5.) Coming to Christ is attended with an honest and sincere forsaking all for him. "If any man come unto me and hateth not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me, cannot be my disciple." (Luke xiv. 26, 27.)

By these and the like expressions elsewhere, Christ describeth the true comer, or the man that indeed is coming to him ; he is one that casteth all behind his back ; he leaveth all, he forsaketh all, he hateth all things that would stand in his way to hinder his coming to Jesus Christ. There are a great many pretended comers to Jesus Christ in the world. And they are much like to the man you read of in Matt. xxi. 30, that said to his Father's bidding, "I go, Sir, and went not." I say, there are a great many such comers to Jesus Christ ; they say, when Christ calls by his gospel, I come, sir, but still they abide by their pleasure and carnal delights. They come not at all, only they give him a courtly compliment ; but he takes notice of it, and will not let it pass for any more than a lie ; he said, "I go, sir, and went not," he dissembled and lied. Take heed of this you that flatter yourselves with your own deceivings. Words will not do with Jesus Christ ; Coming is coming, and nothing else will go for coming with him.

Before I speak to the other head, I shall answer some objections that usually lie in the way of those that in truth are coming to Jesus Christ.

*Objection 1.* Though I cannot deny, but my mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, (for I see without him I perish,) yet I fear my ends are not right in coming to him.

*Question.* Why, what is thine end in coming to him.

*Answer.* My end is, that I might have life, and be saved by Jesus Christ.

This is the objection ; well, let me tell thee that to come to Christ for life, and to be saved, although at present thou hast no other end, is a lawful and good coming to Jesus Christ. This is evident, because Christ propoundeth life as the only argument to prevail with sinners to come to him, and so also blameth them because they come not to him for life. "And ye will not come

to me that ye might have life." (John v. 3.) Besides there are many other scriptures whereby he allureth sinners to come to him, in which he propoundeth nothing to them but their safety. As, "He that believeth in him shall not perish;" "He that believeth is passed from death to life." "He that believeth shall be saved;" "He that believeth on him is not condemned." And believing and coming are all one. So that you see to come to Christ for life is a lawful coming and good.

In that he believeth, that he alone hath made atonement for sin. (Rom. ii.)

And let me add over and above, that for a man to come to Christ for life, though he come to him for nothing else but life, it is to give much honor to him.

1st. He honoreth the word of Christ and consenteth to the truth of it; and that in these two general heads.

(1.) He consenteth to the truth of all those sayings that testify, that sin is most abominable in itself, dishonorable to God, and damnable to the soul of man; for thus saith the man that cometh to Jesus Christ. (Jer. xlv. 4; Rom. ii. 23; chap. vi. 23; 2 Thess. ii. 12.)

(2.) In that he believeth, as the word hath said, that there is in the world's best things, righteousness and all, nothing but death and damnation; for so also says the man that comes to Jesus Christ for life. (Rom. vii. 24, 25; chap. viii. 2, 3; 2 Cor. iii. 6, 7, 8.)

2dly. He honoreth Christ's person, in that he believeth that there is life in him, and that he is able to save him from death, hell, the devil, and damnation; for unless a man believes this he will not come to Christ for life. (Heb. vii. 24, 25.)

3dly. He honoreth him, in that he believeth that he is authorized of the Father to give life to those that come to him for it. (John v. 11, 12; chap. xvii. 1, 2.)

4thly. He honoreth the priesthood of Jesus Christ.

(1.) In that he believeth that Christ hath more power to save from sin by the sacrifice that he hath offered for it, than hath all law, devils, death, or sin, to condemn: He that believes not this, will not come to Jesus Christ for life. (Acts xiii. 38; Heb. ii. 14, 15; Rev. i. 17, 18.)

(2.) In that he believeth that Christ, according to his office, will be most faithful and merciful in the discharge of his office. This must be included in the faith of him that comes for life to Jesus Christ. (1 John ii. 1, 2, 3; Heb. ii. 17, 18.)

5thly. Further, He that cometh to Jesus Christ for life, taketh part with him against sin, and against the ragged and imperfect righteousness of the world! yea, and against false Christs, and

damnable errors, that set themselves against the worthiness of his merits and sufficiency. This is evident, for that such a soul singlenth Christ from them all, as the only one that can save.

6thly. Therefore as Noah at God's command, thou preparest this ark, for the saving of thyself, by which also thou condemnest the world, and art become heir of the righteousness which is by faith; (Heb. xi. 7.) wherefore coming sinner be content; he that cometh to Jesus Christ believeth too that he is willing to shew mercy to, and have compassion upon him (though unworthy) that comes to him for life. And therefore thy soul lieth not only under a special invitation to come, but under a promise too of being accepted and forgiven. (Mat. xi. 28.)

All these particular parts and qualities of faith, are in that soul that comes to Jesus Christ for life, as is evident to any indifferent judgment.

For, will he that believeth not the testimony of Christ concerning the baseness of sin, and the insufficiency of the righteousness of the world, come to Christ for life? No.

He that believeth not the testimony of the word comes not; he that believeth that there is life any where else, comes not; he that questions whether the Father hath given Christ power to forgive, comes not: he that thinketh that there is more in sin, in the law, in death, and the devil, to destroy, than there is in Christ to save, comes not: he also that questions his faithful management of his priesthood for the salvation of sinners, comes not.

Thou then that art indeed the coming sinner, believest thou this? True, perhaps thou dost not believe with that assurance, nor hast thou leisure to take notice of thy faith as to these distinct acts of it; but yet all this faith is in him coming to Christ for life. And the faith that thus worketh, is the faith of the best and purest kind; because this man comes alone as a sinner, and as seeing that life is to be had only in Jesus Christ.

Before I conclude my answer to this objection, take into thy consideration these two things:

1st. That the cities of refuge were erected for those that were dead in the law, and that yet would live by grace, even for those that were to fly thither for life from the avenger of blood that pursueth after them. And it is worth your noting, that those that were upon their flight thither, are in a peculiar manner called the people of God. "Cast ye up, cast ye up, (saith God,) prepare ye the way; take up the stumbling-block out of the way of my people." (Isa. lvii. 14.) This is meant of preparing the way to the city of refuge, that the slayers might escape thither;



which flying slayers are here, by way of speciality, called the people of God; even those of them that escaped thither for life.

2dly. Consider that of Ahab, when Benhadad sent to him for life, saying, "Thus saith thy servant Benhadad, I pray thee let me live." Though Benhadad had sought the crown, kingdom, yea, and also the life of Ahab, yet how effectually doth Benhadad prevail with him! Is Benhadad yet alive? saith Ahab, He is my brother; yea, "go ye, bring him to me: So he made him ride in his chariot." (1 Kings xx.)

Coming sinners what thinkest thou? If Jesus Christ had as little goodness in him as Ahab, he might grant an humble Benhadad life; thou neither begettest of him his crown and dignity; life, eternal life will serve thy turn. How much more then shalt thou have it, since thou hast to deal with him who is goodness and mercy itself! yea, since thou art also called upon, yea, greatly encouraged by a promise of life, to come unto him for life! Read also these scriptures, Numb. xxxv. 11, 14, 15; Josh. xx. 1—6; Heb. vi. 16, 21.

*Objection 2.* When I say I only seek myself, I mean I do not find that I do design God's glory in mine own salvation by Christ, and that makes me fear I do not come aright.

*Answer.* Where doth Christ Jesus require such a qualification of those that are coming to him for life? Come thou for life, and trouble not thy head with such objections against thyself, and let God and Christ alone to glorify themselves in the salvation of such a worm as thou art. The Father saith to the Son, "Thou art my servant, O Israel, in whom I will be glorified." God propoundeth life to sinners, as the argument to prevail with them to come to him for life; and Christ says plainly, "I am come that ye might have life." (John xii. 10.) He hath no need of thy designs, though thou hast need of his eternal life, pardon of sin, and deliverance from wrath to come, Christ propounds to thee, and these be the things that thou hast need of: besides, God will be gracious and merciful to worthless, undeserving wretches; come then as such an one, and lay no stumbling-block in the way to him, but come to him for life, and live. (John v. 34; chap. x. 10; and chap. iii. 36; Mat. i. 21; Prov. viii. 36, 37; 1 Thes. xi.; John xi. 25, 26.)

When the goaler said, "Sirs, What must I do to be saved;" Paul did not so much as once ask him, what is your end in this question; do you design the glory of God in the salvation of your soul? He had more wit; he knew that such questions as these would have been but fools baubles, about, instead of a sufficient salve to so weighty a question as this. Wherefore, since this poor wretch lacked salvation by Jesus Christ, I mean to be

saved from hell and death, which he knew (now) was due to him for the sins that he had committed; Paul bids him, like a poor condemned sinner as he was, to proceed still in this his way of self-seeking, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts. xvi. 30, 31, 32.) I know that afterwards thou wilt desire to glorify Christ by walking in the way of his precepts; but at present thou wantest life: the avenger of blood is behind thee, and the devil like a roaring lion is behind thee; well, come now, and obtain life from these; and when thou hast obtained some comfortable persuasion that thou art made partaker of life by Christ, then, and not till then, thou wilt say, "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities, and healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies." (Psalm ciii. 1—6.)

*Objection 3.* But I cannot believe that I am come to Christ aright, because sometimes I am apt to question his very being and office to save.

Thus to do is horrible; but mayest thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel? Poor soul! Thou mayest judge amiss for all that. Why, saith the sinner, I think that these questionings come from my heart.

*Answer.* Let me answer: That which comes from thy heart, comes from thy will and affections, from thy understanding, judgment, and conscience, for these must acquiesce in thy questioning, if thy questioning be with thy heart. And how sayest thou, (for to name no more,) dost thou with the affection and conscience thus question?

*Answer.* No, my conscience trembles when such thoughts come into my mind; and my affections are otherwise inclined.

Then I conclude, that these things are either suddenly injected by the devil, or else are the fruits of that body of sin and death that yet dwells within thee, or perhaps from both together.

If they come wholly from the devil, as they seem, because thy conscience and affections are against them, or if they come from that body of death that is in thee, (and be not thou curious in inquiring from which of them they come, the safest way is to lay enough at thy own door,) nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee about this matter.

1st. Dost thou like these wicked blasphemies?

*Answer.* No, no ; their presence and working kills me.

*2dly.* Dost thou mourn for them, pray against them, and hate thyself because of them ?

*Answer.* Yes, yes ; but that which afflicts me is, I do not prevail against them.

*3dly.* Dost thou sincerely choose, (mightest thou have thy choice) that thy heart might be affected and taken with the things that are best, most heavenly, and holy ?

*Answer.* With all my heart, and death the next hour (if it were God's will,) rather than thus to sin against him.

Well then, thy not liking of them, thy mourning for them, thy praying against them, and thy loathing thyself because of them, with thy sincere choosing of those thoughts for thy declaration that are heavenly and holy, clearly declares, that these things are not countenanced either with thy will, affections, understanding, judgment, or conscience : and so, that thy heart is not in them, but that rather they come immediately from the devil, or arise from the body of death that is in thy flesh, which thou oughtest thus to say, " Now then it is no more I that doth it, but sin that dwells in me." (Rom. vii. 16, 17.)

I will give thee a pertinent instance : In Deut. xxii. thou mayest read of a betrothed damsel, one betrothed to her beloved, one that had given him her heart and mouth, as thou hast given thyself to Christ ; yet she was met with as she walked in the field, by one that forced her, because he was stronger than she. Well, what judgment now doth God, the righteous judge, pass upon the damsel for this ? " The man only that lay with her," saith God, " shall die : But unto the damsel thou shalt do nothing ; there is in the damsel no sin worthy of death. For, as when a man riseth against his neighbor, and slayeth him, even so is this matter ; he found her in the field, and the betrothed damsel cried, and there was none to save her."

Thou art this damsel : The man that forced thee with these blasphemous thoughts, is the devil ; and he lighteth upon thee in a fit place, even in the fields as thou art wandering after Jesus Christ ; but thou criest out, and by thy cry didst shew, that thou abhorrest such wicked lewdness. Well, the Judge of all the earth will do right : he will not lay the sin at thy door, but at his that offered the violence ; and for thy comfort take this into consideration, that he " comes to heal them that were oppressed of the devil."

*Objection 4.* But saith another, I am so heartless, so slow, and as I think, so indifferent in my coming, that, to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.



*Answer.* You know that I told you at first, that coming to Christ is a moving of the heart and affections towards him.

But saith the soul, my dulness and indifferance in all holy duties demonstrate my heartlessness in coming; and to come, and not with the heart, signifies nothing at all.

*Answer.* The moving of the heart after Christ, is not to be discerned, (at all times) by thy sensible affectionate performance of duties, but rather by those secret groanings and complaints which thy soul makes to God against that sloth that attends thee in duties.

*2dly.* But grant it be even as thou sayest it is, that thou comest so slowly, &c. yet since Christ bids them come that come not at all, surely they may be accepted that come, though attended with those infirmities, which thou at present groanest under. He saith, "And him that cometh;" he saith not, If they come sensible, so fast; but, "And him that cometh to me, I will in no wise cast out." He saith also in 8th of Proverbs, "As for him that wanteth understanding," that is, a heart; for oftentimes the understanding is taken for the heart: "Come eat of my bread, and drink of the wine that I have mingled."

*3dly.* Thou mayest be vehement in thy spirit in coming to Jesus Christ, and yet be plagued with sensible sloth; so was the church, when she cried, "draw me, we run after thee;" and Paul, when he said, "When I would do good, evil is present with me." The works, strugglings, and oppositions of the flesh, are more manifest than are the works of the Spirit in our hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own infirmities, but run the faster to Jesus Christ for salvation.

*4thly.* Get thy heart warmed with the sweet promise of Christ's acceptance of the coming sinner, and that will make thee more haste unto him. Discouraging thoughts, they are like unto cold water, they benumb the senses, and make us go ungainly about our business; but the sweet and warm gleads of promise, are like the comfortable beams of the sun, which enliveneth and refresheth. You see how little the bee and the fly do play in the air in winter; why, the cold hinders them from doing it; but when the wind and sun is warm, who is so busy as they?

*5thly.* But again, he that comes to Christ, flies for his life. Now, there is no man that flies for his life, that thinks he speeds fast enough on his journey, no, could he, he would willingly take a mile at a step. Oh my sloth and heartlessness, sayest thou! "Oh that I had wings like a dove, for then I would flee away and be at rest! I would hasten my escape from the windy storm and tempest."

Poor coming soul, thou art like the man that would ride full gallop, whose horse will hardly trot ! Now, the desire of his mind is not to be judged of by the slow pace of the dull jade he rides on, but by the hitching, and kicking, and spurring, as he sits on his back. Thy flesh is like this dull jade, it will not gallop after Christ, it will be backward, though thy soul and heaven lie at stake. But be of good comfort : Christ judgeth not according to the fierceness of outward motion, but according to the sincerity of the heart and inward parts.

*6thly.* Ziba in appearance came to David much faster than did Mephibosheth ; but yet his heart was not so upright in him to David as was his. It is true, Mephibosheth had a check from David ; for said he, “ Why wentest thou not with me, Mephibosheth ? ” But when David came to remember that Mephibosheth was lame, (for that was his plea,) “ thy servant is lame,” he was content, and concluded, he would have come after him faster than he did ; and Mephibosheth appealed to David, who was in those days an angel of God, to know all things that are done in the earth, if he did not believe that the reason of his backwardness lay in his lameness, and not in his mind. Why, poor coming sinner, thou canst not come to Christ with that outward swiftness of career as many others do ; but doth the reason of thy backwardness lie in thy mind and will, or in the sluggishness of the flesh ? canst thou say sincerely, “ The spirit truly is willing, but the flesh is weak ? ” Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy heart, that this is true ? Then take this for thy comfort, he hath said, “ I will assemble her that halteth, I will make her that halteth a remnant, and I will save her that halteth.” What canst thou have more from the sweet lips of the Son of God ? But,

*7thly.* I read of some that are to follow Christ in chains ; I say, to come after him in chains : “ Thus saith the Lord, the labor of Egypt, and the merchandize of Ethiopia, and the Sabeans, men of stature, shall come over unto thee, and they shall be thine ; They shall come after thee ; In chains shall they come over, and they shall fall down unto thee : They shall make supplication unto thee, saying, Surely there is none else to save.” (Isa. xl. 14.) Surely they that come after Christ in chains, come to him in great difficulty, because their steps by the chains are straitened.

And what chain so heavy, as those that discourage thee ? Thy chain, which is made of guilt and filth, is heavy, it is a wretched band about thy neck, by which thy strength doth fail. (Lam. i. 14 ; chap. iii. 17.) But come, though thou comest in chains, it is glory to Christ that a sinner comes after him in chains. The chinking of thy chains, though troublesome to thee, are not, nor can

be obstruction to thy salvation ; it is Christ's work and glory to save thee from thy chains, to enlarge thy steps, and set thee at liberty. The blind man, though called, surely could not come apace to Jesus Christ, but Christ could stand still, and stay for him. True, "He rideth upon the wings of the wind ;" but yet he is long-suffering, and his long-suffering is salvation to him that cometh to him.

*8thly.* Hadst thou seen those that came to the Lord Jesus in the days of his flesh, how slowly, how hobblingly, they came to him, by reason of their infirmities ; and also how friendly, and kindly, and graciously, he received them, and gave them the desire of their hearts, thou wouldst not, as thou dost, make such objections against thyself, in thy coming to Jesus Christ.

*Objection 5.* But, (says another) I fear I come too late ; I doubt I have staid too long ; I am afraid the door is shut.

*Answer.* Thou canst never come too late to Jesus Christ, if thou dost come. This is manifest by two instances.

*1st.* By the man that came to him at the eleventh hour. This man was idle all the day long ; He had a whole gospel-day to come in, and he played it all away save only the last hour thereof ; But at last, at the eleventh hour, he came, and went into the vineyard to work with the rest of his laborers, that had borne the burden and heat of the day. Well, but how was he received by the lord of the vineyard ? Why, when pay-day came, he had even as much as the rest ; yea, had money first. True, the others murmured at him ; but what did the Lord Jesus answer them ? "Is thine eye evil because mine is good ? I will give unto this last even as unto thee."

*2dly.* The other instance is, the thief upon the cross ; He came late also, even as at an hour before his death, yea, he strayed from Jesus Christ as long as he had liberty to be a thief, and longer too ; for could he have deluded the judge, and by lying words escaped his just condemnation, for ought I know, he had not come as yet to his Savior ; but being convicted, and condemned to die, yea, fastened to the cross, that he might die like a rogue, as he was in his life ; behold the Lord Jesus, when this wicked one, even now, desireth mercy at his hands, tells him, and that without the least reflection upon him, for his former misspent life, "To-day thou shalt be with me in paradise."

Let no man turn the grace of God into wantonness. My design is now to encourage the coming soul.

*Objection.* But is not the door of mercy shut against some before they die ?

*Answer.* Yea ; and God forbids that prayers should be made to him for them. Jer. vii. 16 ; Jude 22.



*Question.* Then why may not I doubt that I may be one of these?

*Answer.* By no means, if thou art coming to Jesus Christ; because when God shuts the door upon men, he gives them no heart to come to Jesus Christ. "None come but those to whom it is given of the Father." But thou comest, therefore it is given to thee of the Father.

Be sure, therefore, if the Father hath given thee an heart to come to Jesus Christ, the gate of mercy yet stands open to thee; For it stands not with the wisdom of God "to give strength to come to the birth, and yet to shut up the womb," (Isa. lxi. 9 :) to give grace to come to Jesus Christ, and yet shut up the door of his mercy upon thee. "Incline thine ear," saith he, "and come unto me. Hear, and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. lv. 3.)

*Objection.* But it is said, that some knocked when the door was shut?

*Answer.* Yes; but the texts in which these knockers are mentioned, are to be referred unto the day of judgment, and not to the coming of the sinner to Christ in this life. (See the texts, Matt. xxv. 11; Luke xiii. 24, 25.)

These therefore concern thee nothing at all; thou art coming to Jesus Christ, thou art coming *now*! "Now is the acceptable time, behold now is the day of salvation." (2 Cor. vi. 2.) Now God is upon the mercy-seat; now Christ Jesus sits by, continually pleading the victory of his blood for sinners: and now, even as long as this world lasts, this word of the text shall still be free, and fully fulfilled; "And him that cometh to me, I will in no wise cast out."

Sinner, the greater sinner thou art, the greater need of mercy thou hast, and the more will Christ be glorified thereby; Come then, come and try; Come taste and see how good the Lord is to an undeserving sinner.

*Objection 6.* But (says another) I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently that Christ will not receive me.

*Answer.* Falls are dangerous; for they dishonor Christ, wound the conscience, and cause the enemies of God to speak reproachfully. But it is no good argument, I am fallen, therefore I was not coming aright to Jesus Christ. If David, and Solomon, and Peter, had thus objected against themselves, they had added to their griefs; and yet, at least as much cause as thou. A man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a temptation that may

cause him to fall. (Ps. xxxvii. 23, 24.) Did not Aaron fall? yea, and Moses himself? What shall we say of Hezekiah and Jehoshaphat? There are therefore falls and falls; falls pardonable, and falls unpardonable; Falls unpardonable are falls against light, from the faith to the despising of, and trampling upon Jesus Christ and his blessed undertaking. (Heb. vi. 2, 3, 4, 5; chap. x. 28, 29.) Now as for such, there remains no more sacrifice for sin; Indeed they have no heart, no mind, no desire to come to Jesus Christ for life, therefore they must perish: Nay, says the Holy Ghost, "It is impossible they should be renewed again unto repentance." Therefore these God hath no compassion for, neither ought we; but for other falls, though they be dreadful, (and God will chastise his people for them,) they do not prove thee a graceless man, one not come to Jesus Christ for life.

It is said of the child in the gospel, that "while he was yet a coming, the devil threw him down and tore him."

Dejected sinner, it is no wonder that thou hast caught a fall in coming to Jesus Christ; Is it not rather to be wondered at, that thou hast not caught before this, a thousand times, a thousand falls? considering,

1st. What fools we are by nature.

2dly. What weaknesses are in us.

3dly. What mighty powers the fallen angels, our implacable enemies are.

4thly. Considering also how often the coming man is benighted in his journey; and also what stumbling-blocks do lie in his way.

5thly. Also his familiars (that were so before) now watch for his halting, and seek by what means they may cause him to fall by the hand of their strong ones.

What then? Must we, because of these temptations, incline to fall? No. Must we not fear falls? Yes. "Let him that thinketh he standeth take heed lest he fall," (1 Cor. x. 12;) yet let him not utterly be cast down, "The Lord upholdeth all that fall, and raised up these that are bowed down." Make not light of falls; yet hast thou fallen? "Ye have," said Samuel, "done all this wickedness; yet turn not aside from following the Lord, but serve him with a perfect heart, and turn not aside, for the Lord will not forsake his people," (and he counted the coming sinner one of them,) "because it hath pleased the Lord to make you his people."

"Shall come to me."—Now we come to shew what force there is in this promise to make them come to him. "All that the Father giveth me, shall come to me."

I will speak to this promise,—

First, In general.

Secondly, In particular.

*In general*,—This word *shall* is confined to these, *all*, that are given to Christ; “All that the Father giveth me shall come to me.” Hence I conclude,

1. That coming to Jesus Christ aright is an effect of their being (of God) given to Christ before; Mark! *they* shall come: Who? *those* that are given. They *come* then, because they were *given*: “Thine they were, and thou gavest them me.” Now, this is indeed a singular comfort to them that are a coming in truth to Christ, to think that the reason why they come, is, because they were given of the Father before to him. Thus, then, may the coming soul reason with himself as he comes:—Am I coming indeed to Jesus Christ? This coming of mine is not to be attributed to me or my goodness, but to the grace and gift of God to Christ. God gave first my person to him, and therefore hath now given me a heart to come.

2. This word, *shall come*, maketh thy coming, not only the fruit of the gift of the Father, but also of the purpose of the Son; for these words are a divine purpose; they shew us the heavenly determination of the Son. “The Father hath given them to me, and” they shall; yea, they shall “come to me.” Christ is as fully in his resolution to save those given to him, as is the Father in giving of them. Christ prized the gift of his Father,—he will lose nothing of it; he is resolved to save it every whit by his blood, and to raise it up again at the last day; and thus he fulfils his Father’s will, and accomplisheth his own desires.

3. These words, *shall come*, make thy coming to be also the effect of an absolute promise; coming sinner, thou art concluded in a promise; thy coming is the fruit of the faithfulness of an absolute promise. It was this promise, by the virtue of which thou at first receivedst strength to come; And this is the promise, by the virtue of which thou shalt be effectually brought to him. It was said to Abraham, “At this time I will come, and Sarah shall have a son.” This son was Isaac. Mark! Sarah shall *have a son*; there is the promise; and Sarah had a son; there was the fulfilling of the promise; and therefore was Isaac called the *child of the promise*.

Sarah shall *have a son*: But how if Sarah be past age? Why still the promise continues to say, Sarah shall *have a son*. But how if Sarah be barren? Why still the promise says, Sarah shall *have a son*. But Abraham’s body is now dead? Why the promise is still the same, Sarah shall *have a son*. Thus you see what virtue there is in an absolute promise; it carrieth enough in its



own bowels to accomplish the thing promised, whether there be means or no in use to effect it. Wherefore this promise in the text, being an absolute promise, by virtue of it, not by virtue of ourselves, or by our own inducements, do we come to Jesus Christ, for so are the words of the text: "All that the Father giveth me shall come to me."

Therefore is every sincere comer to Jesus Christ called also a child of the promise. "Now we, brethren, as Isaac was, are the children of the promise;" that is, we are the children that God hath promised to Jesus Christ and given to him; yea, the children that Jesus Christ hath promised shall come to him. "All that the Father giveth me shall come."

4. This word, *shall come*, engageth Christ to communicate all manner of grace to those thus given him to make them effectually come to him. *They shall come*; that is, not if they will, but if grace, all grace, if power, wisdom, a new heart, and the Holy Spirit, and all joining together, can make them come. I say, this word, *shall come*, being absolute, hath no dependence upon our own will or power, or goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God had made the absolute promise to Abraham, That Sarah *should have a son*, Abraham did not at all look at any qualifications in himself, because the promise looked at none; but as God had by the promise absolutely promised him a son; so he considered now not his own body now dead, nor yet the barrenness of Sarah's womb. "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God, being fully persuaded that what he had promised he was able to perform." He had promised and promised absolutely, Sarah shall have a son: Therefore, Abraham looks that he, to wit, God must fulfil the condition of it. Neither is this expectation of Abraham disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives glory to God. The Father also hath given to Christ a certain number of souls for him to save; and he himself hath said, "*They shall come to him.*" Let the church of God then live in a joyful expectation of the utmost accomplishment of this promise; for assuredly it shall be fulfilled, and not one thousandth part of a tittle thereof shall fail. *They shall come to me.*

And now, before I go any farther, I will more particularly inquire into the nature of an absolute promise.

1. We call that an absolute promise that is made without any condition; or more fully thus: That is an absolute promise of God, or of Christ, which maketh over to this or that man any saving spiritual blessing, without a condition to be done on our part for the obtaining thereof. And this we have in hand is such

an one. Let the best master of arts on earth shew me, if he can, any condition in this text depending upon any qualification in us, which is not by the same promise concluded, shall be by the Lord Jesus effected in us.

2. An absolute promise therefore is, as we say, without if or and; that is, it requireth nothing of us, that itself may be accomplished. It saith not, they shall, if they will; but they shall: not they shall, if they use the means; but, they shall. You may say, that a will, and the use of the means is supposed, though not expressed. But I answer, No, by no means; that is as a condition of this promise; If they be at all included in the promise, they are included there as the fruit of the absolute promise, not as if it expected the qualification to arise from us. "Thy people shall be" willing "in the day of thy power." (Psal. cx. 3.) That is another absolute promise; but doth that promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing, if they are willing; or they shall be willing, if they will be willing. This is ridiculous, there is nothing of this supposed. The promise is absolute as to us; all that it engageth for its own accomplishment is, the mighty power of Christ, and his faithfulness to accomplish.

The difference therefore betwixt the absolute and conditional promise is this:

1. They differ in their terms. The absolute promises say, I will, and you shall: The other, I will if you will; or do this, and thou shalt live. (Jer. xxxi. 32, 34; Ezek. xxxiv. 24—34; Heb. viii. 7—12; Jer. iv. 1; Ezek. xviii. 30, 31, 32; Matt. xix. 21.)

2. They differ in their way of communicating of good things to men: the absolute ones communicate things freely, only of grace; the other, if there be that qualification in us, that the promise calls for, not else.

3. The absolute promises therefore engage God, the other engage us; I mean God only, us only.

4. Absolute promises must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the faithfulness of God, the other may not because of the unfaithfulness of men.

5. The absolute promises have therefore a sufficiency in themselves to bring about their own fulfilling; the conditional have not so. The absolute promise is therefore a big-bellied promise, because it hath in itself a fulness of all desired things for us; and will, when the time of that promise is come, yield to us mortals that which will verily save us; yea, and make us capable of answering of the demands of the promise that is conditional.—

Wherefore, though there be a real, yea, an eternal difference in these things (with others) betwixt the conditional and the absolute promise ; yet again, in other respects, there is a blessed harmony betwixt them ; as may be seen in these particulars.

1. The conditional promise calls for repentance, the absolute promise gives it. (Acts v. 30, 31.)

2. The conditional promise calls for faith, the absolute promise gives it. (Zeph. iii. 12 ; Rom xv. 12.)

3. The conditional promise calleth for a new heart, the absolute promise gives it. (Ezek. xxxvi.)

4. The conditional promise calleth for holy obedience, the absolute promise giveth it, or causeth it. (Ezek. xxxvi. 27.)

And as they harmoniously agree in this, so again the conditional promise blesseth the man who by the absolute promise is endued with its fruits : As for instance.

1. The absolute promise maketh men upright ; and then the conditional follows, saying, "Blessed are the undefiled in the way, who walk in the way of the Lord. (Psal. cxix. 1.)

2. The absolute promise giveth to this man the fear of the Lord ; and then the conditional followeth, saying, "Blessed is every one that feareth the Lord." (Psal. cxviii. 1.)

3. The absolute promise giveth faith, and then this conditional follows, saying, "Blessed is he that believeth." (Zeph. iii. 12 ; Luke i. 45.)

4. The absolute promise brings free forgiveness of sins ; and then says the conditional, "Blessed are they whose transgressions are forgiven, and whose sin is covered." (Rom. iv. 7, 8.)

5. The absolute promise says, That God's elect should hold out to the end ; then the conditional follows with his blessings, "He that shall endure to the end, the same shall be saved." (1. Pet. i. 4, 5, 7 ; Matt. xxiv.)

Thus do the promises gloriously serve one another and us, in this their harmonious agreement.

Now the promise under consideration, is an absolute promise ; "All that the Father giveth me, shall come to me."

This promise therefore, is as it is said, a big-bellied promise, and hath in itself all those things to bestow upon us that the conditional calleth for at our hands, They shall come ! Shall they come ? Yes, they shall come ! But how, if they want those things, those graces, power, and heart, without which they cannot come ? Why, "Shall come" answereth all this, and all things else that may in this matter be objected. And here I will take the liberty to amplify things.

*Objection 1.* But they are dead, dead in trespasses and sins, how shall they then come ?



*Answer.* Why, "Shall come" can raise them from this death : "The hour is coming, and now is, that the dead shall hear the voice of the Son of God, and they that hear shall live." Thus therefore is this impediment by "Shall come" removed out of the way. They shall hear, they shall live.

*Objection.* But they are Satan's captives ; he takes them captives at his will, and he is stronger than they : how then can they come ?

*Answer.* Why, "Shall come" hath also provided an help for this. Satan hath bound that daughter of Abraham so, that she could by no means lift up herself ; but yet "Shall come" set her free both in body and soul. Christ will have them turned from the power of Satan to God. But what ! Must it be, if they turn themselves, or do somewhat to merit of him to turn them ? No, he will do it freely, of his own good will. Alas ! Man, whose soul is possessed by the devil, is turned whithersoever that governor listeth, is taken captive by him, notwithstanding its natural powers, at his will ; but what will he do ? Will he hold him when "Shall come" puts forth itself (will he then let him) for coming to Jesus Christ ? No, that cannot be ! His power is but the power of a fallen angel, but "Shall come" is the word of God ; Therefore "Shall come" must be fulfilled ; "and the gates of hell shall not prevail against him."

There were seven devils in Mary Magdalen, too many for her to get from under the power of ; but when the time was come, that "Shall come" was to be fulfilled upon her, they give place, fly from her, and she comes (indeed) to Jesus Christ, according as it is written : "All that the Father giveth me, shall come to me."

The man that was possessed with a legion, (Mark v.) was too much by them captivated, for him by human force to come ; yea, had he had (to boot) all the men under heaven to help him, had he said, "He shall come," withheld his mighty power : but when this promise was to be fulfilled upon him, then he comes ; nor could all their power hinder his coming. It was also this ("Shall come") that preserved him from death ; when by these evil spirits he was hurled hither and thither ; and it was by the virtue of "Shall come" that he was at last set at liberty from them and enabled indeed to come to Christ. "All that the Father giveth me shall come to me."

*Objection 3.* They shall (you say ;) but how if they will not ; and if so, then what can "Shall come" do ?

*Answer.* True, there are some men say, "We are lords we will come no more under thee." (Jer. li. 31.) But as God says in another case, (if they are concerned in "Shall come" to me,) "They shall know whose words shall stand, mine or theirs." (Jer. xl. 28.) Here then is the case, we must now see who will be the

liar ; he that saith, I will not, or he that saith he shall come to me. You shall come, saith God ; I will not come, saith the sinner. Now as sure as he is concerned in this " Shall come," God will make that man eat his own words ; for I will not, is the unadvised conclusion of a crazy-headed sinner ; but " Shall come" was spoken by him that is of power to perform his word. " Son, go work to-day in my vineyard," said the Father : but he answered, and said, I will not come. What now ? will he be able to stand to his refusal ? will he pursue his desperate denial ? No, " he afterwards repented and went." But how came he by that repentance ? Why, it was wrapped up for him in the absolute promise : and therefore notwithstanding he said, I will " not, he afterwards repented and went." By this parable Jesus Christ sets forth the obstinaey of the sinners of the world, as touching their coming to him ; they will not come, though threatened ; yea, though life be offered them upon condition of coming.

But now, when " Shall come," the absolute promise of God, comes to be fulfilled upon them, then they come ; because by that promise, a cure is provided against the rebellion of their will : " Thy people shall be willing in the day of thy power." Thy people, what people ? Why, the people that the Father hath given thee. The obstinaey and plague that is in the will of that people, shall be taken away : And they shall be made willing ; " Shall come" will make them willing to come to thee.

He that had seen Paul in the midst of his outrages against Christ, his gospel, and people, would hardly have thought that he would ever have been a follower of Jesus Christ, especially since he went not against his conscience in his persecuting of them. He thought verily that he ought to do what he did. But we may see what *Shall come* can do, when it comes to be fulfilled upon the soul of a rebellious sinner ; he was a chosen vessel, given by the Father to the Son ; and now the time being come that *Shall come* was to take him in hand, behold he is overmastered, astonished, and with trembling and reverence, in a moment becomes willing to be obedient to the heavenly call. (Acts ix.)

And were not they far gone (that you read of, Acts ii.) who had their hands and hearts in the murder of the Son of God : and to shew their resolvedness never to repent of that horrid fact, said " His blood be on us and our children." But must their obstinacy rule ? Must they be bound to their own ruin, by the rebellion of their stubborn wills ? No, not *those* of *these* the Father gave to Christ ; wherefore, at the times appointed, *Shall come* breaks in among them ; the absolute promise takes them in hand ; and then they come indeed, crying out to Peter and the rest of the apostles, " Men and brethren, what shall we do ?" No

stubbornness of men's will can stand, when God hath absolutely said the contrary; *Shall come* can make them come as doves to their windows, that had afore resolved never to come to him.

The Lord spake unto Manasseh, and to his people, (by the prophets,) but would he hear? No, he would not: But shall Manasseh come off thus? No, he *shall not*. Therefore he being also one of those whom the Father hath given to the Son, and so falling within the bounds and reach of *Shall come*; at last *Shall come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himself greatly, and made supplication to the Lord, and prayed unto him; and he was entreated of him, and had mercy upon him. (2 Chron. iii. 33.)

The thief upon the cross, at first, did rail with his fellow upon Jesus Christ; but he was one that the Father had given to him, and therefore *Shall come* must handle him and his rebellious will. And behold, so soon as he is dealt withal, by virtue of that absolute promise, how soon he buckleth, leaves his railing, falls to supplicating of the Son of God for mercy; "Lord," saith he, "remember me when thou comest into thy kingdom." (Matt. xxvii. 44; Luke xxiii. 40.)

*Objection 4.* They come, say you, but how if they be blind and see not the way? For some are kept off from Christ, not only by the obstinacy of their will, but by the blindness of their mind: Now, if they be blind, how shall they come?

*Answer.* The question is not, Are they blind? But are they within the reach and power of *Shall come*? if so, that Christ that said, *they shall come*, will find them eyes, or a guide, or both, to bring them to himself. *Must, is for the King.* If they shall come, they shall come; no impediment shall hinder.

The Thessalonians' darkness did not hinder them from being the children of light; "I am come," saith Christ, "that they that see not might see." And if he saith, "See ye blind that have no eyes;" who shall hinder it?

This promise therefore is, as I said, a big-bellied promise, having in the bowels of it, all things that shall occur to the complete fulfilling of itself. *They shall come.* But it is objected, that they are blind: Well, *Shall come*, is still the same, and continueth to say, *They shall come to me.* Therefore he saith again, "I will bring the blind by a way that they know not, I will lead them in paths that they know not. I will make darkness light before them, and crooked things straight; these things will I do unto them, and not forsake them."

Mark! I will bring them, though they be blind; I will bring them by a way they know not: I will, I will: and therefore *they shall come to me.*



*Objection 5.* But how, if they have exceeded many in sin, and so made themselves, far more abominable? They are the ring-leading sinners in the country, the town, or family.

*Answer.* What then? Shall that hinder the execution of *Shall come*? It is not transgressions, nor sins, nor all their transgression in all their sins, (if they by the Father are given to Christ to save them,) that shall hinder this promise, that it should not be fulfilled upon them. "In those days, and at that time," saith the Lord, "the iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Not that they had none, (for they abounded in transgressions,) but God would pardon, cover, hide, and put them away, by virtue of his absolute promise, by which they are given to Christ to save them. "And I will cleanse them from all their iniquity, whereby they have transgressed against me. And it shall be to me for a name of joy, a praise, and an honor before all the nations of the earth, which shall hear of all the good I do unto them; and they shall fear and tremble for all the goodness and all the prosperity that I procure in it."

*Objection 6.* But how if they have not faith and repentance? How shall they come then?

*Answer.* Why, he that saith, *They shall come*, shall he not make it good? If they shall come, they shall come; and he that hath said they shall come, if faith and repentance be the way to come, as indeed they are, then faith and repentance shall be given to them; for *shall come* must be fulfilled on them.

1. Faith shall be given them: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. There shall be a root of Jesse, and he shall rise to reign over the Gentiles; and in him shall the Gentiles trust."

2. They shall have repentance: He is exalted to give repentance: "They shall come weeping, and seeking the Lord their God." And again, "with weeping and supplication will I lead them."

I told you before, that an absolute promise hath all conditional ones in the belly of it, and also provision to answer all those qualifications, that they propound to him that seeketh for their benefit: And it must be so: for if *Shall come* be an absolute promise, as indeed it is, then it must be fulfilled, upon every one of those concerned therein. I say, it must be fulfilled, if God can by grace, and his absolute will fulfil it. Besides, since coming and believing is all one. "He that cometh to me *shall* never hunger, and he that believeth in me *shall* never thirst."

Then when he saith they *Shall come*, it is as much as to say, they *shall believe*, and consequently repent to the saving of the soul. So then the present want of faith and repentance cannot make the promise of God of none effect; because that this promise hath in it to give, what others call for and expect. I will give them an heart, I will give them repentance, I will give them faith.

Mark these words: "If any man be in Christ he is a new creature." But how came he to be a *new creature*, since none can create but God? Why, God indeed doth make *new creatures*.

"Behold," saith he, "I make all things new." And hence it follows even after he had said, they are *new creatures*; and *all things are of God*; that is, all these new creatures stand in the several operations, and special workings of the Spirit of grace, who is God.

*Objection 7.* But how shall they escape all those dangerous and damnable opinions, that like rocks and quicksands are in the way in which they are going.

*Answer.* Indeed this age is an age of errors, if ever there was an age of errors in the world; but yet the gift of the Father, laid claim to by the Son in the text, must needs escape them, and in conclusion come to him. There are a company of *shall comes* in the Bible that doth secure them; not but that they may be assaulted by them; yea, and also for the time entangled and detained by them from the bishop of their souls; but these *shall comes* will break those chains and fetters, that those given to Christ are entangled in, and they shall come; because he hath said they shall come to him.

Indeed, errors are like that whore of whom you read in the Proverbs, that sitteth in her seat in the high places of the city, "to call passengers who go right on their way." But the persons as I said, that by the Father are given to the Son to save them, are fit one time or other, secured by *shall come to me*.

And therefore, of such it is said, God will guide them with his eye, with his counsel, by his Spirit, and that in the way of peace, by the springs of water, and into all truth. So then he that hath such a guide, (and all that the Father giveth to Christ shall have it) he shall escape those dangers, he shall not err in the way; yea, though he be a fool he shall not err therein, for of every such an one it is said, "thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left."

There were thieves and robbers before Christ's coming, as there are also now; but saith he, "The sheep did not hear them."

And why did they not hear them, but because they were under the power of *shall come*, that absolute promise, that had that grace in itself to bestow upon them, as could make them able rightly to distinguish of voices, "My sheep hear my voice," but how came they to hear it? Why to them it is given to know and to hear, and that distinguishingly. (John x. 8, 16; chap. v. 25; Eph. v. 14.)

Further, The very plain sentences of the text makes provision against all these things; for, saith it, "All that the Father giveth me, *shall come to me*;" that is, shall not be stopped, or be allured to take up any where short of me, nor shall they turn aside, to abide with any besides *me*.

*Shall come to me,—To me.* By these words there is further insinuated (though not expressed) a double cause for their coming to him.

1. There is in Christ a fulness of all-sufficiency of that, even of all that which is needful to make us happy.

2. Those that indeed come to him, do therefore come to him that they may receive it at his hand.

For the first of these, there is in Christ a fulness of all-sufficiency of all that, even of all that which is needful to make us happy. Hence it is said, "For it pleased the Father that in him should all fulness dwell." And again, "Of his fulness, all we have received, and grace for grace." (Col. i. 19; John i. 16.) It is also said of him that his riches are unsearchable, "the unsearchable riches of Christ." (Eph. iii. 8.) Hear what he saith of himself, "Riches and honor are with me, even durable riches and righteousness; My fruit is better than gold, yea, than fine gold, and my revenue than choice silver: I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause them that love me to inherit substance. And I will fill their treasures. (Prov. xviii. 19—21.)

This in general: But, more *particularly*,

1. There is that light in Christ that is sufficient to lead them out of, and from all that darkness, in the midst of which all others, but them that come to him, stumble, and fall, and perish; "I am the light of the world," saith he, "he that followeth me, shall not abide in darkness, but shall have the light of life." Man by nature is in darkness, and walketh in darkness, and knows not whither he goes, for darkness hath blinded his eyes; neither can any thing but Jesus Christ lead men out of this darkness. Natural conscience cannot do it: This prerogative belongs only to Jesus Christ.

2. There is life in Christ, that is to be found no where else: life, as a principle in the soul, by which it shall be acted and en-



abled to do that which through him is pleasing to God. "He that believeth in (*or cometh to*) me," saith he, as the scriptures have said, "out of his belly shall flow rivers of living water." Without this life a man is dead, whether he be bad, or whether he be good; that is, good in his own and other men's esteem. There is no true and eternal life, but what is in the Me that speaketh in the text.

There is also life for those that come to him, to be had by faith in his flesh and blood. "He that eateth me, shall live by me."

And this is a life against that death that comes by the guilt of sin, and the curse of the law, under which all men are, and for ever must be, unless they eat me, that speaks in the text. "Who-so findeth me," saith he, "findeth life;" deliverance from the everlasting death and destruction, that without me, he shall be devoured by.

Nothing is more desirable than life, to him that hath in himself the sentence of condemnation; and here only is life to be found. This life, to wit, eternal life, this life is in his Son; that is, in him that saith in the text, "All that the Father hath given me, shall come to me."

3. The person speaking in the text, is he alone by whom poor sinners have admittance to, and acceptance with the Father, because of the glory of his righteousness, by and in which he presenteth, them amiable and spotless in his sight; neither is there any way besides him, so to come to the Father: "I am the way," saith he, "the truth and the life; no man cometh to the Father, but by me." All other ways to God are dead and damnable; the destroying cherubims stand with flaming swords, turning every way to keep all others from his presence. I say, all others but them that come by him.

"I am the door, by me," saith he, "if any man shall enter in, he shall be saved."

The person speaking in the text, is he, and only he, that can give stable and everlasting peace; therefore, saith he, "My peace I give unto you." My peace, which is a peace with God, peace of conscience, and that of an everlasting duration. My peace, peace that cannot be matched, "not as the world giveth, give I unto you;" for the world's peace is but carnal and transitory, but mine is divine and eternal. Hence it is called the peace of God, that passeth all understanding.

4. The person speaking in the text, hath enough of all things truly spiritually good, to satisfy the desire of every longing soul. "And Jesus stood and cried, saying, If any man thirst, let him come to me and drink. And to him that is athirst, I will give of the fountain of the water of life freely."

5. With the person speaking in the text is power to perfect, and defend, and deliver those that come to him for safe-guard. "All power," saith he, "in heaven and earth are given unto me."

Thus might I multiply instances in this nature in abundance. But,

Secondly, They that in truth do come to him, do therefore come to him that they may receive it at his hand. They come for light, they come for life, they come for reconciliation with God; they also come for peace, they come that their souls may be satisfied with spiritual good, and that they may be protected by him against all spiritual and eternal damnation; and he alone is able to give them all this, to the fulfilling of their joy to the full, as they also find when they come to him.

This is evident,

1. From the plain declaration of those that already are come to him. "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access with boldness into this grace, wherein we stand, and rejoice in hope of the glory of God."

2. It is evident also, in that while they keep their eyes upon him, they never desire to change him for another, or to add to themselves some other thing, together with him, to make up their spiritual joy. "God forbid," said Paul, "that I should glory, save in the cross of our Lord Jesus Christ. Yea, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him: not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

3. It is evident also, by their earnest desires that others might be made partakers of their blessedness. "Brethren," said Paul, "my heart's desire and prayer to God for Israel, is, that they might be saved;" that is, that way that he expected to be saved himself; as he saith also to the Galatians, "Brethren," saith he, "I beseech you, be as I am, for I am as ye are;" that is, I am a sinner as ye are. Now, I beseech you, seek for life, as I am seeking of it; as who should say, For there is a sufficiency in the Lord Jesus both for me and you.

4. It is evident also, by the triumph that such men make over all their enemies, both bodily and ghostly: "Now thanks be to God," said Paul, "who causeth us always to triumph in Jesus Christ." And who shall separate us from the love of Christ our Lord; and again, "O death, where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin

is the law ; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

5. It is evident also, for that they are made by the glory of that which they have found in him, to suffer and endure what the devil and hell itself hath or could invent, as a means to separate them from him. Again, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as is written, For thy sake we are killed all the day long, we are counted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us : For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus."

"Shall come to me." O the heart-attracting glory that is in Jesus Christ, (when he is discovered,) to draw those to him that are given to him of the Father: Therefore those that came of old, rendered this as the cause of their coming to him. "And we beheld the glory, as of the only begotten of the Father." And the reason why others come not, but perish in their sins, is for want of a sight of his glory. "If our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the glorious light of the Gospel of Christ, who is the image of God, should shine unto them."

There is therefore heart-pulsing glory in Jesus Christ, which when discovered, draws the men to him ; wherefore by "shall come to me," Christ may mean, when his glory is discovered, then they must come, then they shall come to me. Therefore, as the true comers come with weeping and relenting, as being sensible of their own vileness ; so again it is said, "That the ransomed of the Lord shall return, and come to Zion, with singing, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall fly away ; that is, at the sight of the glory of that grace, that shews itself to them now, in the face of our Lord Jesus Christ, and in the hopes that they now have, of being with him in the heavenly tabernacles. Therefore it saith again, "With gladness and rejoicing shall they be brought ; they shall enter into the King's palace."

There is therefore heart-attracting glory in the Lord Jesus Christ, which when discovered, subjects the heart to the word, and makes us come to him.

It is said of Abraham, That when he dwelt in Mesopotamia, the God of glory appeared unto him, saying, "Get thee out of



thy country." And what then? Why, away he went from his house and friends, and all the world could not stay him. *Now*, as the Psalmist says, "Who is the King of glory?" he answers "The Lord, mighty in battle;" And who was that, but he that spoiled principalities and powers, when he did hang upon the tree, triumphing over them thereon? And who was that but Jesus Christ, even the person speaking in the text? Therefore he saith of Abraham, "He saw this day." *Yea*, saith he to the Jews, "your father Abraham rejoiced to see my day, and he saw it, and was glad."

Indeed the carnal man says (at last) in his heart, "There is no form or comeliness in Christ;" and when we shall see him, "There is no beauty that we should desire him;" but he lies: This he speaks as having never seen him. But they that stand in his house, and look upon him through the glass of his word, by the help of his Holy Spirit, they will tell you other things. *But we*, say they "all with open face, beholding, as in a glass, the glory of the Lord, and changed into the same image, from glory to glory." They see glory in his person, glory in his understanding, glory in the merit of his blood, and glory in the perfection of his righteousness; yea, heart-affecting, heart-sweetening, and heart-changing glory!

Indeed his glory is veiled, and cannot be seen, but as discovered by the Father. It is veiled with flesh, with meanness of descent from the flesh, and with that ignominy and shame that attended him in the flesh; but they that can, in God's light, see through these things, they shall see glory in him; yea, such glory as will draw and pull their hearts unto him.

Moses was the adopted son of Pharaoh's daughter; and for aught I know, had been king at last, had he conformed to the present vanities that were there at court; but he could not, he would not do it: Why? What was the matter? Why! he saw more in the worst of Christ, (bear with the expression,) than he saw in the best of all the treasures of the land of Egypt. He refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to recompense of reward. He forsook Egypt, not fearing the wrath of the king: But what emboldened him to do this? Why, he endured; for he had a sight of the person speaking in the text: "He endured, as seeing him who is invisible." But I say, Would a sight of Jesus have thus taken away Moses' heart from a crown, and a kingdom, &c. had he not by that sight seen more in him, than was to be seen in them?

Therefore, when he saith, "Shall come to me," he means they shall have a discovery of the glory of the grace that is in him; and the beauty and glory of that is of such virtue, that it constraineth and forceth, with a blessed violence, the hearts of those that are given to him.

Moses of whom we spake before, was *no child* when he was thus taken with the beauteous glory of this Lord: He was forty years old, and so consequently was able, being a man of that wisdom and opportunity as he was, to make the best judgment of the things, and of the goodness of them, that were before him in the land of Egypt. But he, even he it was, that set that low esteem upon the glory of Egypt, to count it not worth the meddling with, when he had a sight of this Lord Jesus Christ. This wicked world thinks, that the fancies of a heaven, and happiness hereafter, may serve well enough to take the heart of such as either have not the world's good things to delight in, or that are fools, and know not how to delight themselves therein. But let them know again, that we have had men of all ranks and qualities, that have been taken with the glory of our Lord Jesus, and have left all to follow him: As Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, Solomon, and who not, that had either wit or grace to savor heavenly things? Indeed none can stand off from him, nor any longer hold out against him, to whom he reveals the glory of his grace.

"And him that cometh to me I will in no wise cast out." By those words our Lord Jesus doth set forth (yet more amply) the great goodness of his nature towards the coming sinner. Before, he said, *They Shall come*; and he declareth, "That with heart and affections he will receive them." But by the way, let me speak one word or two to the seeming conditionality of this promise with which now I have to do. "And him that cometh to me, I will in no wise cast out." Where it is evident (may some say) that Christ's receiving us to mercy, depends upon our coming, and so our salvation by Christ is conditional: If we come we shall be received; if not, we shall not: for that is fully intimated by the words. The promise of reception is only to him that cometh: "And him that cometh." I answer, that the coming in these words mentioned, as a condition, of being received to life, is that which is promised, yea, concluded to be effected in us by the promise going before. In those latter words, coming to Christ, is implicitly required of us; and in the words before, that grace that can make us come is positively promised to us. "All that the Father giveth to me shall come to me, and him that cometh to me, I will in no wise cast out thence." We come to Christ, because it is said, "We shall come;" because it is given

to us to *come*: So that the condition which is expressed by Christ in these latter words, is absolutely promised in the words before. And indeed the coming here intended, is nothing else but the effect of "shall come to me. They shall come, and I will not cast them out."

"And him that cometh.—He saith not, and him that *is come*, but him *that cometh*."

To speak to these words,—

1. In general.

2. More particularly.

*In general*.—They suggest unto us these four things,

1. That Jesus Christ doth build upon it, that since the Father gave his people to him, they shall be enabled to come unto him. "And him that cometh," As who should say I know that since they are *given to me*, they shall be enabled to *come unto me*. He saith not, *If they come*, or *I suppose they will come*—but *and him that cometh*. By these words therefore, he shews that he addresseth himself to the receiving of them whom the father gave to him to save them: I say, he addresseth himself, or prepareth himself to receive them: By which, as I said, he concludeth or buildeth upon it, that they shall indeed *come* to him. He looketh that the Father should bring them into his bosom, and so stands ready to embrace them.

2. Christ also suggesteth by these words, that he very well knoweth who are given to him; not by their coming to him, but by their being given to him. "All that the Father giveth me, shall come to me; and him that cometh, &c." this *him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even because the Father hath given *him* to him. "I know my sheep," saith he; Not only those that already have knowledge of him, but those too that yet are ignorant of him. "Other sheep have I," said he, "which are not of this fold;" not of the Jewish church, but those that lie in their sins, even the rude and barbarous Gentiles. Therefore, when Paul was afraid to stay at Corinth, from a supposition that some mischief might befall him there; "Be not afraid," said the Lord Jesus to him, "but speak, and hold not thy peace, for I have much people in this city." The people that the Lord here speaks of, were not at this time accounted his, by reason of a work of conversion that already had passed upon them, but by virtue of the gift of the Father; for he had given them unto him; Therefore was Paul to stay here, to speak the word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over their souls, to the causing them to come to him, who was also ready with heart and soul to receive them.



3. Christ by these words also suggesteth, that no more *come* unto him than indeed are given him of the Father; For the *him* in this place, is one of the *all*, that by Christ was mentioned before: "All that the Father giveth me, shall come to me," and every *him* of that *all*, "I will in no wise cast out." This the apostle insinuateth, where he saith, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Mark, as in the text, so here he speaketh of *all*; "Until we all come." We all! All who? Doubtless, "All that the Father giveth to Christ." This is farther insinuated, because he calleth this *all* the body of Christ; the measure of the stature of the fulness of Christ: By which he means the universal number given, to wit, the true elect church, which is said to be his body and fulness.

4. Christ Jesus, by these words, farther suggesteth that he is well content with this gift of the Father to him. "All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out." I will heartily, willingly, and with great content of mind, receive him.

They shew us also, that Christ's love in receiving is as large as his Father's love in giving, and no larger. Hence he thanks him for his gift; and also thanks him for hiding of him and his things from the rest of the wicked.

But, secondly, and more particularly, "And *him* that cometh." And *him*. This word *him*; by it Christ looketh back to the gift of the Father; not only to the lump and whole of the gift, but to the every *him* of that lump. As who should say, I do not only accept of the gift of my father in the general, but have a special regard to every of them in particular: and will secure not only some, or the greatest part, but every *him*, every dust; Not an hoof of all shall be lost, or left behind. And indeed, in this he consenteth to his father's will, which is, that of all that he hath given him, he should lose nothing.

*And him*. Christ Jesus also, by his thus dividing the gift of his Father into *hims*, and by his speaking of them in the singular number, shews what a particular work shall be wrought in each one, at the time appointed of the Father. "And it shall come to pass in that day," saith the prophet, "that the Lord shall beat off from the channel of the river to the stream of Egypt; and ye

shall be gathered one by one, O ye children of Israel." Here are the *hims* one by one to be gathered to him by the Father.

He shews also hereby, that no lineage, kindred, or relation, can at all be profited by any outward or carnal union with the person that the Father hath given to Christ. It is only *him*, the given *him*, the coming *him*, that he intends absolutely to secure. Men make great ado with the children of believers; and Oh the children of believers! But if the child of the believer is not the *him* concerned in this absolute promise, it is not these men's great cry, nor yet what the parent or child can do, that can interest him in this promise of the Lord Christ, this absolute promise.

*And him.* There are divers sorts of persons that the Father hath given to Jesus Christ; they are not all of one rank, of one quality; some are high, some are low; some are wise, some fools; some are more civil, and complying with the law; some more profane, and averse to him and his gospel. Now, since those that are given to him are in some sense so diverse; and again, since he yet saith, "And him that cometh, &c." he by that doth give us to understand, that he is not, as men, for picking and choosing, to take a best, and leave a worst, but he is for *him* that the Father hath given him, and that cometh to him. "He will not alter nor change it; a good for a bad, or a bad for a good;" but will take him as he is, and will save his soul.

There is many a sad wretch given by the Father to Jesus Christ; but not one of them all is despised or slighted by him.

It is said of those that the Father hath given to Christ, that they have done worse than the heathen: that they were murderers, thieves, drunkards, unclean persons, and what not; but he has received them, washed them, and saved them. A fit emblem of this sort, is that wretched instance mentioned in the 16th of Ezekiel, that was cast out in a stinking condition, to the loathing of its person in the day that it was born; a creature in such a wretched condition, that no eye pitied, to do any of the things there mentioned unto it, or to have compassion upon it; No eye but his that speaketh in the text.

*And him.* Let him be as red as blood, let him be as red as crimson: Some men are blood-red sinners, crimson sinners, sinners of a double die; dipped and dipped again, before they come to Jesus Christ. Art thou that readest these lines such a one? Speak out man. Art thou such a one? and art thou now coming to Jesus Christ for the mercy of justification, that thou mightest be made white in his blood, and be covered with his righteousness? Fear not; for as much as this thy coming betokeneth that thou art of the number of them that the Father hath given to Christ; For he will in no wise cast thee out. "Come now," saith Christ,

“and let us reason together ; though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool.”

*And him.* There was many a strange *him* came to Jesus Christ, in the days of his flesh ; but he received them all, without turning any away. “Speaking unto them of the kingdom of God, and healing such as had need of healing.” These words, *and him*, are therefore words to be wondered at: That not one of them, who by-virtue of the Father’s gift, and drawing, are coming to Jesus Christ, I say, That not one of them, whatever they have been, whatever they have done, should be rejected, or set by, but admitted to a share in his saving grace. It is said in Luke that the people “wondered at the gracious words that proceeded out of his mouth.” Now this is one of his gracious words ; these words are like drops of honey, as it is said, “Pleasant words are as an honey-comb, sweet to the soul, and health to the bones.” These are gracious words indeed, even as full as a faithful and merciful high-priest could speak them. Luther saith, “When Christ speaketh, he hath a mouth as wide as heaven and earth ;” That is, to speak fully to the encouragement of every sinful *him* that is coming to Jesus Christ. And that this word is certain, hear how he himself confirms it : “Heaven and earth,” saith he “shall pass away, but my words shall not pass away.”

It is also confirmed by the testimony of the four evangelists, who gave a faithful relation of his loving reception of all sorts of coming sinners, whether they were publicans, harlots, thieves, possessed of devils, bedlams, and what not ?

This then shews us, 1. The greatness of the merits of Christ.

2. The willingness of his heart to impute them for life to the great, if coming, sinners.

1. This shews us of the greatness of the merits of Christ : for it must not be supposed, that his words are bigger than his worthiness. He is strong to execute his word : He can do, as well as speak. “He can do exceeding abundantly more than we ask or think,” even to the uttermost and outside of his word.

Now then, since he concludeth any coming *him* : it must be concluded, that he can save to the uttermost sin, any coming *him*.

Do you think, I say, that the Lord Jesus did not think before he spake ? He speaks all in righteousness, and therefore by his word we are to judge how mighty he is to save.

He spake in righteousness, in very faithfulness, when he began to build this blessed gospel-fabric ; he first sat down, and counted the cost : and knew he was able to finish it ! What Lord !



*any him ? any him* that cometh to thee ! This is a Christ *worth* looking after, this is a Christ worth coming to.

This then should learn us diligently to consider the natural force of every word of God ; and to judge of Christ's ability to save, not by our sins, or by our shallow apprehensions of his grace ; but by his word, which is the true measure of grace.

And if we do not judge thus, we shall dishonor his grace, lose the benefit of his word, and needlessly fright ourselves into many discouragements, through coming to Jesus Christ. *Him, any him* that cometh, hath sufficient from this word of Christ to feed himself with the hopes of salvation. As thou art therefore coming, O thou coming sinner, judge not whether Christ can save thee, by the true sense of his words : judge, coming sinner, of the efficacy of his blood, of the perfection of his righteousness, and of the prevalency of his intercession by his word. " And him," saith he, " that cometh to me, I will in no wise cast out." *In no wise*, that is, for no sin : Judge therefore by his word, how able he is to save thee : it is said of God's sayings to the children of Israel, " There failed not aught of any good thing which the Lord hath spoken to the house of Israel ; all came to pass." And again, " Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass unto you ; and not one thing hath failed thereof."

Coming sinner, what promise thou findest in the word of Christ, strain it whether thou canst, so thou dost not corrupt it, and his blood and merits will answer all ; what the word saith, or any true consequence that is drawn therefrom, that we may boldly venture upon : As here in the text he saith, " And him that cometh," indefinitely, without the least intimation of the rejection of any, though never so great, if he be a coming sinner. Take it then for granted, that thou, whoever thou art, if coming, are intended in these words ; neither shall it injure Christ at all, if, as Benhadad's servants served Ahab, thou shalt catch him at his word. " Now," saith the text, " the man did diligently observe whether any thing would come from him," to wit, any word of grace ; " and did hastily catch it." And it happened that Ahab had called Benhadad his brother. The man replied therefore, " Thy brother Benhadad !" catching him at his word. Sinner, coming sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his argument called the Canaanitish woman dog, she caught him at it, and said, " Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table." I say, she caught him thus in his words, and he took it kindly, saying, " O woman, great is thy faith ; be it unto thee even as thou

wilt." Catch him, coming sinner, catch him in his words, surely he will take it kindly, and will not be offended at thee.

2. The other thing that I told you is shewed from these words, is this: The willingness of Christ's heart, to impute his mercies for life, to the great, if coming sinner. "And him that cometh to me, I will in no wise cast out."

The awakened, coming sinner, doth not so easily question the power of Christ, as his willingness to save him: "Lord, if thou wilt, thou canst," said one. He did not put the *if* upon his power, but upon his will: He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will, as we have to believe he can: and indeed, ground for both is the word of God. If he was not willing, why did he promise? Why did he say, he would receive the coming sinner? Coming sinner, take notice of this, we use to plead practices with men, and why not with God likewise? I am sure we have no more ground for one than the other; for we have to plead the promise of a faithful God. Jacob took him there: "Thou saidst," said he, "I will surely do thee good." For, from this promise he concluded, that it followed in reason, He must be willing.

The text also gives some ground for us to draw the same conclusion. "And him that cometh to me, I will in no wise cast out." Here is his willingness asserted, as well as his power suggested. It is worth your observation, that Abraham's faith considered rather God's power than his willingness; that is, he drew his conclusion, *I shall have a child*, from the power that was in God to fulfil the promise to him: For he concluded he was willing to give him one, else he would not have promised one. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God: being fully persuaded that what he had promised he was able to perform." But was not his faith exercised, or tried, about his willingness too? No, there was no show of reason for that, because he had promised it: Indeed, had he not promised it, he might lawfully have doubted it: but since he had promised it, there was left no ground at all for doubting, because his willingness to give a son was demonstrated in his promising him a son. These words, therefore, are sufficient ground to encourage any coming sinner, that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming sinner, any more to doubt; but to come in full hope of acceptance, and of being received unto grace and mercy. "And him that cometh." He saith not, and him that is come; but, "and him that cometh;" that is, and him whose heart begins to move

after me, who is leaving all for my sake ; *him* who is looking out, who is on his journey to me. We must therefore distinguish betwixt coming and being come to Jesus Christ. He that is come to him, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A man that is come to Christ, hath the advantage of him that is but coming to him : and that in seven things.

1. He that is come to Christ, is nearer to him than he that is but coming to him, for he that is but coming to him, is yet, in some sense - at a distance from him ; as it is said of the coming prodigal, " And while he was yet a great way off." Now he that is nearer to him, hath the best sight of him ; and so is able to make the best judgment of his wonderful grace and beauty, as God saith, " Let them come near, and let them speak." And as the Apostle John saith, " And we have seen, and do testify, that God sent his Son to be the Saviour of the world." He that is not yet come, though he is coming, is not fit, not being indeed capable to make that judgment of the worth and glory of the grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, sinner, suspend thy judgment till thou art come nearer.

2. He that is come to Christ has the advantage of him that is but coming, in that he is eased of his burden ; for he that is but coming, is not eased of his burden. He that is come, has cast his burden upon the Lord. By faith he hath seen himself released thereof ; but he that is but coming, hath it yet, as to sense and feeling, upon his own shoulders. " Come unto me, all ye that labor and are heavy laden," implies, that their burden though they are coming, is yet upon them, and so will be till indeed they are come to him.

3. He that is come to Christ, hath the advantage of him that is but coming, in this also, namely, he hath drunk of the sweet and soul-refreshing water of life ; but he that is but coming, hath not : " If any man thirst, let him come unto me and drink."

Mark ! He must come to him before he drinks ; according to that of the prophet, " Ho every one that thirsteth, come ye to the waters." He drinketh not as he cometh, but when he is come to the water.

4. He that is come to Christ, has the advantage of him that as yet is but coming, in this also, to wit, he is not terrified with the noise, and as I may call it, hue and cry, which the avenger of blood makes at the heels of him, that yet is but coming to him. When the slayer was on his flight to the city of his refuge, he had the noise or fear of the avenger of blood at his heels ; but when he was come to the city, and was entered thereinto, the noise



ceased: Even so it is with him that is coming to Jesus Christ: he heareth many a dreadful sound in his ear: sounds of death and damnation, which he that is come, is at present freed from. Therefore he saith, "Come, and I will give you rest;" And so he saith again, "We that have believed do enter into rest;" as he said, &c.

5. He therefore that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the evil one, as is the man that is but coming to Jesus Christ, (though he has temptations too.) "And whilst he was yet coming the devil threw him down and tore him." For he has (though Satan still roareth upon him) those experimental comforts and refreshments, to wit, in his treasury, to present himself with, in times of temptation and conflict; which he that is but coming has not.

6. He that is come to Christ, has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the wedding-garment, &c.: but he that is coming has not. The prodigal, when coming home to his father, was clothed with nothing but rags, and was tormented with an empty belly; but when he was come, the best robe is brought out, also the gold ring, and the shoes, yea, they are put upon him, to his great rejoicing. The fatted calf was killed for him; the music was struck up to make him merry; and thus also the Father himself sang of him, "This my son was dead, and is alive again; was lost and is found."

7. In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into songs and praises, for that he hath now received the atonement, and the earnest of his inheritance; but he that is but yet a coming, hath not those praises nor songs of deliverance with him; nor has he as yet received the atonement and earnest of his inheritance, which is the sealing testimony of the Holy Ghost, through the sprinkling of the blood of Christ upon his conscience; for he is not come.

"And him that *cometh*."—There is further to be gathered from this word *cometh* these following particulars.

1. That Jesus Christ hath his eye upon, and takes notice of the first moving of the heart of a sinner after him. Coming sinner, thou canst not move with desires after Christ, but he sees the working of those desires in thy heart: "All my desires," said David, "are before thee, and my groanings are not hid from thee." This he spake, as he was coming, (after he had backslidden) to the Lord Jesus Christ. It is said of the prodigal, "That while he was yet a great way off, his father saw him," had his eye upon him, and upon the going out of his heart after him."

When Nathaniel was come to Jesus Christ, the Lord said to them that stood before him, "Behold an Israelite indeed, in whom there is no guile." But Nathaniel answered him, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou was under the fig-tree, I saw thee." There I suppose, Nathaniel was pouring out of his soul to God for mercy, or that he would give him good understanding about the Messiahs to come: And Jesus saw all the workings of his honest heart at that time.

Zaccheus also had some secret movings of heart, such as they were towards Jesus Christ, when he ran before and climbed up the tree to see him; and the Lord Jesus Christ had his eye upon him; therefore when he was come to the place, he looked up to him, bids him come down: "for to-day," said he, "I must abide at thy house," to wit, in order to the further completing the work of grace in his soul. Remember this, coming sinner.

2. As Jesus hath his eye upon, so he hath his heart open to receive the coming sinner. This is verified by the text: "And him that cometh to me, I will in no wise cast out." This is also discovered by his preparing of the way, in his making of it easy (as it may be) to the coming sinner; which preparation is manifest by these blessed words, "I will in no wise cast out," of which more when we come to the place. "And while he was yet a great way off, his Father saw him, and had compassion on him; and ran, and fell on his neck, and kissed him." All these expressions do strongly prove, that the heart of Christ is open to receive the coming sinner.

3. As Jesus Christ hath his eye upon, and his heart open to receive; so he hath resolved already that nothing shall alienate his heart from receiving the coming sinner. No sins of the coming sinner, nor, the length of the time that he hath abode in them, shall by any means prevail with Jesus Christ to reject him. Coming sinner, thou art coming to a loving Lord Jesus.

4. These words therefore dropped from his blessed mouth, on purpose that the coming sinner might take encouragement to continue on his journey, until he be come indeed to Jesus Christ. It was doubtless a great encouragement to blind Bartimeus, that Jesus Christ stood still and called him, when he was crying, "Jesus, thou Son of David, have mercy upon me;" Therefore it is said, "he cast away his garment, rose up and came to Jesus." Now, if a call to come hath such encouragement in it, what is a promise of receiving such, but an encouragement much more? And observe it, though he had a call to come, yet not having a promise, his faith was forced to work upon a mere consequence, saying, He calls me, and surely, since he calls me, he will grant

me my desire. Ah ! but coming sinner, thou hast no need to go so far about, as to draw (in this matter) consequences, because thou hast plain promises : “ And him that cometh to me, I will in no wise cast out.” Here is full, plain, yea, what encouragement one can desire ; For suppose thou wert admitted to make a promise thyself, and Christ should attest that he would fulfil it upon the sinner that cometh to him, couldest thou make a better promise ? couldest thou invent a more full, free, or larger promise ? a promise that looks at the first moving of the heart after Jesus Christ ? a promise that declares, yea, that engageth Christ Jesus to open his heart to receive the coming sinner ! yea, farther, a promise that demonstrateth that the Lord Jesus is resolved freely to receive, and will in no wise cast out, nor means to reject the soul of the coming sinner ! For all this lieth fully in this promise, and doth naturally flow therefrom. Here thou needest not make use of far-fetched consequences, nor strain thy wits, to force encouraging arguments from the text. Coming sinners, the words are plain.

“ And him that cometh to me I will in no wise cast out.”

“ And him that *cometh*.” There are two sorts of sinners that are coming to Jesus Christ.

1. Him that hath never, until of late, at all begun to come.

2. Him that came formerly, and after that went back, but hath since bethought himself ; and is now coming again.

Both these sorts of sinners are intended by the *him* in the text, as is evident ; because both are now the coming sinners.

For the first of these ; the sinner that hath never, until of late, began to come, his way is more easy : I do not say, more plain and open, to come to Christ than is the other, (those lost having the clods of a guilty conscience of the sin of backsliding, hanging at their heels.) But all the encouragement of the gospel, with what invitations are herein contained to coming sinners, are as free and as open to the one as the other ; so that they may with the same freedom and liberty, as from the word, both alike claim interest in the promise. “ All things are ready,” All things for the coming backslider, as well as for the others : “ Come to the wedding ; And let him that is athirst come.”

But having spoke of the first of these already, I shall here pass it by ; and shall speak a word or two to him that is coming, after backsliding to Jesus Christ.

Thy way O thou sinner of a double die, thy way is open to come to Jesus Christ ; I mean thee, whose heart, after long backsliding doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of comers ; as appears by what follows.



1. Because the text makes no exception against thee : It doth not say, And any *him*, but a backslider ; any *him*, but him. The text doth not thus object, but indefinitely openeth wide its golden arms to every coming soul, without the least exception ; Therefore thou mayst come. And take heed that thou shut not that door against thy soul by unbelief, which God has opened by his grace.

2. Nay, the text is so far from excepting against thy coming, that it strongly suggesteth, that thou art one of the souls intended *O* thou coming backslider ; else what need that clause have been so inserted, "I will in no wise cast out?" As who should say, Though those that now come, are, such as have formerly backslidden ; I will in *no wise* cast away the fornicator, the covetous, the railer, the drunkard, or other common sinners, nor yet the backslider neither.

3. That the backslider is intended, is evident.

1st. For that he is sent to by name, "Go tell his disciples, and Peter." But Peter was a godly man. True, but he was also a backslider, yea, a desperate backslider : he had denied his master once, twice, thrice, cursing and swearing that he knew him not. If this was not backsliding, if this was not an high and eminent backsliding, yea, a higher backsliding than thou art capable of, I have thought amiss.

Again, when David had backslidden, and had committed adultery and murder in his backsliding, he must be sent to by name. "And," saith the text, "The Lord sent Nathan to David." And he sent him to tell him, after he had brought him to unfeigned acknowledgment, "The Lord hath also put away, or forgiven thy sins."

This man was also far gone : He took a man's wife and killed her husband, and endeavored to cover all with wicked dissimulation. He did this I say, after God exalted him and shewed him great favor : Wherefore his transgression was greatened also by the prophet with mighty aggravations : Yet he was accepted and that with gladness, at the first step he took in his returning to Christ ; for the first step of the backsliders return is to say, sensibly and unfeignedly, "I have sinned : " But he had no sooner said thus, but a pardon was pronounced, yea, thrust into his bosom. "And Nathan said unto David, the Lord hath also put away thy sin."

2dly. As the person of the backslider is mentioned by name, so also is his sin, that, if possible, thy objections against thy returning to Christ, may be taken out of the way ; I say, thy sin also is mentioned by name, and mixed, as mentioned, with words

of grace and favor. "I will heal their backsliding and love them freely." What sayest thou now backslider?

3dly. Nay farther, thou art not only mentioned by name, and thy sin by the nature of it; but thou thyself, who art a returning backslider, put,

(1.) Amongst God's Israel, "Return, O backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and will not keep anger forever."

(2.) Thou art put among his children; among his children to whom he is married. "Turn O backsliding children, for I am married unto you."

(3.) Yea after all this, as if his heart was so full of grace for them, that he was pressed until he had uttered it before them, he adds, "Return ye backsliding children, and I will heal your backsliding."

(4.) Nay, farther, the Lord hath considered that the shame of thy sin hath stopped thy mouth, and made thee almost a prayerless man: and therefore he saith unto thee, "Take with you words and turn unto the Lord, and say unto him, Take away all iniquity, and receive us graciously:" See his grace, that himself should put words of encouragement into the heart of a backslider: as he saith in another place, "I taught Ephraim to go, taking him by the arms." This is teaching him to go indeed to hold him up by the arms, by the chin, as we say.

From what hath been said, I conclude, even as I said before, and the *him* in the text, and "him that cometh," includeth both these sorts of sinners, and therefore both should freely come.

*Question.* But where doth Jesus Christ in all the words of the New Testament, expressly speak to a returning backslider with words of grace and peace? for what you have urged as yet, from the New Testament, is nothing but consequences drawn from this text. Indeed it is a full text for carnal, ignorant sinners that come, but to me who am a backslider, it yieldeth but little relief.

*Answer.* 1. How! but little encouragement from the text, when it is said, "I will in no wise cast out!" What more could have been said? What is here omitted that might have been inserted, to make the promise more full and free? Nay take all the promises in the Bible, all the freest promises, with all the variety of expressions, of what nature or extent soever, and they can but amount to the expressions of this very promise, "I will in no wise cast out:" will for nothing, by no means, upon no account, however they have sinned, however they have backslidden, however they have provoked, cast out the coming sinner. But,

2. Thou sayest, Where doth Jesus Christ, in all the words of the New Testament, speak to a returning backslider with words of grace and peace, that is under the name of a backslider ?

*Answer.* Where there is such plenty of examples in receiving backsliders, there is the less need for express words to that intent : one promise, as the text is, with those examples that are annexed, are instead of many promises. And besides. I reckon that the act of receiving is as so much, if not of more encouragement, than is a bare promise to receive ; for receiving is as the promise to receive ; for receiving is as the promise, and the fulfilling of it too ; so that in the Old Testament thou hast the promise, and in the New, the fulfilling of it ; and that in divers examples.

1. In Peter. Peter denied his master, once, twice, thrice, and that with an open oath ; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in downright dissimulation, and that to the hurt and fall of many others ; but neither of this doth Christ make a bar to his salvation, but receives him again at his return, as if he knew nothing of the fault.

2. The rest of his disciples, even all of them, did backslide and leave the Lord Jesus in his greatest straits : “Then all the disciples forsook him and fled : they returned (as he had foretold) every one to his own, and left him alone ;” but this also he passes over as a very light matter : Not that it was so indeed in itself, but the abundance of grace that was in him did lightly roll it away ; for after his resurrection, when first he appeared unto them, he gives them not the least check for their perfidious dealings with him, but salutes them with words of grace, saying, “All hail, be not afraid, peace be unto you, all power in heaven and earth is given unto me.” True he rebuked them for their unbelief, for the which also thou deservest the same : For it is unbelief that alone puts Christ and his benefits from us.

3. The man that after a large profession lay with his father’s wife, committed a high transgression, even such a one that at that day was not heard of, no not among the Gentiles. Wherefore this was a desperate backsliding ; yet, at his return he was received, and accepted again to mercy.

4. The thief that stole was bid to steal no more : not at all doubting, but that Christ was ready to forgive him this act of backsliding.

Now all these are examples, particular instances of Christ’s readiness to receive the backsliders to mercy, and observe it, examples and proofs that he hath done so, are to our unbelieving hearts, stronger encouragements than bare promises, that so he will do. But again the Lord Jesus hath added these, for the encouragement of returning backsliders to come to him.



1. A call to come, and he will receive them. Wherefore New Testament backsliders have encouragement to come.

2. A declaration of readiness, to receive them that come, as here in the text, and in many other places, is plain ; Therefore, "Set thee up these marks, make thee those high heaps, (of the golden grace of the gospel,) set thine heart towards the highway, even the way that thou wentest (when thou didst backslide,) turn again, O virgin of Israel, turn again to these thy cities."

*And him that cometh.* He saith not, and him that talketh, that professeth, that maketh a show, a noise or the like ; but, him that cometh. Christ will take leave to judge, who, among the many that make a noise, they be that indeed are coming to him. It is not him that saith he comes, nor him of whom others affirm that he comes ; but him that Christ himself shall say doth come that is concerned in this text. When the woman that had bloody issue came to him for cure, there were others as well as she, that made a great bustle about him, that touched, yea, even thronged him : Ah, but Christ could distinguish this woman from them all ; "And he looked round about upon them all, to see her that had done this thing."

He was not concerned with the thronging, or touching of the rest ; for theirs was but accidental, or at best void of that which made her touch acceptable. Wherefore Christ must judge who they be that in truth are coming to him : "Every man's ways are right in his own eyes, but the Lord weigheth the spirits." It standeth therefore every one in hand to be certain of their coming to Jesus Christ : for as thy coming is, so shall the salvation be : if thou comest indeed, thy salvation shall be indeed ; but if thou comest but in outward appearance, so shall thy salvation be : but of coming, see before, as also afterwards, in the use and application.

"And him that cometh *to me*."—These words *to me* are also to be well heeded ; for by them, as he secureth those that come to him, so also he shows himself unconcerned with those that in their coming rest short, to turn aside to others : for you must know, that every one that comes, comes not to Jesus Christ ; some that come, come to Moses, and to his law, and there take up for life ; with these Christ is not concerned ; with these his promise has not to do. "Christ is become of none effect unto you, who-so of you are justified by the law, ye are fallen from grace." Again, some that come, come no farther than the gospel ordinances, and there they stay ; they come not through them to Christ ; with these neither is he concerned ; nor will their "Lord, Lord," avail them any thing in the great and dismal day. A man may come too, and also go from the place and ordinances of worship,

and yet not be remembered by Christ. "So I saw the wicked buried, said Solomon, who had come and gone from the place of the Holy, and they were forgotten in the city, where they had so done; this is also vanity."

*To me.*—These words, therefore, are by Jesus Christ very warily put in, and serve for caution and encouragement; for caution, lest we take up in our coming any thing short of Christ; and for encouragement to those that shall in their coming, come past all till they come to Jesus Christ; "And him that cometh to me I will in no wise cast out."

Reader, if thou lovest thy soul, take this caution kindly at the hands of Jesus Christ. Thou seest thy sickness, thy wound thy necessity of salvation; Well, go not to king Jareb, for he cannot heal thee, nor cure thee of thy wound. Take the caution, I say, lest Christ instead of being a Savior unto thee, becomes a lion, a young lion to tear thee and go away.

There is a coming but not to the Most High; there is a coming, but not with the whole heart, but as it were feignedly; therefore take the caution kindly.

"And him that cometh *to me*."—Christ as a Savior will stand alone, because his own arm alone hath brought salvation unto him: He will not be joined with Moses nor suffer John Baptist to be tabernacled by him: I say they must vanish, for Christ will stand alone; yea, God the Father will have it so; therefore they must be parted from him, and a voice from heaven must come to bid the disciples hear only the beloved Son. Christ will not suffer any law, or ordinance, statute, or judgment to be partners with him in the salvation of the sinner. Nay, he saith not, And him that cometh to my word; but, And him that cometh to me. The words of Christ, even his most blessed and free promises, such as this in the text, are not the Savior of the world; for that is Christ himself, Christ himself only. The promises, therefore, are but to encourage coming sinners to come to Jesus Christ, and not to rest in them short of salvation by men. "And him that cometh *to me*."—The man therefore that comes aright, casts all things behind his back and looketh at (nor hath his expectations from ought but) the Son of God alone; and David said, "My soul, wait thou only upon God: for my expectation is from him: He only is my rock, and my salvation; he is my defence, I shall not be moved." His eye is to Christ, his heart is to Christ, and his expectation is from him, from him only.

Therefore the man that comes to Christ is one that hath had deep considerations of his own sins, slighting thoughts of his own righteousness, and high thoughts of the blood and righteousness of Jesus Christ; yea, he sees, as I have said, more virtue in

the blood of Christ to save him than there is in all his sins to damn him. He therefore setteth Christ before his eyes; there is nothing in heaven or earth, he knows, that can save his soul and secure him from the wrath of God, but Christ; that is, nothing but his personal righteousness and blood."

"And him that cometh to me, I will in no wise cast out."—"In no wise:" by these words there is something expressed and something implied.

1. That which is expressed is Jesus Christ his unchangeable resolution to save the coming sinner: I will in no wise reject him, or deny him the benefit of my death, and righteousness. This word, therefore, is like that which he speaks of the everlasting damnation of the sinner in hell-fire; "He shall by no means depart thence;" that is, never, never come out again, no, not to all eternity. So that as he that is condemned into hell-fire hath no ground of hope for his deliverance thence; so him that cometh to Christ hath no ground to fear he shall ever be cast in thither.

Thus saith the Lord, "If heaven above can be measured, or the foundation of the earth searched out beneath, I will also cast away all the seed of Israel, for all that they have done, saith the Lord."

Thus saith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob." But heaven cannot be measured, nor the foundations of the earth searched out beneath; his covenant is also with day and night, and he hath appointed the ordinances of heaven; therefore he will not cast away the seed of Jacob, who are the coming ones, but will certainly save them from the dreadful wrath to come. By this therefore it is manifest, that it was not the greatness of sin, nor the long continuance in it; no, nor yet the backsliding, nor the pollution of thy nature, that can put a bar in against, or be an hindrance of the salvation of the coming sinner: For, if indeed this could be, then would this solemn and absolute determination of the Lord Jesus, of itself, fall to the ground, and he be made of none effect: "But his counsel shall stand, and he will do all his pleasure," that is, his pleasure is this, for his promise, as to this irreversible conclusion ariseth of his pleasure, he will stand to it, and will fulfil it, because it is his pleasure.

Suppose that one man had the sins, or as many sins as an hundred, and another should have a hundred times as many as he, yet if they come, this word, "I will in no wise cast out," secures them both alike.

Suppose a man hath a desire to be saved, and for that purpose is coming in truth to Jesus Christ, but he, by his debauched life,



has damned many in hell ; why, the door of hope is by these words set as open for him as it is for him that hath not the thousandth part of his transgressions. “ And him that cometh to me, I will in no wise cast out.”

Suppose a man is coming to Christ to be saved, and hath nothing but sin, and an ill-spent life, to bring with him ; why, let him come and welcome to Jesus Christ, “ and he will in no wise cast him out.” Is not this love that passeth knowledge ? And is not this love the wonderment of angels ? And is not this love worthy of all acceptation at the hands and hearts of all coming sinners ?

2. That which is implied in the word is,

1st. The coming souls have those that continually lie at Jesus Christ to cast them off.

2dly. The coming souls are afraid that those will prevail with Christ to cast them off.

For these words are spoken to satisfy us, and to stay up our spirits against these two dangers : ‘ I will in no wise cast out.’

1st. For the *first*, coming souls have those that continually lie at Jesus Christ to cast them off.

And there are three things that thus bend themselves against the coming sinner.

(1.) There is the devil, the accuser of the brethren, that accuses them before God, day and night. This prince of darkness is unwearied in this work ; he doth it, as you see, day and night ; that is, without ceasing : He continually puts in his caveats against thee, if so be he may prevail. How did he play it against that good man Job, if possible he might have obtained his destruction in hell-fire ? He objected against him, that he served not God for nought, and tempted God to put forth his hand against him, urging, that if he did it, he would curse him to his face ; and all this, as God witnesseth, ‘ he did without a cause.’ How did he play it with Christ against Joshua the high-priest ? “ And he shewed me Joshua,” saith the prophet, “ the high-priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him.”

“ To resist him ;” that is, to prevail with the Lord Jesus Christ to resist him ; objecting the uncleanness, and unlawful marriage of his sons with the Gentiles ; for that was the crime that Satan laid against them. Yea, and for aught I know, Joshua also was guilty of the fact, but if not of that, of crimes no whit inferior ; for he was clothed with filthy garments, as he stood before the angel : Neither had he one word to say in vindication of himself, against all that this wicked one had to say against him. But notwithstanding that, he came off well ; but he might for it thank a good Lord Jesus, because he did not resist him, but, contrariwise,

took up his cause, pleaded against the devil, excusing his infirmity, and put justifying robes upon him before the adversary's face.

"And the Lord said unto Satan, the Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire? And he answered and spoke to those that stood before him, saying, Take away the filthy garments from him; and to him he said, Behold I have caused thine iniquity to pass from thee, and will clothe thee with a change of raiment."

Again, how did Satan ply in against Peter, when he desired to have him, that he might sift him as wheat? that is, if possible, sever all grace from his heart, and leave him nothing but flesh and filth, to the end that he might make the Lord Jesus loathe and abhor him. "Simon, Simon," said Christ, "Satan hath desired to have you that he might sift you as wheat." But did he prevail against him? No: "But I have prayed for thee, that thy faith fail not." As who should say, Simon, Satan hath desired me that I would give thee up to him, and not only thee, but all the rest of thy brethren, (for that the word *you* imports;) but I will not leave thee in his hands: I have prayed for thee, thy faith shall not fail. I will secure thee to the heavenly inheritance.

(2.) As Satan, so every sin of the coming sinner comes in with a voice against him, if perhaps they may prevail with Christ to cast off the soul. When Israel was coming out of Egypt to Canaan, how many times had their sins thrown them out of the mercy of God, had not Moses, as a type of Christ, stood in the breach to turn away his wrath from them! Our iniquities testify against us, and would certainly prevail against us, to our utter rejection and damnation, had we not an advocate with the Father, Jesus Christ the righteous.

The sins of the old world cried them down to hell; the sins of Sodom fetched upon them fire from heaven, which devoured them; the sins of the Egyptians cried them down to hell, because they came not to Jesus Christ for life. Coming sinner, thy sins are no whit less than any; nay, perhaps they are as big as all theirs: Why is it then that thou livest when they are dead, and that thou hast a promise of pardon when they had not. "Why, thou art coming to Jesus Christ," and therefore sin shall not be thy ruin.

(3.) As Satan and sin, so the law of Moses, as it is a perfect holy law, hath a voice against you before the face of God. "There is one that accuseth thee, even Moses' law." Yea, it accuseth all men of transgression, that have sinned against it; for as long as sin is sin, there will be a law to accuse for sin. But this accusation shall not prevail against the coming sinner, be-

cause it is Christ that died, and that ever lives, to make intercession for them that "come to God by him."

These things, I say, do accuse us before Christ Jesus ; yea, and also to our own faces, if perhaps they might prevail against us. But these words, "I will in no wise cast out," secureth the coming sinner from them all.

The coming sinner is not saved, because there is none that comes in against him ; but because the Lord Jesus will not hear their accusations, will not cast out the coming sinner.

When Shimei came down to meet king David, and to ask pardon for his rebellion, up starts Abishai, and puts in his caveat, saying, Shall not Shimei die for this? This is the case of him that comes to Christ : He hath this Abishai, and that Abishai, that presently steps in against him, saying, shall not this rebel's sin destroy him in hell? Read farther, "But David answered, What have I to do with you, ye sons of Zeruiah, that you should this day be adversaries to me? Shall there any man be put to death this day in Israel, for do I not know, that I am King this day over Israel?"

That is Christ's answer by the text, to all that accuse the coming Shimeis : What have I to do with you, that accuse the coming sinners to me? I count you adversaries, that are against my shewing mercy to them. Do not I know, that I am exalted this day to be king of righteousness and king of peace? "I will in no wise cast them out."

*2dly.* But again, these words do closely imply, that the coming souls are afraid, that these accusers will prevail against them, as is evident, because the text is spoken for their relief and succor : For that need not be, if they that are coming are not subject to fear, and despond upon this account. Alas, there is guilt, and the curse lies upon the conscience of the coming sinner.

Besides, he is conscious to himself what a villain, what a wretch he hath been against God and Christ. Also he now knows, by woful experience, how he hath been at Satan's beck, and at the motion of every lust. He hath now also new thoughts of the holiness and justice of God : Also he feels, that he cannot forbear sinning against him : "For the motions of sin, which are by the law, do still work in his members, to bring forth fruit unto death." But none of this need discourage, since we have so good, so tender-hearted, and so faithful a Jesus to come to, who will rather overthrow heaven and earth, than suffer a tittle of this text to fail. "And him that cometh to me I will in no wise cast out."

Now we have yet to inquire into two things that lie in the words, to which there hath been nothing said : As, 1. What it is to cast out ; 2. How it appears that Christ hath power to save or cast out.



For the first of these—What it is to cast out. To this I will speak, 1. Generally; 2. More particularly.

1. To cast out, is to slight and despise, and contemn; and as it is said of Saul's shield, "it was vilely cast away:" that is, slighted and contemned. Thus it is with the sinners that come not to Jesus Christ; He slights, despises, and contemns them; that is, "casts them away."

2. Things cast away are reputed as the dirt of the street. And thus it shall be with the men that come not to Jesus Christ, they shall be counted as the dirt in the streets.

3. To be cast out, or off, it is to be abhorred, not to be pitied; but to be put to a perpetual shame.

But, more particularly, to come to the text: The casting out here mentioned, is not limited to this or the other evil; therefore it must be extended to the most extreme and utmost misery. Or, thus:

He that cometh to Christ, shall not want any thing that may make him gospelly-happy in this world, or that which is to come; nor shall he want any thing that cometh not, that may make him spiritually and eternally miserable.

But, further, As it is to be generally taken, so it respecteth things that shall be hereafter.

For the things that are now, they are either, 1. More general; 2. Or more particular.

First, More general, thus:

1. It is *to be cast out* of the presence and favor of God.

Thus was *Cain cast out*: 'thou hast driven' (or cast) 'me out this day; from thy face' (that is, from thy favor) 'shall I be hid.' A dreadful complaint! But the effect of a more dreadful judgment.

2. 'To be cast out,' is to be cast out of God's sight. God will look after them no more, care for them no more; nor will he watch over them any more for good. Now they that are so, are left like blind men, to wander and fall into the pit of hell. This therefore is also a sad judgment! therefore here is the mercy of him that cometh to Christ. He shall not be left to wander at uncertainties. The Lord Jesus Christ will keep him, as a shepherd doth his sheep. "Him that cometh to me, I will in no wise cast out."

3. 'To be cast out,' is to be denied a place in God's house, and to be left as fugitives and vagabonds, to pass a little time away in this miserable life, and after that to go down to the dead. Therefore here is the benefit of him that cometh to Christ, he shall not be denied a place in God's house. They shall not be

left like vagabounds in the world. "Him that cometh to me, I will in no wise cast out."

4. In a word, 'To be cast out,' is to be rejected as are the fallen angels: For their eternal damnation began at their being cast down from heaven to hell. So then, 'Not to be cast out,' is to have a place, a house and habitation there; and to have a share in the privileges of elect angels.

These words therefore, "I will not cast out," will prove great words one day, to them that come to Jesus Christ.

Secondly, And more particularly:

1. Christ hath everlasting life for him that cometh to him, and he shall never perish: "For he will in no wise cast him out:" but for the rest, they are rejected, *cast out*, and must be damned.

2. Christ hath everlasting righteousness to clothe them with, that come to him, and they shall be covered with it as with a garment, but the rest shall be found in the filthy rags of their own stinking pollution, and shall be wrapped up in them, as in a winding-sheet, and so bear their shame before the Lord, and also before the angels.

3. Christ hath precious blood, that, like an open fountain, stands free for him to wash in, that comes to him for life: "And he will in no wise cast him out:" but they that come not to him are rejected from a share therein, and are left to ireful vengeance for their sins.

4. Christ hath precious promises, and they shall have a share in them that come to him for life; "For he will in no wise cast them out:" But they that come not, can have no share in them, because they are true only in him: for in him, and only in him, all the promises are *yea* and *amen*. Wherefore they that come not to him, are no whit the better for them.

5. Christ hath also fulness of grace in himself for them that come to him for life: "And he will in no wise cast them out:" But those that come not unto him, are left in their graceless state; and as Christ leaves them, death, hell, and judgment, finds them. "He that findeth me," saith Christ, "findeth life, and shall obtain favor of the Lord; But he that sins against me wrongeth his own soul. All that hate me, love death."

6. Christ is an intercessor and ever liveth to make intercession for them that come to God by him; "But their sorrows shall be multiplied, that hasten after another (or other) Gods, (their sins and lusts,) Their drink offerings will he not suffer, nor take up their names into his lips."

7. Christ hath wonderful love, bowels, and compassion, for those that come to him: 'For he will in no wise cast them out.' But the rest will find him a lion rampart; he will one day tear

them all to pieces. "Now consider this," saith he, "ye that forget God, lest I tear you in pieces, and there be none to deliver you."

8. Christ is known by, and for his sake those that come to him have their persons and performances accepted of the Father: "And he will in no wise cast them out;" but the rest must fly to the rocks and mountains for shelter, but all in vain, to hide them from his face and wrath.

But again, These words, *cast out*, have a special look to what will be hereafter, even at the day of judgment: For then, and not till then, will be the great *anathema* and *casting out* made manifest, even manifest by execution. Therefore here to speak to this, and that under these two heads: As, 1, Of the casting out itself; 2. Of the place into which they shall be cast, that shall then be cast out.

First, the casting out itself standeth in two things:

1. In a preparatory work.

2. In the manner of executing the act.

The preparatory work standeth in these three things.

1. It standeth in their separation that have not come to him, from them that have at that day. Or thus, At the day of the great casting out, those that have not (*now*) come to him, shall be separated from them that have; for them that have, "he will not cast out," "When the Son of Man shall come in his glory, and all his holy angels with him, then he shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats."

This dreadful separation therefore shall then be made betwixt them that (*now*) come to Christ, and them that come not: And good reason; for since they would not with us come to him, *now* they have time; why should they stand with us, when judgment is come.

2. They shall be placed before him according to their condition; they that have come to him, in great dignity, even at his right hand; "for he will in no wise cast them out;" but the rest shall be set at his left hand, the place of disgrace and shame; for they did not come to him for life.

Distinguished also shall they be by fit terms; These that come to him he calleth the sheep, but the rest are frowish goats, "and he shall separate them one from another, as the shepherd divideth the sheep from the goats; and the sheep will be set on the right hand," (next heaven gate, for they came to him,) "but the goats on the left;" to go from him into hell, because they are not of his sheep.



3. Then will Christ proceed to conviction of those that came not to him, and will say, "I was a stranger, and ye took me not in," or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final judgment.

Now when these wretched rejectors of Christ shall thus be set before him in their sins, and convicted, this is the preparatory work upon which follows the manner of executing the act which will be done.

1. In the presence of all the holy angels.

2. In the presence of all them that in their lifetime came to him, by saying unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," with the reason annexed to it: For you were cruel to me and mine, particularly discovered in these words: 'For I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked and ye clothed me not; sick, and in prison, and ye visited me not.'

Secondly, Now it remains that we speak of the place into which these shall be cast, which in the general you have heard already, to wit, the fire prepared for the devil and his angels. But, in particular, it is thus described:

1. It is called Tophet: "For Tophet is ordained of old, yea, for the king (the Lucifer) it is prepared; he hath made it deep and large, the pile thereof is fire and much wood; the breath of the Lord like a stream of brimstone doth kindle it."

2. It is called Hell. "It is better for thee to enter into life, halt or lame, than having two feet to be cast into hell."

3. It is called 'the wine-press of the wrath of God.' And the angel thrust in his sickle into the earth, and gathered the vine of the earth, (that is, them that did not come to Christ,) and cast them out into the great wine-press of the wrath of God. (Rev. xiv. 19.)

4. It is called 'a lake of fire.' And whatsoever was not found written in the book of life, was cast into the lake of fire. (Rev. xx. 15.)

5. It is called a pit. "Thou hast said in thy heart, I will ascend to heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, in the sides of the north. Yet thou shalt be brought down to hell, to the sides of the pit."

6. It is called 'a bottomless pit, out of which the smoke and the locust came, and into which the great dragon was cast:' and it is called *bottomless*, to shew the endlessness of the fall that they will have into it, that come not in the acceptable time to Jesus Christ.

7. It is called "outer darkness." "Bind him hand and foot, and cast him into outer darkness, and cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

8. It is called "a furnace of fire." As therefore the tares are gathered and burned in the fire, so it shall be in the end of this world: The Son of man shall send forth his angels, and he shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth: And again, So shall it be in the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. (Matt. xiii. 41—51.)

Lastly, It may not be amiss, if in the conclusion of this, I shew in a few words, to what the things that torment them in this state, are compared. Indeed some of them have been occasionally mentioned already; as that they are compared,

1. To wood that burneth.

2. To fire.

3. To fire and brimstone: But,

4. It is compared to a worm, a gnawing worm, a never-dying gnawing worm: "They are cast into hell, where their worm dieth not."

5. It is called "unquenchable fire;" "He will gather his wheat into into his garner; but will burn up the chaff with unquenchable fire."

6. It is called "everlasting destruction." The Lord Jesus shall descend from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. (2 Thes. i. 7, 8.)

7. It is called "wrath without mixture," and is given them in the cup of his indignation. "If any man worship the beast and his image, and receive the mark in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture, in the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."

8. It is called "the second death." And death and hell were cast into the lake of fire; this is the second death. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

9. It is called "eternal damnation." "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation."

Oh! these three words!

"Everlasting punishment!"

"Eternal damnation!"

And, "Forever and ever!"

How will they gnaw and eat up all the expectation of the end of the misery of the cast-away sinners. "And the smoke of their torment ascended up forever and ever; and they have no rest day nor night, &c."

Their behavior in hell is set forth by four things, as I know of; 1. By calling for help and relief in vain: 2. By weeping: 3. By wailing: 4. By gnashing of teeth.

And now we come to the second thing that is to be inquired into; namely, How it appears that Christ hath power to save, or to cast out; For by these words "I will in no wise cast out," he declareth that he hath power to do both.

Now this inquiry admits us to search into two things: 1. How it appears that he hath power to save; 2. How it appears that he hath power to cast out.

That he hath power to save, appears by that which follows:

1. To speak only of him as he is mediator; he was authorised to this blessed work by his Father, before the world began. Hence the apostle said, "He hath chosen us in him, before the foundation of the world," with all those things that effectually will produce one salvation. Read the same chapter, with 2 Timothy i. 9.

2. He was promised to our first parents, that he should, in the fulness of time, bruise the serpent's head; and as Paul expounds it, redeem them that were under the law: Hence, since that time, he hath been reckoned as slain for our sins. By which means all the fathers under the first testament were secured from the wrath to come; hence he is called, "The Lamb slain from the foundation of the world."

3. Moses gave testimony of him by the types and shadows, and bloody sacrifices, that he commanded from the mouth of God, to be in use to the support of his people's faith, until the time of reformation; which was the time of this Jesus's death. (Heb. 9th and 10th chap.)

4. At the time of his birth it was testified of him by the angel, "That he should save his people from their sins."

5. It is testified of him in the days of his flesh, that he had power on earth to forgive sins,



6. It is testified also of him by the apostle Peter : " That God hath exalted him with his own right hand, to be a prince and a Savior, to give repentance to Israel, and forgiveness of sins."

7. In a word, This is every where testified of him both in the Old Testament and the New.

And good reason that he should be acknowledged and trusted in as a Savior.

1. He came down from heaven to be a Savior.

2. He was annointed when on earth to be a Savior.

3. He did the works of a Savior. As,

(1.) He fulfilled the law, and became the end of it for righteousness, for them that believe in him.

(2.) He laid down his life as a Savior ; he gave his life as a ransom for many.

(3.) He hath abolished death, destroyed the devil, put away sin, got the keys of hell and death, ascended into heaven ; is there accepted of God, and did sit at the right hand as a Savior ; and that because his sacrifice for sins pleased God.

(4.) God hath sent out and proclaimed him as a Savior, and tells the world that we have redemption through his blood, that he will justify us, if we believe in his blood, and that he can faithfully and justly do it. Yea, God doth beseech us to be reconciled to him by his Son ; which could not be, if he were not anointed by him to this very end, and also if his works and undertakings were not accepted of him, considered as a Savior.

God already hath received millions of souls into his paradise, because they have received this Jesus for a Savior ; and is resolved to cut them off, and to cast them out of his presence, that will not take him for a Savior.

I intend brevity here ; therefore a word to the second, and so conclude.

How it appears that he hath power to cast out.

This appears also by what follows :

1. The Father, (for the service that he had done him as a Savior,) hath made him Lord of all, even Lord of quick and dead. " For to this end, Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

2. The Father hath left it with him to quicken whom he will, to wit, with saving grace, and to cast out whom he will, for their rebellion against him.

3. The Father hath made him judge of quick and dead, hath committed all judgment unto the Son, and appointed that all should honor the Son, even as they honor the Father.

4. God will judge the world by this man : the day is appointed for judgment, and he is appointed for judge. He hath ap-

pointed a day in the which he will judge the world in righteousness, by that man."

Therefore we must all appear before the Judgment-seat of Christ, that every one may receive for the things done in the body, according to what they have done. If they have closed with him, heaven and salvation; if they have not, hell and damnation.

And for these reasons he must be judge:

1. Because of his humiliation, because of his Father's word he humbled himself; and he became obedient unto death, even the death of the cross: "Therefore God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow; both of things in heaven, and things on on earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

This hath respect to his being judge, and his sitting in judgment upon angels and men.

2. That all men might honor the Son, even as they honor the Father. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father."

3. Because of his righteous judgment, this work is fit for no creature; it is only fit for the Son of God. For he will reward every man according to his ways.

4. Because he is the Son of man. He hath given him authority to execute judgment also, because he is the Son of man.

THUS have I in brief passed through this text by way of explication. My next work is to speak to it by way of observation: But I shall be also as brief in that as the nature of the thing will admit.

*All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.*—John vi. 37.

And now I come to some observations, and a little briefly to speak to them, and then conclude the whole.

The words thus explained, afford us many, some of which are these.

1. That God the Father, and Christ his Son, are two distinct persons in the Godhead.

2. That by them, (not excluding the Holy Ghost) is contrived and determined the salvation of fallen mankind.

3. That this contrivance resolved itself into a covenant between these persons in the Godhead, which standeth in giving on

the Father's part, and receiving on the Son's. "All that the Father giveth me," &c.

4. That every one that the Father hath given to Christ (according to the mind of God in the text) shall certainly come to him.

5. That coming to Jesus Christ is therefore not by the will, wisdom, or power of man: but by the gift, promise, and drawing of the Father: "All that the Father giveth me shall come."

6. That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him. "And him that cometh to me, I will in no wise cast out."

There are, besides these some other truths implied in the words. As,

7. They that are coming to Jesus Christ, are oftentimes heartily afraid that he will not receive them.

8. Jesus Christ would not have them that in truth are coming to him, once think that he will cast them out.

These observations lie all of them in the words, and are plentifully confirmed by the scriptures of truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth, and sixth, partly because I design brevity, and partly because they are touched upon in the explicatory part of the text. I shall therefore begin with the fifth observation, and so make that the first in order in the following discourse.

I. First, then, coming to Christ, is not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the Father. This observation standeth of two parts.

(1.) The coming to Christ is not by the will, wisdom, or power of man:

(2.) But by the gift, promise, and drawing of the Father.

That the text carrieth this truth in its bosom, you will find if you look into the explication of the first part thereof before; I shall therefore here follow the method propounded, viz. shew,

1. That coming to Christ is not by the will, wisdom, or power of man: This is true, because the word doth positively say it is not.

First. It denieth it to be the will of man. "Not of blood, nor of the will of the flesh, nor of the will of man." And again, "It is not of him that willeth, nor of him that runneth."

Second. It denieth it to be of the wisdom of man as is manifest from these considerations.

(1.) In the wisdom of God it pleased him, that the world by wisdom should not know him. Now if by their wisdom they cannot know him, it follows, by that wisdom they cannot come unto



him; for coming to him, is not before, but after some knowledge of him.

(2.) The wisdom of man, in God's account, as to the knowledge of Christ, is reckoned foolishness. "Hath not God made foolish the wisdom of this world?" And again, "The wisdom of this world is foolishness with God."

If God hath made foolish the wisdom of this world; and again, if the wisdom of this world is foolishness with him, then verily it is not likely, that by that a sinner shall become so prudent, as to come to Jesus Christ, especially if you consider,

(3.) That the doctrine of a crucified Christ, and so of salvation by him, is the very thing that is counted foolishness to the wisdom of the world. Now, if the very doctrine of a crucified Christ be counted foolishness by the wisdom of this world, it cannot be that by that wisdom a man should be drawn out in his soul to come to him.

(4.) God counted the wisdom of this world one of his greatest enemies, therefore by that wisdom no man can come to Jesus Christ. For it is not likely that one of God's greatest enemies should draw a man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the wisdom of this world one of his greatest enemies, is evident,

(1.) For that it casteth the greatest contempt upon his Son's undertaking, afore is proved, in that it counts his crucifixion foolishness; though that be one of the highest demonstrations of divine wisdom.

(2.) Because God hath threatened to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an enemy, would it direct men to, and cause them to close with Jesus Christ.

(3.) He hath rejected it from helping in the ministry of his word, as a fruitless business, and a thing that comes to nought.

(4.) Because it causeth to perish those that seek it and pursue it.

(5.) And God has proclaimed, That if any man will be wise in this world, he must be a fool in the wisdom of this world, and that is the way to be wise in the wisdom of God. "If any man will be wise in this world, let him become a fool, that he may be wise. For the wisdom of the world is foolishness with God."

Thirdly. Coming to Christ is not by the power of man. This is evident, partly,

(1.) From that which goeth before: For man's power, in the putting forth of it, in this matter, is either stirred up with love, or sense of necessity; but the wisdom of this world neither gives man

love to, or sense of a need of Jesus Christ ; therefore his power lieth still as from that.

(2.) What power has he that is dead, as every natural man spiritually is, even dead in trespasses and sins ? Dead, even as dead to God's New Testament things, as he that is in his grave is dead to the things of this world. What power has he then, whereby to come to Jesus Christ ?

(3.) God forbids the mighty man's glory in his strength ; and says positively, " By strength shall no man prevail : " and again, " Not by might, nor by power, but by my Spirit, saith the Lord. "

(4.) Paul acknowledgeth that man, nay, converted man, of himself, hath not a sufficiency of power in himself to think a good thought ; if not to do that which is least, for to think is less than to come ; no man by his own power can come to Jesus Christ.

(5.) Hence we are said to be made willing to come, by the power of God ; to be raised from a state of sin to a state of grace, by the power of God ; and to believe, that is, to come, through the exceeding working of his mighty power.

But this needeth not, if either man had power or will to come, or so much as graciously to think of being willing to come (of themselves) to Jesus Christ.

I should now come to the power of the second part of the observation, but that is occasionally done already, in the explicatory part of the text ; to which I refer the reader : For I shall here only give thee one or two more to the same purpose, and so come to the use and application.

1. It is expressly said, " No man can come unto me, except the Father which hath sent me draw him. " By this text there is not only insinuated, that in man is want of power, but of will, to come to Jesus Christ : they must be drawn ; they come not if they be not drawn : And observe, it is not man, no, nor all the angels of heaven, that can draw one sinner to Jesus Christ. " No man cometh to me, except the Father which hath sent me draw him. "

2. Again, " No man can come to me except it were given him of my father. " It is an heavenly gift that maketh man come to Jesus Christ.

3. Again, " It is written in the prophets, they shall be all taught of God ; every one therefore that hath heard and learned of the Father, cometh to me. "

I shall not enlarge, but shall make some use and application, and so come to the next observation.

1. Is it so ? Is coming to Jesus Christ, not by the will, wisdom, or power of man, but by the gift, promise, and drawing of the

Father? Then they are to blame that cry up the will, wisdom, and power of man, as things sufficient to bring men to Christ.

There are some men who think they may not be contradicted, when they plead for the will, wisdom, and power of man in reference to the things that are of the kingdom of Christ: but I will say to such a man he never yet came to understand, that himself is, what the scripture teacheth concerning him: Neither did he ever know what coming to Christ is by the teaching gift, and drawing of the Father. He is such a one that hath set up God's enemy in opposition to him, and that continueth in such acts of defiance; and what his end without a new birth will be, the scripture teacheth also: But we will pass this.

2. Is it so? Is coming to Jesus Christ, by the gift, promise, and drawing of the Father? Then let saints here learn to ascribe their coming to Christ, to the gift, promise, and drawing of the Father. Christian man, bless God, who hath given thee to Jesus Christ, by promise; and again, bless God for that he hath drawn thee to him. And why is it thee? Why not another? O that the glory of electing love should rest upon thy head, and that the glory of the exceeding grace of God should take hold of thy heart, and bring thee to Jesus Christ!

3. Is it so, that coming to Jesus Christ, is by the Father, as aforesaid? Then this should teach us to set a high esteem upon them that are indeed coming to Jesus Christ: I say, an high esteem on them for the sake of him by virtue of whose grace they are made to come to Jesus Christ.

We see that when men by the help of human abilities, do arrive at the knowledge of, and bring to pass that which, when done, is a wonder to the world, how he that did it is esteemed and comended; yea, how are his wits, parts, industry, and unweariedness in all, admired, and yet the man, as to this, is but of the world, and his work the effect of natural ability: the things also attained by him end in vanity and vexation of spirit. Further, perhaps in the pursuit of these his achievements, he sins against God, wastes his time vainly, and at long run, loses his soul by neglecting of better things: yet he is admired! But I say, if this man's parts, labor, diligence, and the like, will bring him to such applause and esteem in the world, what esteem should we have of such an one, that is, by the gift, promise, and power of God, coming to Jesus Christ?

(1.) This is a man with which God is, in whom God works and walks; a man whose motion is governed and steered by the mighty hand of God, and the effectual working of his power: Here's a man!



(2.) This man, by the power of God's might which worketh in him, is able to cast a whole world behind him, with all the lusts and pleasures of it; and to charge through all the difficulties that men and devils can set against him: Here's a man!

(3.) This man is travelling to Mount Zion, the heavenly Jerusalem, the city of the living God, and to an innumerable company of angels, and the spirits of just men made perfect, to God the judge of all, and to Jesus: Here's a man!

(4.) This man can look upon death with comfort, can laugh at destruction when it cometh, and long to hear the sound of the last trump, and to see the Judge coming in the clouds of heaven: Here's a man indeed!

Let Christians then esteem each other as such: I know you do; but do it more and more. And that you may consider these two or three things.

(1.) These are the objects of Christ's esteem. (Matt. xii. 48; chap. xv. 22—29; Luke vii. 9.)

(2.) These are the objects of the esteem of angels. (Dan. ix. 12; chap. x. 11; and xii. 4; Heb. i. 14.)

(3.) These have been the objects of the esteem of heathens, when but convinced about them. (Dan. v. 10; Acts v. 15; 1 Cor. xiv. 24, 25.)

“Let each of you then esteem each other better than themselves.” (Phil. iii. 2.)

4. Again, Is it so, that no man comes to Jesus Christ, by the will, wisdom, and power of man, but by the gift, power, and drawing of the Father? Then this shews us how horribly ignorant of this such are, who make the men that are coming to Christ the object of their contempt and rage. These are also unreasonable and wicked men: “Men in whom is no faith.” (1. Thes. iii. 2.)

Sinners, did you but know what a blessed thing it is to come to Jesus Christ, and that by the help and drawing of the Father they do indeed come to him, you would hang and burn in hell a thousand years before you would turn your spirits as you do, against him that God is drawing to Jesus Christ, and also against the God that draws him.

But, faithless sinner, let us a little expostulate the matter. What hath this man done against thee, that is coming to Jesus Christ? Why dost thou make him the object of thy scorn? doth his coming to Jesus Christ offend thee? doth his pursuing of his own salvation offend thee? doth his forsaking of his sins and pleasures offend thee?

Poor coming man! 'Thou sacrificeth the abominations of the Egyptians before their eyes, and will they not stone thee?'

But I say, why offended at this? Is he ever the worse for coming to Jesus Christ, or for loving and serving of Jesus Christ, or is he ever the more a fool, for flying from that which will drown thee in hell-fire, and for seeking eternal life? Besides, pray sirs, consider it; this he doth not of himself, but by the drawing of the Father. Come, let me tell thee in thine ear, thou that wilt not come to him thyself, and him that would, thou hinderest.

(1.) Thou shalt be judged for one that hath hated, maligned, and reproached Jesus Christ, to whom this poor sinner is coming.

(2.) Thou shalt be judged too, for one that hath hated the Father, by whose powerful drawing the sinner doth come.

(3.) Thou shalt be taken, and judged, for one that has done despite to the Spirit of grace in him, that is by its help coming to Jesus Christ. What sayest thou now? Wilt thou stand by thy doings? Wilt thou continue to contemn and reproach the living God? Thinkest thou that thou shalt weather it out well enough at the day of judgment? "Can thy heart endure, or can thy hands be strong, in the day that I shall deal with thee, saith the Lord?"

5. Is it so, that no man comes to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then this sheweth us how it comes to pass, that weak means are so powerful as to bring men out of their sins, to a hearty pursuit after Jesus Christ. When God bid Moses speak to the people, he said, "I will speak with thee. When God speaks, when God works, who can let it? None, none; then the work goes on. Elias threw his mantle upon the shoulders of Elisha; and what a wonderful work followed? When Jesus fell in with the crowing of a cock, what work was there! O when God is in the means, then shall that means be it never so weak and contentible in itself work wonders. (1 Kings, xix. 19.; Matt. xxvi. 74, 75.; Mark x. iv. 71, 72.; Luke xxii. 61, 62.)

The world understood not, nor believed, that the walls of Jericho shall fall at the sound of rams horns; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in temptation, and in the midst of great contempt and scorn, works wonders, if the Lord thy God will say so too.

6. Is it so? Doth no man come to Jesus Christ by the will, wisdom, and power of man, but by the gift, promise, and drawing of the Father? Then here is room for Christians to stand and wonder at the effectual working of God's providence, that he hath made use of, as a means to bring them to Jesus Christ.

For although men are drawn to Christ by the power of the Father, yet that power putteth forth itself in the use of means ; and these means are diverse, sometimes this, sometimes that : for God is at liberty to work, by which, and when, and how he will ; but let the means be what they will, and as contemptible as may be ; yet God that commanded the light to shine out of darkness, and that out of weakness can make strong, can, nay, doth oftentimes, make use of very unlikely means to bring about the conversion and salvation of his people. Therefore you that are come to Christ, (and by unlikely means,) stay yourselves, and wonder, and wondering, magnify almighty power, by the work of which the means hath been made effectual to bring you to Jesus Christ.

What was the providence that God made use of, as a means either remote, or more near, to bring thee to Jesus Christ ? Was it the removing of thy habitation, the change of thy condition, the loss of relations, estate, or the like ? Was it the casting of thine eye upon some good book, the hearing of thy neighbors talk of heavenly things, the beholding of God's judgment as executed upon others, or thine own deliverance from them, or thy being strangely cast under the ministry of some godly man ? O take notice of such providence or providences ! They were sent and managed by mighty power to do thee good. God himself, I say, hath joined himself to this chariot ; yea, and so blessed it, that it failed not to accomplish the thing for which he sent it.

God blesseth not to every one his providence in this manner : How many thousands are there in this world, that pass every day under the same providences ! but God is not in them, to do that work by them as he hath done for thy poor soul, by his effectually working with them. O that Jesus Christ should meet thee in this providence, that dispensation, or the other ordinance ! This is grace indeed ! At this, therefore, it will be thy wisdom to admire, and for this to bless God.

Give me leave to give you a taste of some of those providences that have been effectual, through the management of God, to bring salvation to the souls of his people.

(1.) The first shall be that of the woman of Samaria. It must happen, that she must needs go out of the city to draw water (not before or after,) but just when Jesus Christ her Savior was come from far, and sat to rest him (being weary) upon the well. What a blessed providence was this ! Even a providence managed by the almighty wisdom, and almighty power, to the conversion and salvation of this poor creature. For by this providence was this poor creature and her Savior brought together, that a blessed work might be fulfilled upon the woman, according to the purpose before determined of the Father. (John iv.)



(2.) What providence was it, that there should be a tree in the way for Zaccheus to climb, thereby to give Jesus opportunity to call that chief of the publicans home to himself, even before he came down therefrom.

(3.) Was it not wonderful, that the thief, which you read of in the gospel should, by the providence of God, be cast into prison, to be condemned, even at that sessions that Christ himself was to die; nay, and that it should happen too, that they must be hanged together, that the thief might be in hearing and observing of Jesus in his last words, that he might be converted by him before his death? (Luke xxii.)

(4.) What a strange providence was it, and as strangely managed by God, that Onesimus, when he was run away from his master, should be taken, as I think, cast into that very prison where Paul lay bound for the word of the gospel; that he might there be by him converted, and then sent home again to his master Philemon! "Behold all things work together for good, to them that love God; to them who are called according to his purpose."

Nay, I have myself known some that have been made to go to hear the word preached against their wills; others have gone not to hear, but to see and be seen; nay, to jeer and flout others, as also to catch and carp at things. Some also to feed their adulterous eyes with the sight of beautiful objects; and yet God hath made use of even these things, and even of the wicked and sinful proposals of sinners, to bring them under the grace that might save their souls.

7. Doth no man come to Jesus Christ, but by the drawing, &c. of the Father? Then let me here caution those poor sinners, that are spectators, of the change that God hath wrought in them that are coming to Jesus Christ, not to attribute this work and change to other things and causes.

There are some poor sinners in the world, that plainly see a change, a mighty change, in their neighbors and relations that are coming to Jesus Christ. But as I said, they being ignorant, and not knowing whence it comes, and whither it goes, "for so is every one that is born of the spirit," therefore they attribute this change to other causes: As, 1. Melancholy; 2. To sitting alone; 3. To overmuch reading; 4. To their going to too many sermons; 5. To too much studying, and musing on what they hear.

Also, they conclude on the other side,

1. That it is for want of merry company.

2. For want of physic, and therefore they advise them to leave off reading, going to sermons, the company of sober people, and

to be merry, and go a gossiping, to buy themselves in the things of this world! not to sit musing alone, &c.

But come, poor ignorant sinner, let me deal with thee. It seems thou art turned counsellor for Satan: I tell thee, thou knowest not what thou dost. Take heed of spending thy judgment after this manner; thou judgest foolishly, and sayest in this, to every one that passeth by, thou art a fool.

What! count convictions for sin, mourning for sin, and repentance for sin, melancholy! This is like those that on the other side said, "These men are drunk with new wine," &c. Or, as he hath said, Paul was mad. (Acts ii. 23; and xxvi. 24.)

Poor ignorant sinner! canst thou judge no better? What! is sitting alone, pensive under God's hand, reading the scriptures, and hearing of sermons, &c. the way to be undone? (the Lord open thine eyes, and make thee to see thine error;) Thou hast set thyself against God, thou hast despised the operation of his hands, thou attemptest to murder souls. What? canst thou give no better counsel touching those whom God hath wounded, than to send them to the ordinances of hell for help? thou biddest them be merry and lightsome; but dost thou not know, that "the heart of fools is the house of laughter."

Thou biddest them shut the hearing of thundering preachers; "But is it not better to hear the rebuke of the wise, than for a man to hear the song of fools?" Thou biddest them busy themselves in the things of this world; but dost thou not know that the Lord bids, "First seek the kingdom of God and the righteousness thereof."

Poor ignorant sinner, hear the counsel of God to such, and learn thyself to be wiser. "Is any afflicted? let him pray: Is any merry? let him sing psalms. Blessed is he that heareth me; and heareth for time to come! Save yourselves from this untoward generation. Search the scriptures; give attendance to reading. It is better to go to the house of mourning."

And wilt thou judge him that doth thus? Art thou almost like Elimas the sorcerer; that sought to turn the deputy from the faith? Thou seekest to pervert the right ways of the Lord: (Take heed lest some heavy judgment overtake thee) (Acts xiii. 8—13.)

What! teach men to quench convictions; take men off from a serious consideration of the evil of sin, of the terrors of the world to come, and how they shall escape the same? What! teach men to put God and his word out of their minds, by running to merry company, by running to the world, by gossiping? &c. This is as much as to bid them say to God, "Depart from us, for we desire not the knowledge of thy ways; or, What's the Al-

mighty that we should serve him? or, what profit have we, if we keep his ways?" Here is a devil in grain! What! bid a man walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

*Objection.* But we do not know that such are coming to Jesus Christ; truly we wonder at them, and think they are fools.

*Answer.* 1. Do you not know they are coming to Jesus Christ? then they may be coming to him, for aught you know; and why will you be worse than the brute, to speak evil of the things you know not? What, are you made to be taken and destroyed? must ye utterly perish in your own corruptions?

2. Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad, "(Refrain from these men, and let them alone; for if this counsel, or this work, be of men; it will come to nought: but if it be of God, ye cannot overthrow it, lest haply ye be found to fight even against God.)"

3. But why do you wonder at a work of conviction and conversion? Know you not that this is the judgment of God upon you; ye despisers, "to behold, and wonder, and perish?"

4. But why wonder, and think they are fools? Is the way of the just an abomination to you? See that passage, and be ashamed, "He that is upright in the way is an abomination to the wicked."

5. Your wondering at them argues that you are strangers to yourselves, to conviction for sin, and to hearty desires to be saved; as also coming to Jesus Christ.

*Objection.* But how shall we know that such men are coming to Jesus Christ?

*Answer.* Who can make them see that Christ has made blind? Nevertheless, because I endeavor thy conviction, conversion, and salvation, consider,

1. Do they cry out of sin, being burdened with it, as an exceeding bitter thing?

2. Do they fly from it as from the face of a deadly serpent?

3. Do they cry out of the insufficiency of their own righteousness, as to justification in the sight of God?

4. Do they cry out after the Lord Jesus to save them?

5. Do they see more worth and merit in one drop of Christ's blood to save them, than in all the sins of the world to damn them?

6. Are they tender of sinning against Jesus Christ?

7. Is his name, person, and understandings, more precious to them than is the glory in the world?

8. Is this world more dear unto them?



9. Is faith in Christ (of which they are convinced by God's Spirit of the want of, and that without it they can never close with Christ) precious to them?

10. Do they favor Christ in this world, and do they leave all the world for his sake? And are they willing (God helping them) to run hazards for his name, for the love they bear to him.

11. Are his saints precious to them?

If these things be so, whether thou seest them or no, these men are coming to Jesus Christ.

II. I come now to the second observation propounded to be spoken to, to wit, That they that are coming to Jesus Christ are oftentimes heartily afraid that Jesus Christ will not receive them.

I told you that this observation is implied in the text: and I gather it, 1. From the largeness and openness of the promise; "*I will in no wise cast out.*" For had there not been a proneness in us to fear casting out, Christ needed not to have, as it were, way-laid our fear, as he doth by this great and strange expression, "*in no wise*"; and him that cometh to me; *I will in no wise cast out.*" There needed not, as I may say, such a promise to be invented by the wisdom of heaven, and worded at such a rate, as it were on purpose to dash in pieces at one blow, all the objections of coming sinners, if they were not prone to admit of such objections, to the discouraging of their own souls. For this word, *in no wise*, cutteth the throat of all objections; and it was dropped by the Lord Jesus for that very end; and to help the faith that is mixed with unbelief.

And it is, as it were, the sum of all promises; neither can any objection be made upon the unworthiness that thou findest in thee, that this promise will not assail.

But I am a great sinner, sayest thou.

*I will in no wise cast out,* says Christ.

But I am an old sinner, sayest thou.

*I will in no wise cast out,* says Christ.

But I am an heard-hearted sinner, sayest thou.

*I will in no wise cast out,* says Christ.

But I am a backsliding sinner, sayest thou.

*I will in no wise cast out,* says Christ.

But I have served Satan all my days, sayest thou.

*I will in no wise cast out,* says Christ.

But I have sinned against light, sayest thou.

*I will in no wise cast out,* says Christ.

But I have sinned against mercy, sayest thou.

*I will in no wise cast out,* says Christ.

But I have no good thing to bring with me, sayest thou.

*I will in no wise cast out,* says Christ.

Thus I might go on to the end of things, and shew you, that still this promise was provided to answer all objections, and doth answer them. But I say, what need it be, if they that are coming to Jesus Christ are not sometimes, yea, oftentimes, heartily afraid that Jesus Christ will cast them out?

2. I will give you now two instances that seem to imply the truth of this observation.

In the ninth of Matthew, at the second verse, you read of a man that was sick of the palsy; and he was coming to Jesus Christ, being borne upon a bed by his friend; he was also coming himself, and that upon another account than any of his friends were aware of; even for the pardon of sins; and the salvation of his soul. Now, so soon as ever he was come into the presence of Christ, Christ bids him "be of good cheer." It seems then his heart was fainting; but what was the cause of his fainting? Not his bodily infirmity, for the cure of which his friends did bring him to Christ; but the guilt and burthen of his sins, for the pardon of which himself did come to him; therefore he proceeds, "Be of good cheer, thy sins be forgiven thee."

I say, Christ saw him sinking in his mind, about how it would go with his most noble part; and therefore, first, he applies himself to him upon that account. For though his friends had faith enough as to the cure of the body, yet he himself had little enough as to the cure of his soul: therefore Christ takes him up as a man falling down, saying, "Son be of good cheer, thy sins are forgiven thee."

That about the prodigal seems pertinent also in this matter: "When he was come to himself, he said, How many hired servants of my Father have bread enough and to spare, and I perish with hunger! I will arise now, and go to my Father." Heartily spoken; but how did he perform his promise? I think not so well as he promised to do, and my ground for my thoughts is, because his Father, so soon as he was come to him, fell upon his neck, and kissed him; implying, methinks, as if the prodigal at this time was dejected in his mind; and therefore his Father gives the most sudden and familiar token of reconciliation.

And kisses were of old time often used to remove doubts and fears. Thus Laban and Esau kissed Jacob: Thus Joseph kissed his brethren; and thus also David kissed Absalom. (Gen. xxxv. 55; chap. xxxiii. 1—7; and chap. xlviii. 9, 10; 2 Sam xiv. 33.)

It is true, as I said, at first sitting out, he spake heartily, as sometimes sinners also do in their beginning to come to Jesus Christ; but might not he, yea, in all probability he had, (between the first step he took, and the last, by which he accomplished that journey,) many a thought, both this way and that, as wheth-

er his Father would receive him or no? As thus: I said "I would go to my Father." But how, if when I came at him he should ask me, Where I have all this while been? What shall I say then? Also if he ask me, What is become of the portion of goods that he gave me? What shall I say then? If he ask me Who have been my companions? What shall I say then? If he also should ask me, What hath been my preferment in all the time of my absence from him? What shall I say then? Yea, and if he ask me, Why I came home no sooner? What shall I say then? Thus, I say, might he reason with himself; and being conscious to himself, that he could give but a very bad answer to any of these interrogatories, no marvel if he stood in need first of all of a kiss from his Father's lips. For had he answered the first in truth, he must say, I have been a haunter of taverns and ale-houses; and as for my portion, I spent it in riotous living; my companions were whores and drabs; as for my preferment, the highest was, that I became a hog-herd; and as for my not coming home till now, could I have made shift to stay abroad any longer, I had not been at thy feet for mercy now.

I say these things considered, and considering again, how prone poor men are, to give way, when truly awakened, to despondings, and heart-misgivings, no marvel if he did sink in his mind, between the time of his first setting out, and that of his coming to his Father.

3. But, thirdly, methinks I have, for the confirmation of this truth, the consent of all the saints, that are under heaven, to wit, That they that are coming to Jesus Christ, are oftentimes heartily afraid that he will not receive them.

*Question.* But what should be the reason?

I will answer to this question thus.

1. It is not for want of the revealed will of God, that manifesteth grounds for the contrary, for of that there is a sufficiency; yea, the text itself hath laid a sufficient foundation for encouragement, for them that are coming to Jesus Christ.

"And him that cometh to me, I will in no wise cast out."

2. It is not for want of any invitation to come, for that is full and plain: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

3. Neither is it for want of manifestation of Christ's willingness to receive, as those texts above named, with that which follows declareth, "If any man thirst, let him come unto me and drink."

4. It is not for want of exceeding great and precious promises to receive them that come. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the un-



clean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

5. It is not for want of solemn oath and engagement to save them that come: "For because he could swear by no greater, he swore by himself,—That by two immutable things, in which it was impossible that God should lie, we might have strong consolation; who have fled for refuge, to lay hold on the hope set before us."

6. Neither is it for want of great examples of God's mercy, that have come to Jesus Christ, of which we read most plentifully in the word.

Therefore, it must be concluded, it is for want of that which follows.

1. It is for want of the knowledge of Christ. Thou knowest but little of the grace and kindness that is in the heart of Christ; thou knowest but little of the virtue and merit of his blood! thou knowest but little of the willingness that is in his heart to save thee: and this is the reason of the fear that ariseth in thy heart, and that causeth thee to doubt that Christ will not receive thee. Unbelief is the daughter of ignorance. Therefore Christ saith, "O fools, and slow of heart to believe."

Slowness of heart to believe, flows from thy foolishness in the things of Christ: this is evident to all that are acquainted with themselves, and are seeking after Jesus Christ. The more ignorance, the more unbelief: The more knowledge of Christ, the more faith. "They that know thy name, will put their trust in thee." He therefore that began to come to Christ but the other day, and hath yet but little knowledge of him, he fears that Christ will not receive him. But he that hath been longer acquainted with him, he is "strong, and hath overcome the wicked one."

When Joseph's brethren came into Egypt to buy corn, it is said, "Joseph knew his brethren, but his brethren knew not him." What follows? Why, great mistrust of heart about their speeding well; especially if Joseph did but answer them roughly, calling them spies, and questioning their truth, and the like. And observe it, so long as their ignorance about their brother remained with them, whatsoever Joseph did, still they put the worst sense upon it: For instance, Joseph upon a time bids the steward of his house bring them home, to dine with him, to dine even in Joseph's house: And how is this resented by them? Why, they are afraid: "And the men were afraid, because they were brought unto" (their brother) "Joseph's house." And they said "He seeketh occasion against us, and will fall upon us, and take us for bond-men, and our asses." What! afraid to go to Joseph's

house ! He was their brother : he intended to feast them : to feast them, and to feast with them. Ah ! but they were ignorant that he was their brother : And so long as their ignorance lasted, so long their fear terrified them. Just thus it is with the sinner that but of late is coming to Jesus Christ : He is ignorant of the love and pity that is in Christ to coming sinners : Therefore he doubts, therefore he fears, therefore his heart misgives him.

Coming sinner, Christ inviteth thee to dine and sup with him : he inviteth thee to a banquet of wine, yea to come into his wine-cellar, and his banner over thee shall be love. (Rev. xxx. 20 ; Song ii. 5.) But I doubt it, says the sinner ; but it is answered, he calls thee, invites thee to his banquet, flaggons, apples, to his wine, and to the juice of his pomegranate. O I fear, I doubt, I mistrust, I tremble in expectation of the contrary ! Come out of the man, thou dastardly ignorance. Be not afraid, sinner, only believe. "He that cometh to Christ, he will in no wise cast out."

Let the coming sinner therefore seek after more of the good knowledge of Jesus Christ : Press after it, seek it as silver, and dig for it as for hid treasure. This will embolden thee ; this will make thee wax stronger and stronger. I know whom I have believed, "I know him," saith Paul ; and what follows ? "Why, I am persuaded that he is able to keep that which I have committed to him, against that day."

What had Paul committed to Jesus Christ ? The answer is, He had "committed to him his soul." But why did he commit his soul to him : He knew him to be faithful, to be kind : He knew he would not fail him, nor forsake him : and therefore he laid his soul down at his feet. But,

2. Thy fears that Christ will not receive thee, may be also a consequent of thy earnest and strong desires after thy salvation by him. For this I observe that strong desires to have, are attended with strong fears of missing. What man most sets his heart upon, and what his desires are most after, he (ofttimes) most fears he shall not obtain. So the man, ruler of the synagogue, had a great desire that his daughter should live : and that desire was attended with fear, that she should not : Therefore Christ saith unto him, "Be not afraid."

Suppose a young man should have his heart much set upon a virgin to have her to wife, if ever he fears he shall not obtain her, it is when he begins to love ; now, thinks he, somebody will step in betwixt my love and the object of it : either they will find fault with my person, my estate, my condition, or something.

Now thoughts begin to work ; she doth not like me, or something. And thus it is with the soul at first coming to Jesus

Christ, thou lovest him, and thy love produces jealousy, and that jealousy oftentimes begets fears.

Now thou fearest the sins of thy youth, the sins of thine old age, the sins of thy calling, the sins of thy Christian duties, the sins of thine heart, or something; thou thinkest something or other will alienate the heart and affections of Jesus Christ from thee; thou thinkest he sees something in thee, for the sake of which he will refuse thy soul.

But be content, a little more knowledge of him will make thee take better heart; thy earnest desires shall not be attended with such burning fears; thou shalt hereafter say, 'This is my infirmity.'

Thou art sick of love, a very sweet disease, and yet every disease has some weakness attending of it, yet I wish this distemper (if it be lawful to call it so) was more epidemical. Die of this disease, I would gladly do; it is better than life itself, though it be attended with fears. But thou criest out, I cannot obtain; Well, be not too hasty to make conclusions; If Jesus Christ had not put his finger in at the hole of the lock, thy bowels would not have been troubled for him. (Song. 5.) Mark how the prophet hath it, "They shall walk after the Lord: he shall roar like a lion: when he shall roar, the children shall tremble from the west, they shall tremble like a bird out of Egypt, and as a dove out of the land of Assyria."

When God roars, (as oftentimes the coming soul hears him roar,) what man that is coming, can do otherwise than tremble? But trembling he comes; "He sprang in, and came trembling, and fell down before Paul and Silas."

Should you ask him that we mentioned but now, How long is it since you began to fear you should miss of this damsel you love so? The answer will be, ever since I began to love her. But did you not fear it before? No, nor should I fear now, but that I vehemently love her. Come, sinner, let us apply it: How long is it since thou began to fear that Jesus Christ will not receive thee? The answer is, Ever since I began to desire that he would save my soul. I began to fear, when I began to come, and the more my heart burns in desires after him, the more I feel my heart fear I should not be saved by him.

See now did I not tell thee, that thy fears were but the consequence of strong desires? Well, fear not, coming sinner, thousands of coming souls are in thy condition, and yet they will get safe into Christ's bosom. "Say (says Christ) to them that are of a fearful heart, be strong, fear not? Your God will come and save you."

3. Thy fear that Christ will not receive thee, may arise from a sense of thy own unworthiness. Thou seest what a poor, sorry,



wretched, worthless creature thou art. And seeing this, thou fearest Christ will not receive thee. Alas, sayest thou, I am the vilest of all men; a town sinner, a ring-leading sinner! I am not only a sinner myself, but have made others two-fold worse the children of hell also. (Besides, now I am under some awakenings and stirrings of mind after salvation, even now I find my heart rebellious, carnal, hard, treacherous, desperate, prone to unbelief, to despair :) It forgetteth the word; it wandereth; it runneth to the ends of the earth. There is not (I am persuaded) one in all the world, that hath such a desperate wicked heart as mine is: My soul is careless to do good, but none more earnest to do that which is evil.

Can such a one as I am live in glory? Can an holy, a just, and a righteous God, once think (with honor to his name) of saving such a vile creature as I am? I fear it. Will he shew wonders to such a dead dog as I am? I doubt it.

I am cast out to the loathing of my person, yea, I loathe myself: I stink in mine own nostrils. How can I then be accepted by a holy and sin-aborring God; (Psal. xxxviii. 5, 6, 7; Ezek. x. and xx. 42, 43, 44.) Saved I would be; and who is there that would not, were they in my condition? Indeed I wonder at the madness and folly of others, when I see them leap and skip so carelessly about the mouth of hell. Bold sinner, how dardest thou tempt God, by laughing at the breach of his holy law? But alas! they fare not so bad one way, but I am worse another: I wish myself were any body but myself; and yet here again, I know not what to wish. When I see such as I believe are coming to Jesus Christ, O I bless them! But am confounded in myself, to see how unlike (as I think) I am to a very good many in the world. They can read, hear, pray, remember, repent, be humble, do every thing better than so vile a wretch as I.

I, vile wretch, am good for nothing, but to burn in hell-fire, and when I think of that I am confounded too.

Thus the sense of unworthiness creates and heightens fears in the hearts of them that are coming to Jesus Christ; but indeed it should not; for who needs the physician but the sick? or, who did Christ come into the world to save but the chief of sinners? (Mark i. 17; 1 Tim. i. 15.) Wherefore, the more thou seest thy sins, the faster fly thou to Jesus Christ. And let the sense of thine own unworthiness prevail with thee yet to go faster. As it is with the man that carrieth his broken arm in a sling to the bone-setter, still as he thinks of his broken arm, and as he feels the pain and anguish, he hastens his pace to the man; and if Satan meets thee, and asketh, Whither goest thou? tell him thou art maimed, and art going to the Lord Jesus. If he objects thine own un-

worthiness, tell him, That even as the sick seeketh the physician ; as he that hath broken bones seeks him that can set them ; so thou art going to Jesus Christ for cure and healing, for thy sin-sick soul.

But it oftentimes happeneth to him that flies for his life, he despairs of escaping, and therefore delivers himself up into the hand of the pursuer. But up, up, sinner ; be of good cheer, Christ came to save the unworthy one ; be not faithless, but believe. Come away, man, the Lord Jesus calls thee, saying, " And him that cometh to me, I will in no wise cast out."

4. Thy fear that Christ will not receive thee, may arise from a sense of the exceeding mercy of being saved : Sometimes salvation is in the eyes of him that desires so great, so huge, so wonderful a thing, that the very thoughts of the excellency of it, engenders unbelief about obtaining it, in the hearts of those that unfeignedly desire it. " Seemeth it to you (saith David) a light thing to be a king's son-in-law?" 1 Sam. xviii. 26. So the thought of the greatness and glory of the thing propounded, as heaven, eternal life, eternal glory, to be with God, and Christ, and angels ; these are great things, things too good, (saith the soul that is little in his own eyes ;) things too rich (saith the soul that is truly poor in spirit) for me.

Besides, the Holy Ghost hath a way to greaten heavenly things to the understanding of the coming sinner ; yea, and at the very same time to greaten too the sin and unworthiness of that sinner. Now the soul staggeringly wonders, saying, What ! to be made like angels, like Christ, to live in eternal bliss, joy, and felicity ! This is for angels, and for them that can walk like angels !

If a prince, a duke, an earl, should send (by the hand of his servant) for some poor, sorry, beggarly scrub, to take her for his master to wife, and the servant should come and say, My lord and master, such a one hath sent me to thee, to take thee to him to wife : he is rich, beautiful, and of excellent qualities ; he is loving, meek, humble, well spoken, &c. What now would this poor, sorry, beggarly creature think ? What would she say ? or, how would she frame an answer ? When King David sent to Abigail upon this account, and though she was a rich woman yet she said, " Behold, let thine handmaid be a servant to wash the feet of the servants of my lord." She was confounded, she could not well tell what to say, the offer was so great, beyond what in reason could be expected.

But suppose this great person should second his suit, and send to this sorry creature again, what would she say now ? Would she not say, You mock me ? But what if he affirms, that he is

in good earnest, and that his lord must have her to wife; yea, suppose he should prevail upon her to credit his message, and to address herself for her journey; yet behold, every thought of her pedigree confounds her; also her sense of want of beauty makes her ashamed; and if she doth but think of being embraced, the unbelief that is mixed with that thought, whirls her into tremblings: And now she calls herself fool, for believing the messenger, and thinks not to go; if she thinks of being bold, she blushes; and the least thought that she shall be rejected, when she comes at him makes her look as if she would give up the ghost.

And is it a wonder then to see a soul that is drowned in the sense of glory, and a sense of its own nothingness, to be confounded in itself, and to fear, that the glory apprehended is too great, too good, and too rich, for such an one?

That thing, heaven and eternal glory, is so great, and I that would have it so small, so sorry a creature, that the thoughts of obtaining it confounds me.

Thus, I say, doth the greatness of the things desired, quite dash and overthrow the mind of the desire: O, it is too big! it is too big! it is too great a mercy!

But, coming sinner, let me reason with thee: Thou sayest, it is too big, too great. Well, will things that are less, satisfy thy soul? Will a less thing than heaven, than glory and eternal life, answer thy desires? No, nothing less; and yet I fear they are too big, and too good for me, even to obtain. Well, as big and as good as they are, God giveth them to such as thou; they are not too big for God to give; no not too big to give freely; Be content, let God give like himself: he is that eternal God, and giveth like himself. When kings give, they do not use to give as poor men do. Hence it is said, that Nabal, made a feast in his house like the feast of a king; and again, "All these things did Arunah, as a king, give unto David." Now, God is a great king, let him give like a king; nay, let him give like himself, and do thou receive like thyself; He hath all, and thou hast nothing. God told his people of old, that he would save them in truth and in righteousness, and that they should return to, and enjoy the land, from which, before, their sins had spewed them out; and then adds, under the supposition of their counting the mercy too good, or too big, "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts."

As who should say, They are now in captivity, and little in their own eyes; therefore they think the mercy of returning to Canaan is a mercy too marvellously big for them to enjoy; but



if it be so in their eyes, it is not so in mine: I will do for them like God, if they will but receive my bounty like sinners.

Coming sinner, God can give his heavenly Canaan, and the glory of it, unto thee; yea, none ever had them but as a gift, a free gift: He hath given us his Son, "How shall he not then with him also freely give us all things?"

It was not the worthiness of Abraham, or Moses, or David, or Peter, or Paul, but the mercy of God, that made them inheritors of heaven. If God thinks thee worthy, judge not thyself unworthy: but take it, and be thankful. And it is a good sign he intends to give thee, if he hath drawn out thy heart to ask.—"O Lord, thou hast heard the desire of the humble; thou wilt prepare their hearts; thou wilt incline thine ear."

When God is said to incline his ear, it implies an intention to bestow the mercy desired; Take it therefore; thy wisdom will be to receive, not sticking at thy own unworthiness. It is said, "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Again, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set them with the princes, even with the princes of his people."

You see also when God made a wedding for his Son; he called not the great, nor the rich, nor the mighty; but the poor, the maimed, the halt, and the blind.

5. Thy fears that Christ will not receive thee, may arise from the hideous roaring of the devil, who pursues thee. He that hears him roar, must be a mighty Christian, if he can at that time deliver himself from fear. He is called a roaring lion; and then to allude to that in Isaiah, "If one look into them, they have darkness and sorrow, and the light is darkness in their very heaven."

There are two things, among many, that Satan useth to roar out after them that are coming to Jesus Christ: 1. That they are not elected; 2. That they have sinned the sin against the Holy Ghost.

To both these I answer briefly,

First, Touching Election, out of which thou fearest thou art excluded; Why, coming sinner, even the text itself affordeth thee help against this doubt, and that by a double argument.

1st. That coming to Christ is, by virtue of the gift, promise, and drawing of the Father; but thou art a coming; therefore God hath given thee, promised thee, and is drawing thee to Jesus Christ. Coming sinner, hold to this; and when Satan beginneth to roar again, answer. But I feel my heart moving after Jesus

Christ; but that would not be, if it were not given by promise, and drawing to Christ by the power of the Father.

*2dly.* Jesus Christ hath promised, "that him that cometh to him, he will in no wise cast out:" And if he hath said it, will he not make it good, I mean even thy salvation? For, as I have said already, not to cast out, is to receive and admit to the benefit of salvation, If then the Father hath given thee, as is manifest by thy coming; and if Christ will receive thee, thou coming soul, as it is plain he will, because he hath said, "He will in no wise cast out;" then be confident, and let these conclusions, that as naturally flow from the text, as light from the sun, or water from the fountain, stay thee.

If Satan therefore objecteth, But thou art not elected; answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord Jesus, as will in no wise cast me out. Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his bosom to me. I am persuaded, that not one of the non-elect shall ever be able to say, no, not in the day of judgment, I did sincerely come to Jesus Christ. Come they may, feignedly, as Judas and Simon Magus did; but that is not our question. Therefore, O thou honest-hearted coming sinner, be not afraid, but come!

As to the second part of the objection, about sinning the sin against the Holy Ghost; the same argument overthrows that also. But I will argue thus:

*1st.* Coming to Christ is by virtue of a special gift of the Father; but the Father giveth no such gift to them that have sinned that sin; therefore thou that art coming hast not committed that sin. That the Father giveth no such gift to them that have sinned that sin, is evident,

(1.) Because they have sinned themselves out of God's favor; "they shall never have forgiveness." But it is a special favor of God to give unto a man, to come unto Jesus Christ; because thereby he obtained forgiveness. Therefore he that cometh, hath not sinned that sin.

(2.) They that have sinned the sin against the Holy Ghost, have sinned themselves out of an interest in the sacrifice of Christ's body and blood; "There remains for such no more sacrifice for sin:" But God giveth not grace to any of them to come to Christ, that have no share in the sacrifice of his body and blood. Therefore thou that art coming to him, hast not sinned that sin. (Heb. x. 26.)

*2dly.* Coming to Christ is by the special drawing of the Father; "No man cometh to me, except the Father which hath sent me,

draw him." But the Father draweth not him to Christ, for whom he hath not allotted forgiveness by his blood; therefore, they that are coming to Jesus Christ, have not committed that sin, because he hath allotted them forgiveness by his blood. (John vi. 44.)

That the Father cannot draw them to Jesus Christ for whom he hath not allotted forgiveness of sins, is manifest to sense; for that would be a plain mockery, a flame, neither becoming his wisdom, justice, holiness, nor goodness.

*3dly.* Coming to Jesus Christ lays a man under the promise of forgiveness and salvation: But it is impossible that he that hath sinned that sin, should ever be put under a promise of these. Therefore he that hath sinned that sin, can never have heart to come to Jesus Christ.

*4thly.* Coming to Jesus Christ lays a man under his intercession: "For he ever liveth to make intercession for them that come." Therefore he that is coming to Jesus Christ cannot have sinned that sin.

Christ has forbid his people to pray for them that have sinned that sin; therefore he will not pray for them himself; but he prays for them that come.

*5thly.* He that hath sinned that sin, Christ is to him of no more worth, than is a man that is dead; "For he hath crucified to himself the Son of God;" yea, and hath also counted his precious blood, as the blood of an unholy thing. Now he that hath this low esteem of Christ, will never come to him for life; but the coming man has an high esteem of his person, blood, and merits. Therefore he that is coming has not committed that sin.

*6thly.* If he that has sinned this sin might yet come to Jesus Christ, then must the truth of God be overthrown; which saith in one place, "He hath never forgiveness;" and in another, "I will in no wise cast him out." Therefore, that he may never have forgiveness, he shall never have heart to come to Jesus Christ. "It is impossible that such an one should be renewed either to, or by repentance." Wherefore, never trouble thy head, nor heart about this matter; he that cometh to Jesus Christ, cannot have sinned against the Holy Ghost.

6. Thy fears that Christ will not receive thee, may arise from thine own folly, in inventing; yea, in thy chalking out to God a way to bring thee home to Jesus Christ. Some souls that are coming to Jesus Christ are great tormentors of themselves upon this account; they conclude, that if their coming to Jesus Christ is right, they must needs be brought home thus and thus: As to instance.



(1.) Says one, If God be bringing of me to Jesus Christ, then will he load me with the guilt of sin till he makes me roar again.

(2.) If God be indeed bringing me home to Jesus Christ, then must I be assaulted with dreadful temptations of the devil.

(3.) If God be indeed bringing me to Jesus Christ, then even when I come at him, I shall have wonderful revelation of him.

This is the way that some sinners appoint for God ; but perhaps he will not walk therein ; yet will he bring them to Jesus Christ. But, now because they come not the way of their own chalking out, therefore they are at a loss. They look for a heavy load and burthen ; but perhaps God gives them a sight of their lost condition, and addeth not that heavy weight and burthen. They look for fearful temptation of Satan ; but God sees that yet they are not fit for them ; nor is the time come that he should be honored by them in such a condition. They look for great and glorious revelations of Christ, grace, and mercy, but perhaps God only takes the yoke from off their jaws, and lays meat before them. And now again they are at a loss, yet a coming to Christ : "I drew them," saith God, "with the cords of a man, with the bands of love ; I took the yoke from off their jaws, and laid meat unto them."

Now, I say, if God brings thee to Christ, and not by the way that thou hast appointed, then thou art at a loss ; and for thy being at a loss, thou mayest thank thyself. God hath more ways than thou knowest of, to bring a sinner to Jesus Christ ; but he will not give thee beforehand an account by which of them he will bring thee to Christ.

Sometimes he hath his ways in the whirlwind ; but sometimes the Lord is not there.

If God will deal more gently with thee than with others of his children, grudge not at it ; refuse not the waters that go softly, lest he bring up to thee the waters of the rivers, strong and many, even these two smoking firebrands, the devil and guilt of sin. He saith to Peter, "follow me," And what thunder did Zaccheus hear or see? Zaccheus, "come down," saith Christ, "and he came down, (says Luke,) and received him joyfully."

But had Peter or Zaccheus made the objection that thou hast made, and directed the Spirit of the Lord as thou hast done, they might have looked long enough, before they had found themselves coming to Jesus Christ.

Besides, I will tell thee, that the greatness of the sense of sin, the hideous roaring of the devil, yea, abundance of revelations, will not prove that God is bringing thy soul to Jesus Christ, as Balaam, Cain, Judas, and others, can witness.

Further, consider, that what thou hast not of these things here, thou mayest have another time, and that to thy distraction.—Wherefore, instead of being discontent, because thou art not in the fire, because thou hearest not the sound of the trumpet, and alarm of war, “Pray that thou enter not into temptation;” yea, come boldly to the throne of grace, and obtain mercy, and find grace to help in that time of need. (Ps. lxxxviii. 15.—Matt. xi. 41.—Heb. iv. 16.)

Poor creature! thou criest, If I were tempted, I could come faster, and with more confidence to Jesus Christ. Thou sayest thou knowest not what. What says Job! “Withdraw thy hand from me, and let not thy dread make me afraid, Then call thou, and I will answer: or let me speak, and answer thou me.” It is not the over heavy load of sin, but the discovery of mercy; not the roaring of the devil, but the drawing of the Father, that makes a man come to Jesus Christ; I myself know all these things.

True, sometimes, yea, most an end, they that come to Jesus Christ, come the way that thou desirest; the loading, tempted way; but the Lord also leads some by the waters of comfort. If I was to choose when to go a long journey, to wit, whether I would go it in the dead of winter, or in the pleasant spring, (though if it was a very profitable journey, as that of coming to Christ is, I would choose to go it through fire and water, before I would lose the benefit :) But I say, if I might choose the time, I would choose to go it in the pleasant spring, because the way would be more delightful, the days longer and warmer, the nights shorter, and not so cold. And it is observable, that very argument that thou usest to weaken thy strength in the way, that very argument Christ Jesus useth to encourage his beloved to come to him: “Arise,” saith he, “my love, my fair one, and come away: (Why?) For lo, the winter is past, the rain is over and gone, the flowers appear in the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig-tree putteth forth her green figs, and the vine, with her tender grapes, give a good smell: Arise, my love, my fair one, and come away.”

Trouble not thyself, coming sinner; if thou seest thy lost condition by original and actual sin; if thou seest thy need of the spotless righteousness of Jesus Christ; if thou art willing to be found in him, and to take up thy cross and follow him; then pray for a fair wind and good weather, and come away. Stick no longer in a muse and doubt about things, but come away to Jesus Christ: Do it, I say, lest thou tempt God to lay the sorrows of a

travailing woman upon thee. Thy folly in this thing may make him do it. Mind what follows, "The sorrows of a travailing woman shall come upon him; (Why?) He is an unwise son; so he should not stay long in the place of the breaking forth of children."

7. Thy fears that Christ will not receive thee, may rise from those decays that thou findest in thy soul, even while thou art coming to him; Some, even as they are coming to Jesus Christ, do find themselves grow worse and worse; and this is indeed a sore trial to the poor coming sinner.

To explain myself: There is such an one coming to Jesus Christ, who, when at first he began to look out after him, was sensible, affectionate, and broken in spirit; but now is grown dark, senseless, hard-hearted and inclining to neglect spiritual duties, &c. Besides, he now finds in himself inclinations to unbelief, atheism, blasphemy, and the like; now he finds he cannot tremble at God's word, his judgments, nor at the apprehension of hell-fire: neither can he, as he thinketh, be sorry for these things. Now this is a sad dispensation; the man under the sixth head complaineth for want of temptations, but thou hast enough of them; art thou glad of them, tempted, coming sinner? They that never were exercised with them, may think it a fine thing to be within the rage, but he that is there, is ready to sweat blood for sorrow of heart, and to howl for vexation of spirit.

This man is in the wilderness among wild beasts: Here he sees a bear, there a lion, yonder a leopard, a wolf, a dragon; devils of all sorts, doubts of all sorts, fears of all sorts, haunt and molest his soul. Here he sees smoke, yea, some fire and brimstone, scattered upon his secret places; He hears the sound of an horrible tempest.

O! my friends, even the Lord Jesus, that knew all things, even he saw no pleasure in temptation, nor did he desire to be with them; wherefore one text saith, "he was led," and another, "he was driven," of the spirit into the wilderness, to be tempted of the devil.

But to return: Thus it happeneth sometimes to them that are coming to Jesus Christ. A sad hap indeed! one would think that he that is flying from wrath to come has little need of such clogs as these: And yet so it is, and woful experience proves it. The church of old complained that her enemies overtook her between the straits; just between hope and fear, heaven and hell.

This man feebleth the infirmity of his flesh; he findeth a proneness in himself to be desperate: Now he chides with God, flings and tumbles like a wild bull in a net, and still the guilt of all re-



turns upon himself, to the crushing of him to pieces : Yet he feel-eth his heart so hard, that he can find, as he thinks, no kind falling under any of his miscarriages. Now he is a lump of confusion in his own eyes, whose spirit and actions are without order.

Temptations serve the Christians as the shepherd's dog serveth the silly sheep ; that is, coming behind the flock, he runs upon it, pulls it down, worries it, wounds it, and grievously bedabblesh it with dirt and wet, in the lowest places of the furrows of the field, and not leaving it until it is half dead, nor then neither, except God rebuke.

Here is now room for fears of being cast away. Now I see I am lost, says the sinner ; This is not coming to Jesus Christ, says the sinner : such a desperate, hard, and wretched heart as mine is, cannot be a gracious one, saith the sinner : And bid such an one be better, he says, I cannot, no, I cannot.

*Question.* But what will you say to a soul in this condition ?

*Answer.* I will say, That temptations have attended the best of God's people : I will say that temptations come to do us good ; and I will say also, That there is a difference betwixt growing worse and worse, and thy seeing more clearly how bad thou art.

There is a man of an ill-favoured countenance, who hath too high a conceit of his beauty, and wanting the benefit of a glass, he still stands in his own conceit ; at last a limer is sent unto him, who draweth his ill-favored face to the life ; now looking thereon, he begins to be convinced that he is not half so handsome as he thought he was. Coming sinner, thy temptations are these painters, they have drawn out thy ill-favored heart to the life, and have set it before thine eyes, and now thou seest how ill-favored thou art.

Hezekiah was a good man, yet when he lay sick (for aught I know) he had somewhat too good an opinion of his heart ; and for aught I know also, the Lord might upon his recovery leave him to a temptation, that he might better know all that was in his heart.

Alas ! we are sinful out of measure, but see it not to the full, until an hour of temptation comes ; But when it comes, it doth as the painter doth, draw out our heart to the life ; yet the sight of what we are should not keep us from coming to Jesus Christ.

There are two ways by which God lets a man into a sight of the naughtiness of his heart ; one is, by the light of the word and Spirit of God, the other is, by the temptations of the devil. But, by the first, we see our naughtiness one way, and by the second, another. By the light of the word and Spirit of God, thou hast a sight of thy naughtiness, and by the light of the sun, thou hast

a sight of the spots and defilements that are in thy house or raiment. Which light gives thee to see a necessity of cleansing, but maketh not the blemishes to spread more abominably. But when Satan comes, when he tempts, he puts life and rage into our sins, and turns them as it were, into so many devils within us. Now, like prisoners, they attempt to break through the prison of our body : they will attempt to get out at our eyes, mouth, ears, any ways, to the scandal of the gospel, and reproach of religion, to the darkening of our evidences, and damning of our souls.

But I shall say, as I said before, this hath oftentimes been the lot of God's people. And "No temptation hath overtaken thee, but such as is common to man ; and God is faithful, who will not suffer thee to be tempted above what thou art able." See the book of Job, the book of Psalms, and that of the Lamentations. And remember farther, that Christ himself was tempted to blasphemy, to worship the devil, and to murder himself, (temptations worse than which thou canst hardly be overtaken with.) But he was sinless, that is true. And he is thy Saviour, and that is as true. Yea, it is as true also, that by his being tempted, he became the conqueror of the tempter, and a succor of those that are tempted.

*Question.* But what should be the reason that some that are coming to Christ, should be so lamentably cast down, and buffeted with temptations ?

*Answer.* It may be for several causes.

1. Some that are coming to Christ, cannot be persuaded until the temptation comes, that they are so vile as the scripture saith they are. True, they see so much of their wretchedness as to drive them to Christ : But there is an over and above of wickedness which they see not. Peter little thought that he had had cursing, and swearing, and lying, and an inclination in his heart to deny his Master, before the temptation came : but when that indeed came upon him, then he found it there to his sorrow.

2. Some that are coming to Jesus Christ, are too much affected with their own graces, and too little taken with Christ's person ; wherefore God, to take them off from doting on their own jewels, and that they might look more to the person, undertaking and merits of his Son, plunges them into the ditch by temptations. And this I take to be the meaning of Job : "If I wash me," saith he, "with snow-water, and make myself never so clean, yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." Job had been a little too much tampering with his own graces, and setting his excellencies a little too high. But by that the temptations were ended, you find him better taught.

Yea, God doth oftentimes, even for this thing, as it were take our graces from us, and so leave us almost quite to ourselves, and to the tempter, that we may learn not to love the picture more than the person of his Son. See how he dealt with them in the xvith of Ezekiel, and the 2d of Hosea.

3. Perhaps thou hast been given too much to judge thy brother, to condemn thy brother, because a poor tempted man ; and God to bring down the pride of thy heart, letteth the tempter loose upon thee, that thou also mayest feel thyself weak. "For pride goeth before destruction, and an haughty spirit before a fall."

4. It may be thou hast dealt a little too roughly with those that God hath this way wounded, not considering thyself lest thou also be tempted : And therefore God hath suffered it to come unto thee.

5. It may be thou wast given to slumber and sleep, and therefore these temptations were sent to awake thee. You know that Peter's temptation came upon him, after his sleeping ; then instead of watching and praying, then he denied, and denied, and denied his Master.

6. It may be thou hast presumed too far, and stood too much in thine own strength, and therefore is a time of temptation come upon thee. This was also one cause why it came upon Peter : "Though all men forsake thee, yet will not I." Ah ! that is the way to be tempted indeed.

7. It may be God intends to make thee wise, to speak a word in season to others that are afflicted ; and therefore he suffereth thee to be tempted. Christ was tempted that he might be able to succor them that are tempted.

8. It may be Satan hath dared God to suffer him to tempt thee : promising himself that if he will but let him do it, thou wilt curse him to his face. Thus he obtained leave against Job ; wherefore take heed, tempted soul, lest thou provest the devil's saying true.

9. It may be thy graces must be tried in the fire, that that rust that cleaveth to them, may be taken away, and themselves proved, both before angels and devils, to be far better than of gold that perisheth ; it may be also, that thy graces are to receive special praises and honor and glory, at the coming of the Lord Jesus, (to judgment,) for all the exploits that thou hast acted by them against hell, and its infernal crew, in the day of thy temptation.

10. It may be God would have others learn by thy sighs, groans, and complaints under temptations, to beware of those sins, for the sake of which thou art at present delivered to the tormentors.



But to conclude this, put the worst to the worst, (and then things will be bad enough,) suppose that thou art to this day without the grace of God, yet thou art but a miserable creature, a sinner, that has need of a blessed Saviour; and the text presents thee with one as good and kind as heart can wish; who also for thy encouragement saith, "and him that cometh to me, I will in no wise cast out."

To come therefore to a word of application.

Is it so, that they that are coming to Jesus Christ are oftentimes heartily afraid, that Jesus Christ will not receive them? Then this teacheth us these things:

1. That faith and doubting may at the same time have their residence in the same soul. "O thou of little faith, wherefore didst thou doubt?" He saith not, O thou of no faith; but, O thou of little faith; because he had a little faith in the midst of his many doubts. The same is true, even of many that are coming to Jesus Christ: They come, and fear they come not, and doubt they come not. When they look upon the promise, or a word of encouragement by faith, then they come; when they look upon themselves, or the difficulties that lie before them, then they doubt. Bid me come, said Peter; Come, said Christ. So he went out of the ship to go to Jesus, but his hap was to go with him upon the water; there was the trial. So it was with the poor desiring soul. Bid me come, says the sinner; come, says Christ, and I will in no wise cast thee out: So he comes, but his hap is to come upon the water, upon drowning difficulties; if therefore the wind of temptations blow, the waves of doubts and fears will presently arise, and this coming sinner will begin to sink, if he has but little faith.

But you shall find here in Peter's little faith, a twofold act; to wit, coming and crying: Little faith cannot come all the way without crying. So long as its holy holdness lasts, so long it can come with peace, but when it is so it can come no farther, it will go the rest of the way with crying. Peter went as far as his little faith would carry him: He also cried as far as his little faith could help, "Lord save me, I perish." And so with coming and crying he was kept from sinking, though he had but a little faith. "Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

2. Is it so, that they that are coming to Jesus Christ, are oftentimes heartily afraid that Jesus Christ will not receive them? Then this shews us a reason of that dejection, and those castings down, that very often we perceive to be in them that are coming to Jesus Christ. Why, it is, because they are afraid that Jesus Christ will not receive them. The poor world they mock us,

because we are a dejected people ; I mean because we are some times so ; but they do not know the cause of our dejection. Could we be persuaded, even then, when we are dejected, that Jesus Christ would indeed receive us, it would make us fly over their heads, and would put more gladness into our hearts, than in the time in which their corn, wine, and oil increases. (Ps. iv.)

3. Is it so, that they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them ? Then this shews, that they that are coming to Jesus Christ, are an awakened, sensible, considering people : For fear cometh from sense, and consideration of things. They are sensible of sin, sensible of the curse due thereto ; they are also sensible of the glorious majesty of God, and of what a blessed, blessed thing it is to be received of Jesus Christ : The glory of heaven, and the evil of sin, these things they consider, and are sensible of. "When I remember I am afraid : when I consider I am afraid."

These things dash their spirits, being awake and sensible. Were they dead, like other men, they would not be afflicted with fear as they are ; for dead men fear not, feel not, care not ; but the living and sensible man, he it is that is oft-times heartily afraid that Jesus Christ will not receive him. I say, the dead and senseless are not distressed : They presume they are groundlessly confident. Who so bold as blind Bayard ? These indeed should fear and be afraid because they are not coming to Jesus Christ. O the hell, the fire, the pit, the wrath of God, and torment of hell, that are prepared for poor neglecting sinners ! "How shall we escape if we neglect so great salvation." But they want sense of things and cannot fear.

Is it so, that they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them ? Then this should teach old Christians to pity and pray for young comers : You know the heart of a stranger, for you yourselves were strangers in the land of Egypt. You know the fears, and doubts, and terrors, that take hold on them, for that they sometimes took hold on you. Wherefore pity them, pray for them, encourage them ; they need all this : guilt hath overtaken them, fear of the wrath of God hath overtaken them : Perhaps they are within the sight of hell-fire ; and the fear of going thither is burning hot within their hearts.

You may know how strangely Satan is suggesting his devilish doubts unto them, if possibly he may sink and drown them with his multitude and weight of them. Old Christians, mend up the path for them, take the stumbling-blocks out of the way, lest that which is feeble and weak be turned aside, but let it rather be healed.

III. I come now to the next observation, and shall speak a little to that ; to wit, That Jesus Christ would not have them, that in truth are coming to him, once think, that he will cast them out.

The text is full of this : “ And him that cometh to me, I will in no wise cast out.” Now if he saith, I will not, he would not have us think he will.

This is yet farther manifest by these considerations.

1. Christ Jesus did forbid even them that as yet were not coming to him, once to think him such an one. “ Do not think,” said he, “ that I will accuse you to the Father.”

These (as I said) were such, that as yet were not coming to him : For he saith of them a little before, and ye will not come to me : for the respect they had to the honor of men kept them back. Yet, I say, Jesus Christ gives them to understand, that though he might justly reject them, yet he would not, but bids them not once to think that he would accuse them to the Father. Now not to accuse (with Christ) is to plead for : for Christ in these things stands not neuter between the Father and sinners. So then, if Jesus Christ would not have them think, that yet will not come to him, that he will accuse them ; then he would not that they should think so, that in truth are coming to him : “ And him that cometh to me, I will in no wise cast out.”

2. When the woman taken in adultery (even in the very act) was brought before Jesus Christ, he so carried it both by words and actions, that he evidently enough made it manifest, that condemning and casting out were such things, for the doing of which he came not into the world.

Wherefore, when they had set her before him,<sup>3</sup> and had laid to her charge the heinous fact, he stooped down, and with his finger wrote upon the ground as though he heard them not. Now what did he do by this carriage, but testify plainly that he was not for receiving accusations against poor sinners, whoever accused by ? And observe, though they continued asking, thinking at last to force him to condemn her ; yet then he so answered, as that he drove all condemning persons from her. And then he adds, for her encouragement to come to him : “ Neither do I condemn thee, go and sin no more.”

Not but that he indeed abhorred the fact, but he would not condemn the woman for the sin, because that was not his office : “ He was not sent into the world to condemn the world, but that the world through him might be saved.” Now if Christ, though urged to it, would not condemn the guilty woman, though she was far at present from coming to him, he would not that they should once think, that he will cast them out, that in truth are



coming to him: "And him that cometh to me, I will in no wise cast out."

3. Christ plainly bids the turning sinner come: and forbids him to entertain any such thoughts, as that he will cast him out. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."

The Lord by bidding the unrighteous forsake his thoughts doth in special forbid, as I have said, *viz.* those thoughts that hinder the coming man in his progress to Jesus Christ, his unbelieving thoughts.

Therefore he bids them not only forsake his ways but his thoughts; "Let the sinner forsake his ways, and the unrighteous man his thoughts." It is not enough to forsake one, if thou wilt come to Jesus Christ, because the other will keep thee from him. Suppose a man forsake his wicked ways, his debauched and filthy life; yet if these thoughts, that Jesus Christ will not receive him, be entertained and nourished in his heart; these thoughts will keep him from coming to Jesus Christ.

Sinner, coming sinner, Art thou for coming to Jesus Christ? Yes, says the sinner. Forsake thy wicked ways then. So I do, says the sinner. Why comest thou then so slowly? Because I am hindered. What hinders? Has God forbidden thee? No. Art thou not willing to come faster? Yes, yet I cannot. Well prithee be plain with me, and tell me the reason and ground of thy discouragement. Why (says the sinner) though God forbids me not, and though I am willing to come faster, yet there naturally ariseth this, and that, and the other thought in my heart, that hinders my speed to Jesus Christ. Sometimes I think I am not chosen; sometimes I think I am not called; sometimes I think I am come too late; and sometimes I think I know not what is to come. Also one while I think I have no grace; and then again, that I cannot pray; and then again, I think I am a very hypocrite. And these things keep me from coming to Jesus Christ.

Look ye now, did I not tell you so? There are thoughts yet remaining in the heart, even of those who have forsaken their wicked ways; and with those thoughts they are more plagued than with any thing else; because they hinder their coming to Jesus Christ, for the sin of unbelief (which is the original of all these thoughts) is that which besets a coming sinner more easily than do his ways.

But now, since Jesus Christ commands thee to forsake these thoughts, forsake them, coming sinner: and if thou forsake them

not, thou transgressest the commands of Christ, and abidest thine own tormentor, and keepest thyself from establishment in grace; "If ye will not believe, ye shall not be established."

Thus you see how Jesus Christ setteth himself against such thoughts, that any way discourage the coming sinner; and thereby truly vindicates the doctrine we have in hand, to wit, That Jesus Christ would not have them, that in truth are coming to him, once think, that he will cast them out. "And him that cometh to me, I will in no wise cast out."

I come now to the reasons of the observation.

1. If Jesus Christ should allow thee once to think, that he will cast thee out, he must allow thee to think that he will falsify his word; for he hath said, "I will in no wise cast out." But Christ would not that thou shouldst count him as one that will falsify his word; for he said of himself, "I am the truth;" therefore he would not, that any that in truth are coming to him, should once think, that he will cast them out.

2. If Jesus Christ should allow the sinner, that in truth is coming to him, once to think that he will cast them out, then he must allow, and so countenance the first appearance of unbelief: the which he counteth his greatest enemy, and against which he has bent even his holy gospel. Therefore Jesus Christ would not, that they that in truth are coming to him, should once think that he will cast them out.

3. If Jesus Christ should allow the coming sinner once to think, that he will cast him out; then he must allow him to make a question, Whether he is willing to receive his Father's gift: for the coming sinner is his Father's gift: as also says the text; but he testifieth, "All that the Father giveth him shall come to him: and him that cometh, he will in no wise cast out." Therefore Jesus Christ would not have him, that in truth is coming to him, once to think, that he will cast him out.

4. If Jesus Christ should allow them once to think, (that indeed are coming to him,) that he will cast them out, he must allow them to think, that he will despise and reject the drawing of his Father; For no man can come to him, but whom the Father draweth. But it would be high blasphemy, and damnable wickedness once to imagine thus. Therefore, Jesus Christ would not have him that cometh, once think, that he will cast him out.

5. If Jesus Christ should allow those that indeed are coming to him, once to think that he will cast them out, he must allow them to think, that he will be unfaithful to the trust and charge that his Father hath committed to him; which is to save, and not to lose any thing of that which he hath given unto him to save. But the Father hath given him a charge, to save the coming sin-

ner ; therefore it cannot be, that he should allow, that such an one should once think, that he will cast him out.

6. If Jesus Christ should allow, that they should once think, that are coming to him, that he will cast them out, then he must allow them to think, that he will be unfaithful to his office of priesthood ; for, as by the first part of it, he paid price for, and ransomed souls, so by the second part thereof, he continually maketh intercession to God for them that come. But he cannot allow us to question his faithful execution of his priesthood, therefore he cannot allow us once to think, that the coming sinner shall be cast out.

7. If Jesus Christ should allow us once to think, that the coming sinner shall be cast out, then he must allow us to question his will or power, or merit to save. But he cannot allow us once to question any of these : therefore not once to think that the coming sinner shall be cast out.

(1.) He cannot allow us to question his will ; for he saith in the text : “ I will in no wise cast out.”

(2.) He cannot allow us to question his power ; for the Holy Ghost saith he is able to save to the uttermost them that come.

(3.) He cannot allow us to question his power ; for the merit, for the blood of Christ cleanseth the comer from all sin ; therefore he cannot allow that he that is coming to him should once think that he will cast them out.

8. If Jesus Christ would allow the coming sinner once to think that he will cast him out, he must allow him to give the lie to the manifest testimony of the Father, Son, and Spirit ; yea, to the whole gospel contained in Moses, the prophets, the book of Psalms, and that commonly called the *New Testament*. But he cannot allow of this ; therefore, not that the coming sinner should once think he will cast him out.

9. Lastly, if Jesus Christ should allow him that is coming to him once to think, that he will cast him out, he must allow him to question his Father's oath, which he in truth and righteousness hath taken, that they might have a strong consolation, who have fled for refuge to Jesus Christ. But he cannot allow this, therefore he cannot allow, that the coming sinner should once think, that he will cast him out.

I come now to make some general use and application of the whole, and so to draw towards a conclusion.

I. The first use, a use of information : and it informeth us, That men by nature are far off from Christ.

Let me a little improve this use, by speaking to these three questions.



1. Where is he that is not coming to Jesus Christ?
2. What is he that is not coming to Jesus Christ?
3. Whither is he to go that cometh not to Jesus Christ?
1. Where is he?

*Answer.* 1. He is far from God, he is without him, even alienated from him, both in his understanding, will, affections, and conscience.

2. He is far from Jesus Christ, who is the only deliverer of men from hell-fire.

3. He is far from the work of the Holy Ghost, the work of regeneration, and a second creation, without which no man shall see the kingdom of heaven.

4. He is far from being righteous, that righteousness that should make him acceptable in God's sight.

5. He is under the power and dominion of sin; sin reigneth in and over him; it dwelleth in every faculty of his soul, and member of his body; so that from head to foot there is no place clean.

6. He is in the pest-house with Uzziah, and excluded the camp of Israel with the lepers.

7. His life is among the unclean; "He is in the gall of bitterness, and in the bond of iniquity."

8. He is in sin, in the flesh, in death, in the snare of the devil, and is taken captive by him at his will.

9. He is under the curse of the law, and the devils dwell in him, and have the mastery of him.

10. He is in darkness, and walketh in darkness, and knows not whither he goes; for darkness has blinded his eyes.

11. He is in the broad way that leadeth to destruction, and holding on, he will assuredly go in at the broad gate and so down the stairs to hell.

Secondly, What is he that cometh not to Jesus Christ?

1. He is counted one of God's enemies.

2. He is a child of the devil, and of hell; for the devil begat him, as to his sinful nature, and hell must swallow him at last, because he cometh not to Jesus Christ.

3. He is a child of wrath, an heir of it; it is his portion, and God will repay it him to his face.

4. He is a self-murderer; he wrongeth his own soul, and is one that loveth death.

5. He is a companion for devils, and damned men.

Thirdly, Where is he like to go that cometh not to Jesus Christ?

1. He that cometh not to him, is like to go farther from him; for every sin is a step farther from Jesus Christ.

2. As he is in darkness, so he is like to go on in it ; for Christ is the light of the world, and he that comes not to him, walketh in darkness.

3. He is like to be removed at last, as far from God and Christ, and heaven, and all felicity, as an infinite God can remove him.

But, secondly, This doctrine of coming to Christ, informeth us, where poor destitute sinners may find life for their souls, and that is in Christ. This life 'is in his Son ; he that hath the Son, hath life. " And again, " Whoso findeth me, findeth life, and shall obtain favor of the Lord."

Now, for farther enlargement, I will also here propound three more questions.

1. What life is in Christ ?

2. Who may have it ?

3. Upon what terms ?

First, What is life in Jesus Christ ?

1. There is justifying life in Christ. Man by sin is dead in law ; and Christ only can deliver him by his righteousness and blood from this death into a state of life ; " For God sent his Son into the world that we might live through him ;" that is, through the righteousness which he should accomplish, and the death that he should die.

2. There is eternal life in Christ ; Life that is endless ; life for ever and ever. " He hath given us eternal life, and this life is in his Son."

Now, justification and eternal salvation being both in Christ, and no where else to be had for men, who would not come to Jesus Christ ?

Secondly, Who may have this life ?

I answer, poor, helpless, miserable sinners. Particularly,

1. Such as are willing to have it ; " Whosoever will, let him take of the water of life."

2. He that thirsteth for it : " I will give him that is athirst of the fountain of the water of life."

3. He that is weary of his sins ; " This is the rest, whereby you may cause the weary to rest ; and this is the refreshing."

4. He that is poor and needy, " He shall spare the poor and needy, and shall save the souls of the needy."

5. He that followeth after him, crieth for life : " He that follows me shall not walk in darkness, but shall have the light of life."

Thirdly, Upon what terms may he have this life ?

Answer. Freely, Sinner, dost thou hear ? Thou mayest have it freely. Let him take of the water of life freely. I will give him

of the fountain of the water of life freely : " And when they had nothing to pay, he freely forgave them both."

Freely, without money, or without price, " Ho ! every one that thirsteth, come ye to the waters ; and he that hath no money, come, buy and eat ; yea, come, buy wine and milk, without money and without price."

Sinner, art thou thirsty ? art thou weary ? art thou willing ? Come then, and regard not your stuff ; for all the good that is in Christ is offered to the coming sinner without money and without price. He has life to give away to such as want it and that have not a penny to purchase it ; and he will give it freely. Oh, what a blessed condition is the coming sinner in !

But, thirdly, This doctrine of coming to Jesus Christ for life, informeth us, that it is to be had no where else. Might it be had any where else, the text, and him that spoke it, would be but little set by ; for what great matter is there in, " I will in no wise cast out," if another stood by that would receive them ? But here appears the glory of Christ, that none but he can save. And here appears his love, that though none can save but he, yet he is not coy in saving. " But him that cometh to me," saith he, " I will in no wise cast out."

That none can save but Jesus Christ, is evident from Acts iv. 12. " Neither is there salvation in any other ; and he hath given us eternal life, and this life is in his Son." If life could have been had any where else, it should have been in the law : But it is not in the law ; for by the deeds of the law no man living shall be justified, then no life.

Therefore is life no where to be had, but in Jesus Christ.

*Question.* But why should God so order it, that life should be had no where else but in Jesus Christ ?

*Answer.* There is reason for it, and that both with respect to God and us.

First, With respect to God.

1. That it might be in a way of justice, as well as mercy : And in a way of justice it could not have been, if it had not been by Christ ; because he, and he only, was able to answer the demand of the law, and give for sin, what the justice thereof required. All angels had been crushed down to hell for ever, had that curse been laid upon them for our sins, which was laid upon Jesus Christ ; but it was laid upon him, and he bare it ; and answered the penalty, and redeemed his people from under it, with that satisfaction to divine justice, that God himself doth now proclaim, That he is faithful and just to forgive us, if by faith, we shall venture to Jesus, and trust to what he has done for life.



2. Life must be by Jesus Christ, that God might be adored and magnified for finding out this way. This is the Lord's doings, that in all things he might be glorified through Jesus Christ our Lord.

3. It must be by Jesus Christ, that life might be at God's dispose, who hath great pity for the poor, the lowly, the meek, the broken in heart, and for them that others care not for.

4. Life must be in Christ, to cut off boasting from the lips of men. This also is the apostle's reason.

Secondly, Life must be in Jesus Christ with respect to us,

1. That we might have it upon the easiest terms, to wit, freely, as a gift, not as wages. Was it in Moses's hand, we should hardly come at it. Was it in the people's hand, we should pay soundly for it. But thanks be to God it is in Christ, laid up in him, and by him to be communicated to sinners upon easy terms, even to receiving, accepting, and embracing with thanksgiving; as the scriptures plainly declare.

2. Life is in Christ for us, that it might not be upon so brittle a foundation, as indeed it would, had it been any where else. The law itself is weak because of us as to this: but Christ is a tried stone, a sure foundation, one that will not fail to bear thy burden, and to receive thy soul, coming sinner.

3. Life is in Christ, that it might be sure to all the seed. Alas! the best of us, was life left in our hands to be sure we should forfeit it, over, and over, and over; or, was it in any other hand, we should by our often backslidings so offend him, that at last he would shut up his bowels in everlasting displeasure against us. But now it is in Christ; it is with one that can pity, pray for, pardon, yea, multiply pardons; it is with one that can have compassion upon us, when we are out of the way, with one that hath an heart to fetch us again, when we are gone astray, with one that can pardon without upbraiding. Blessed be God, that life is in Christ! For now it is sure to all the seed.

But, Fourthly, This doctrine of coming to Jesus Christ for life, informs us of the evil of unbelief; that wicked thing that is the only or chief hindrance to the coming sinner. Doth the text say *Come*? Doth it say, "And him that cometh to me, I will in no wise cast out?" Then what an evil is that that keepeth sinners from coming to Jesus Christ? And that evil is unbelief: for by faith we come; by unbelief we keep away. Therefore it is said to be that by which a soul is said to depart from God: because it was that which at first caused the world to go off from him, and that also, that keeps them from him to this day. And it doth it the more easily, because it doth it with a wile.

This sin may be called the *white devil*, for it oftentimes, in its mischievous doing in the soul, shews as if it were an angel of light: yea, it acteth like a counsellor of heaven. Therefore a little to discourse of this evil disease.

1. It is that sin, above all others, that hath some show of reason in its attempts. For it keeps the soul from Christ, by pretending its present unfitness and unpreparedness; as want of more sense of sin, want of more repentance, want of more humility, want of a more broken heart.

2. It is the sin that most suiteth with the conscience; the conscience of the coming sinner tells him, that he hath nothing good; that he stands indictable for ten thousand talents: that he is a very ignorant, blind, and hard-hearted sinner, unworthy to be once taken notice of by Jesus Christ: And will you (says Unbelief) in such a case as you now are, presume to come to Jesus Christ?

3. It is the sin that most suiteth with our sense of feeling. The coming sinner feels the workings of sin, of all manner of sin and wretchedness in his flesh: he also feels the wrath and judgment of God due to sin and oftentimes staggers under it. Now, says Unbelief, you may see you have no grace; for that which works in you is corruption. You may also perceive that God doth not love you, because the sense of his wrath abides upon you.—Therefore, how can you bear the face to come to Jesus Christ.

4. It is that sin, above all others, that most suiteth the wisdom of our flesh. The wisdom of our flesh thinks it prudence to question awhile, to stand back awhile, to hearken to both sides awhile: and not to be rash, sudden, or unadvised, in too bold a presuming upon Jesus Christ. And this wisdom Unbelief falls in with.

5. It is the sin, above all other, that continually is whispering the soul in the ear with mistrusts of the faithfulness of God, in keeping promise to them that come to Jesus Christ for life. It also suggests mistrusts about Christ's willingness to receive it, and save it. And no sin can do this so artificially as unbelief.

6. It is also that sin which is always at hand to enter an objection against this or that promise, that by the Spirit of God is brought to our heart to comfort us: and if the poor coming sinner is not aware of it, it will by some exaction, slight, trick, or cavil, quickly rest from him the promise again, and he shall have but little benefit of it.

7. It is that above all other sins, that weakens our prayers, our faith, our love, our diligence, our hope, and expectation: it even taketh the heart away from God in duty.

8. Lastly, This sin, as I have said even now, it appears in the soul with so many sweet pretences to safety and security, that it is,

as it were, counsel sent from heaven, bidding the soul to be wise, wary, considerate, well advised, and to take heed of too rash a venture upon believing. Be sure, first, that God loves you ; take hold of no promise until you are forced by God unto it ; neither be you sure of your salvation ; doubt it still, though the testimony of the Lord has been often confirmed in you. Live not by faith, but by sense ; and when you can neither see nor feel, then fear and mistrust, then doubt and question all. This is the devilish counsel of Unbelief, which is so covered over with specious pretences, that the wisest Christian can hardly shake off these reasonings.

But to be brief : let me here give the Christian reader a more particular description of the qualities of unbelief, by opposing faith unto it, in these twenty-five particulars.

1. Faith believeth the word of God, but unbelief questioneth the certainty of the same.

2. Faith believeth the word, because it is true ; but unbelief doubteth thereof, because it is true.

3. Faith sees more in a promise of God to help, than in all other things to hinder : but unbelief, notwithstanding God's promise, saith, how can these things be ?

4. Faith will make thee see love in the heart of Christ, when with his mouth he giveth reproofs ; but unbelief will imagine wrath in his heart, when with his mouth and word he saith he loves us.

5. Faith will help the soul to wait, though God defers to give ; but unbelief will take snuff and throw up all, if God makes any tarrying.

6. Faith will give comfort in the midst of fears ; but unbelief causeth fears in the midst of comforts.

7. Faith will suck sweetness out of God's rod, but unbelief can find no comfort in its greatest mercies.

8. Faith maketh great burdens light ; but unbelief maketh light ones intolerably heavy.

9. Faith helpeth us when we are down ; but unbelief throws us down when we are up.

10. Faith bringeth us near to God when we are far from him ; but unbelief puts us far from God when we are near to him.

11. Where faith reigns, it declareth them to be the friends of God ; but where unbelief reigns, it declareth them to be his enemies.

12. Faith putteth a man under grace ; but unbelief holdeth him under wrath.

13. Faith purifieth the heart ; but unbelief keepeth it polluted and impure.



14. By faith the righteousness of Christ is imputed to us ; but by unbelief we are shut up under the law to perish.

15. Faith maketh our work acceptable to God through Christ ; but whatsoever is of unbelief is sin : for without faith it is impossible to please him.

16. Faith giveth us peace and comfort in our souls : but unbelief worketh trouble and tossings, like the restless waves of the sea.

17. Faith maketh us see preciousness in Christ ; but unbelief sees no form, beauty, or comeliness in him.

18. By faith we have our life in Christ's fulness ; but by unbelief we starve and pine away.

19. Faith gives us the victory over the law, sin, death, the devil, and all evils ; but unbelief layeth us obnoxious to them all.

20. Faith will shew us more excellency in things not seen, than in them that are ; but unbelief sees more of things that are, than in things that will be hereafter.

21. Faith makes the ways of God pleasant and admirable ; but unbelief maketh them heavy and hard.

22. By faith Abraham, Isaac, and Jacob, possessed the land of promise ; but because of unbelief, neither Aaron, nor Moses, nor Miriam, could get thither.

23. By faith the children of Israel passed through the Red Sea ; but by unbelief the generality of them perished in the wilderness.

24. By faith Gideon did more with three hundred men, and a few empty pitchers, than all the twelve tribes could do, because they believed not God.

25. By faith Peter walked on the water ; but by unbelief he began to sink.

Thus might many more be added, which for brevity's sake, I omit, beseeching every one that thinketh he hath a soul to save, or be damned, to take heed of unbelief ; lest seeing there is a promise left us of entering into his rest, any of us by unbelief should indeed come short of it.

II. The second use : a use of examination.

We come to a use of examination. Sinner, thou hast heard of the necessity of coming to Christ ; also of the willingness of Christ to receive the coming soul ; together with the benefit that they by him shall have, that indeed come to him. Put thyself now upon this serious inquiry, Am I indeed come to Jesus Christ ?

Motives plenty I might here urge, to prevail with thee to a conscientious performance of this duty : As,

1. Thou art in sin, in the flesh, in death, in the snare of the devil, and under the curse of the law, if you are not coming to Jesus Christ.

2. There is no way to be delivered from these, but by coming to Jesus Christ.

3. If thou comest, Jesus Christ will receive thee, and will in no wise cast thee out.

4. Thou wilt not repent it in the day of judgment if thou now comest to Jesus Christ.

5. But thou wilt surely mourn at last, if now thou shalt refuse to come. And,

6. Lastly. Now thou hast been invited to come ; now will thy judgment be greater, and thy damnation more fearful, if thou shalt yet refuse, than if thou hast never heard of coming to Christ.

*Objection.* But we hope we are come to Jesus Christ.

*Answer.* It is well if it proves so. But lest thou shouldst speak without grounds, and so fall unawares into hell-fire, let us examine a little.

First. Art thou indeed coming to Jesus Christ ? What hast thou left behind thee ? What didst thou come away from, in thy coming to Jesus Christ ?

When Lot came out of Sodom, he left the Sodomites behind him.

When Abraham came out of Chaldea, he left his country and kindred behind.

When Ruth came to put her trust under the wings of the Lord God of Israel, she left her father and mother, her gods, and the land of her nativity, behind her.

When Peter came to Christ, he left his nets behind him.

When Zaccheus came to Christ, he left the receipt of custom behind him.

When Paul came to Christ, he left his own righteousness behind him.

When those that used curious arts came to Jesus Christ, they took their curious books and burned them, though in another man's eye they were counted worth fifty thousand pieces of silver.

What sayest thou, man ? Hast thou left thy darling sins, thy Sodomitish pleasures, thy acquaintance and vain companions, thy unlawful gain, thy idol gods, thy righteousness, and thy unlawful curious arts behind thee ? If any of these be with thee, and thou with them, in thy heart and life, thou art not yet come to Jesus Christ.

Secondly. Art thou come to Jesus Christ ? Prithee tell me, what moved thee to come to Jesus Christ ? Men do not usually come or go, to this or that place, before they have a moving cause, or rather a cause moving them thereto : No more do they come to Jesus Christ (I do not say before they have a cause, but) before that cause moveth them to come. What sayest thou ? Hast

thou a cause moving thee to come? To be at present in a state of condemnation, is cause sufficient for men to come to Jesus Christ for life : But that will not do, except the cause move them, the which it will never do until their eyes be opened to see themselves in that condition. For it is not a man's being under wrath, but his seeing it, that moveth him to come to Jesus Christ. Alas ! all men by sin are under wrath ; yet but few of that all come to Jesus Christ ; and the reason is, because they do not see their condition. " Who hath warned you to flee from the wrath to come ? " Until men are warned, and also receive the warning, they will not come to Jesus Christ.

Take three or four instances for this.

1. Adam and Eve came not to Jesus Christ until they received the alarm, the conviction of their undone state by sin.

2. The children of Israel cried not out for a mediator before they saw themselves in danger of death by the law.

3. Before the publican came, he saw himself lost and undone.

4. The prodigal came not, until he saw death at the door, ready to devour him.

5. The three thousand men came not, until they knew not what to do to be saved.

6. Paul came not, until he saw himself lost and undone.

7. Lastly. Before the jailor came he saw himself undone. And I tell thee, it is an easier thing to persuade a well man to go to the physician for cure, or a man without hurt to seek a plaister to cure him, than it is to persuade a man that sees not his soul-disease, to come to Jesus Christ. The whole have no need of a physician ; then why should they go to him ? The full pitcher can hold no more ; then why should it go to the fountain ? And if thou comest full, thou comest not aright ; and be sure, Christ will send thee empty away : " But he healeth the broken in heart, and bindeth up their wounds. "

Thirdly. Art thou coming to Jesus Christ : Prithee tell me, What seest thou in him to allure thee to forsake all the world, to come to him ? I say, What hast thou seen in him ? Men must see somewhat in Jesus Christ, else they will not come to him.

1. What comeliness hast thou seen in his person ? thou comest not, if thou seest no form, nor comeliness in him.

2. Until those mentioned in the Song were convinced that there was more beauty, comeliness, and desirableness in Christ, than in ten thousand, they did not so much as ask where he was, nor incline to turn aside after him.

There be many things on this side heaven that can and do carry away the heart ; and so will do, so long as thou livest, if thou



shalt be kept blind, and not be admitted to see the beauty of the Lord Jesus.

Fourthly. Art thou come to the Lord Jesus? what hast thou found in him, since thou camest to him?

Peter found with him the word of eternal life.

They that Peter make mention of, found him a living stone, even such a living stone as communicated life to them.

He saith himself, they that come to him, &c. shall find rest unto their souls; hast thou found rest in him for thy soul?

Let us go back to the times of the Old Testament.

1. Abraham found that in him, that made him leave his country for him, and become for his sake a pilgrim and stranger in the earth.

2. Moses found that in him, that made him forsake a crown, a kingdom for him too.

3. David found so much in him, that he counted to be in his house one day was better than a thousand; yea, to be a door-keeper therein, was better in his esteem, than to dwell in the tents of wickedness.

4. What did Daniel and the three children find in him, to make them run the hazards of the fiery furnace, and the den of lions, for his sake?

Let us come down to martyrs.

1. Stephen found that in him, that made him joyful, and quietly yield up his life for his name.

2. Ignatius found that in him, that made him choose to go through the torments of the devil, and hell itself: rather than not to have him. (Acts and Monuments, vol. 4, page 25.)

3. What saw Romanus in Christ, when he said to the raging Emperor, who threatened him with fearful torments, Thy sentence, O Emperor, I joyfully embrace, and refuse not to be sacrificed—by as cruel torments as thou canst invent! (page 116.)

4. What saw Menas the Egyptian, in Christ, when he said under most cruel torments, There is nothing in my mind that can be compared to the kingdom of heaven; neither is all the world, if it was weighed in a balance, to be preferred with the price of one soul! Who is able to separate us from the love of Jesus Christ our Lord? And I have learned of my Lord and king not to fear them that kill the body, &c. (p. 117.)

5. What did Eulaliah see in Christ, when she said, as they were pulling her one joint from another: Behold, O Lord, I will not forget thee: What a pleasure is it for them, O Christ! that remember thy triumphant victory! (p. 121.)

6. What think you did Agnes see in Christ, when rejoicingly she went to meet the soldier, that was appointed to be her execu-

tioner : I will willingly, said she, receive into my paps the length of this sword, and into my breast will draw the force thereof, even to the hilts ; that thus I, being married to Christ my spouse, may surmount and escape all the darkness of this world ! (p. 122.)

7. What do you think did Julitta see in Christ, when at the Emperor's telling of her, That except she would worship the gods, she should never have protection, laws, judgments, nor life ? She replied, farewell life, welcome death ; farewell riches, welcome poverty. All that I have, if it were a thousand times more, would I give, rather than to speak one wicked and blasphemous word against my Creator. (p. 123.)

8. What did Marcus Arethusius see in Christ, when after his enemies did cut his flesh, anointed it with honey, and hanged him up in a basket for flies and bees to feed on, he would not give (to uphold idolatry) one half-penny to save his life ? (p. 119.)

9. What did Constantine see in Christ, when he used to kiss the wounds of them that suffered for him ? (p. 135.)

10. But what need I give thus particular instances of words and smaller actions, when by their lives, their blood, their enduring hunger, sword, fire, pulling asunder, and all torments that the devil and hell could devise, they shewed their love to Christ, after they were come to him ?

What hast thou found in him, sinner ?

What ! come to Christ, and find nothing in him, (when all things that are worth looking for are in him !) or if any thing, yet not enough to wean thee from thy sinful delights, and fleshly lusts ! Away ; thou art not coming to Jesus Christ.

He that is come to Jesus Christ, hath found in him, that, as I said, that is not to be found any where else. As,

1. He that is come to Christ hath found God in him reconciling the world unto himself ; not imputing their trespasses to them ; And so God is not to be found in heaven and earth besides.

2. He that is come to Jesus Christ, hath found in him a fountain of grace, sufficient, not only to pardon sin, but to sanctify the soul, and to preserve it from falling in this evil world.

3. He that is come to Jesus Christ, hath found virtue in him, that virtue, that if he does but touch thee with his words, or thou him by faith, life is forthwith conveyed into thy soul : It makes thee wake as one that is waked out of his sleep ; it awakes all the powers of the soul.

4. Art thou come to Jesus Christ ? Thon hast found glory in him, glory that surmounts and goes beyond. " Thon art more glorious than the mountains of prey."

5. What shall I say ? Thou hast found righteousness in him ; thou hast found rest, peace, delight, heaven, glory, and eternal life.

Sinner, be advised ; ask thy heart again ; saying, Am I come to Jesus Christ ? For upon this one question, Am I come, or, am I not ? hangs heaven and hell as to thee. If thou canst say, I am come, and God shall approve that saying, happy, happy, happy man art thou ! But if thou art not come, what can make thee happy ? Yea, what can make that man happy, that for his not coming to Jesus Christ for life, must be damned in hell ?

III. The third use : a use of encouragement.

Coming sinner, I have now a word for thee ; be of good comfort. "He will in no wise cast out." Of all men thou art the blessed of the Lord ; the Father hath prepared his Son to be a sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee.

What shall I say to thee ? Thou comest to a full Christ ; thou canst not want any thing, for soul or body, for this world or that to come, but it is to be had in or by Jesus Christ.

As it is said of the land that the Danites went to possess, so, and with much more truth it may be said of Christ, he is such an one, with whom there is no want of any good thing that is in heaven or earth.

A full Christ is thy Christ.

1. He is full of grace. Grace is sometimes taken for love ; never any loved like Jesus Christ. Jonathan's love went beyond the love of women ; but the love of Christ passes knowledge.—It is beyond the love of all the earth, of all creatures, even of men and angels. His love prevailed with him to lay aside his glory, to leave the heavenly place, to clothe himself with flesh, to be born in a stable, to be laid in a manger, to live a poor life in the world, to take upon him our sicknesses, infirmities, sins, curse, death, and the wrath that was due to man. And all this he did, for a base, undeserving, unthankful people ; yea, for a people that was at enmity with him. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commended his love toward us, in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood, we shall be saved by his life. For if when we were enemies, we were reconciled to God by the death of his Son ; much more being reconciled, we shall be saved by his life."

2. He is full of truth. Full of grace and truth. Truth, that is, faithfulness in keeping promise, even this of the text, (with all



others,) "I will in no wise cast out." Hence it is said, that his words are true, and that he is the faithful God, that keepeth covenants. And hence it is also that his promises are called truth, "Thou wilt fulfil thy truth unto Jacob, and thy mercy unto Abraham, which thou hast sworn unto our fathers from the days of old." Therefore it is said again, that both himself and words are truth. "I am the truth," "the scriptures of truth," "thy word is truth," "thy law is truth," "and my mouth," saith he "shall speak truth."

Now I say, his word is truth, and he is full of truth to fulfil his truth, even to a thousand generations. Coming sinner, he will not deceive thee, come boldly to Jesus Christ.

3. He is full of wisdom : He is made unto us of God wisdom ; wisdom to manage the affairs of his church in general, and the affairs of every coming sinner in particular. And upon this account he is said to be "head over all things," because he manages all things that are in the world by his wisdom, for the good of his church : all men's actions, all Satan's temptations, all God's providences, and crosses, and disappointments ; all things whatever, are under the hand of Christ, (who is the wisdom of God,) and he ordereth them all for good to his church : And can Christ help it, (and be sure he can,) nothing shall happen or fall out in the world, but it shall, in despite of all opposition, have a good tendency to his church and people.

4. He is full of the Spirit to communicate it to the coming sinner ; he hath therefore received it without measure, that he may communicate it to every member of his body, according as every man's measure thereof is allotted him by the Father. Wherefore he saith, that he that comes to him, "Out of his belly shall flow rivers of living water."

5. He is indeed a store-house full of all the graces of the Spirit. "Of his fulness have all we received, and grace for grace." Here is more faith, more love, more sincerity, more humility, more of every grace ; and of this, even more of this, he giveth to every lowly, humble, penitent coming sinner : Wherefore, coming soul, thou comest not to a barren wilderness, when thou comest to Jesus Christ.

6. He is full of bowels of compassion : and they shall feel and find it so that come to him for life. He can bear with thy weakness, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy backslidings, and love thee freely. His compassions fail not : "and he will not break a bruised reed, nor quench the smoking flax : he can pity them that no eye pities, and be afflicted in all thy afflictions."

7. Coming soul, the Jesus that thou art coming to is full of might and terribleness, for thy advantage he can suppress all thine enemies; he is the prince of the kings of the earth; he can bow all men's designs for thy help; he can break all snares laid for thee in the way; he can lift thee out of all difficulties, wherewith thou mayest be surrounded; he is wise in heart, and mighty in power. Every life under heaven is in his hand; yea, the fallen angels trembled before him: And he will save thy life coming sinner.

8. Coming sinner, the Jesus to whom thou art coming is lowly in heart, he despiseth not any. It is not thy outward meanness, nor thy inward weakness; it is not because thou art poor, or base, or deformed, or a fool, that he will despise thee: he hath chosen the foolish, the base, and despised things of this world to confound the wise and mighty. He will bow his ear to thy stammering prayers; he will pick out the meaning of thy inexpressible groans; he will respect thy weakest offering, if there be in it but thy heart.

Now is not this a blessed Christ, coming sinner? Art thou not like to fare well, when thou hast embraced him, coming sinner? But,

Secondly, Thou hast yet another advantage by Jesus Christ, thou art coming to him for he is not only full but free. He is not sparing of what he has; he is open-hearted, and open-handed. Let me in a few particulars shew thee this:

1. This is evident, because he calls thee; he calls upon thee to come unto him; the which he would not do, was he not free to give; yea, he bids thee, when come, ask, seek, knock: And for thy encouragement adds to every command a promise, "Seek, and ye shall find; Ask, and ye shall have; Knock, and it shall be opened unto you." If the rich man should say thus to the poor, would not he be reckoned a free-hearted man? I say, should he say to the poor, Come to my door, ask at my door, knock at my door, and you shall find and have; would he not be counted liberal? Why thus doth Jesus Christ. Mind it, coming sinner.

2. He doth not only bid thee come, but tells thee, he will heartily do thee good; yea, he will do it with rejoicing: "I will rejoice over them, to do them good with my whole heart, and with my whole soul."

3. It appears that he is free, because he giveth without twitting "He gives to all men liberally, and upbraideth not." There are some that will not deny to do the poor a pleasure, but they will mix their mercies with so many twits, that the persons on whom they bestow their charity, shall find but little sweetness in it. But Christ doth not do so coming sinner: he casteth all thine

iniquities behind his back ; thy sins and iniquities he will remember no more.

4. That Christ is free, is manifest by the complaints that he makes against them that will not come to him for mercy. I say, he complains, saying, "O Jerusalem, Jerusalem ! How often would I have gathered thy children together as a hen gathereth her chickens under her wings and ye would not !" I say, he speaks it, by way of complaint. He saith also, in another place, "But thou hast not called upon me, O Jacob." Coming sinner, see here the willingness of Christ to save ; see here how free he is to communicate life, and all good things, to such as thou art : He complains, if thou comest not ; he is displeased if thou callest not upon him.

Hark, coming sinner, once again ; when Jerusalem would not come to him for safeguard, he beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace ! but now they are hid from thine eyes."

5. Lastly, He is open and free-hearted to do thee good, as is seen by the joy and rejoicing that he manifesteth at the coming home of poor prodigals : He receives the lost sheep with rejoicing ; the lost goat with rejoicing ; yea, when the prodigal came home, what joy and mirth, what music and dancing, was in his father's house !

Thirdly. Coming sinner, I will add another encouragement for thy help.

1. God hath prepared a mercy-seat, a throne of grace to sit on : that thou mayest come thither to him, and that he may from thence hear thee, and receive thee : "I will commune with thee," saith he, "from above the mercy-seat."

As who shall say, sinner, When thou comest to me, thou shalt find me upon the mercy-seat, where also I am always found of the undone coming sinner : Thither I bring my pardon ; there I hear and receive their petitions, and accept them to my favor.

2. God hath also prepared a golden altar for thee to offer thy prayers and tears upon. A golden altar ! It is called a *golden altar*, to show what worth it is of in God's account ; for this golden altar is Jesus Christ ; This altar sanctifies thy gift, and makes thy sacrifice acceptable. 'This altar then makes thy groans golden groans ; thy tears golden tears, and thy prayers golden prayers, in the eye of that God thou comest to, coming sinner.

3. God hath strewed all the way (from the gate of hell, where thou wast, to the gate of heaven, whither thou art going,) with flowers out of his own garden. Behold how the promises, invitations, calls, and encouragements, like lilies, lie round about thee !



(take heed thou dost not tread them under foot, sinner,) with promises did I say? Yea, he hath mixed all those with his own name, his Son's name; also with the name of mercy, goodness, compassion, love, pity, grace, forgiveness, pardon, and what not, that may encourage the coming sinner.

4. He hath also for thy encouragement laid up the names, and set forth the sins of those that have been saved: In his book they are fairly written, that thou through patience and comfort of the scriptures mightest have hope.

1st. In this book is recorded Noah's main and sin; and how God had mercy upon him.

2dly. In this record is fairly written the name of Lot, and the nature of his sin; and how the Lord had mercy upon him.

3dly. In this record thou hast also fairly written the names of Moses, Aaron, Gideon, Sampson; David, Solomon, Peter, Paul, with the nature of their sins, and how God had mercy upon them; and all to encourage thee, coming sinner.

Fourthly. I will add yet another encouragement for the man that is coming to Jesus Christ. Art thou coming? Art thou coming indeed? Why,

1. This thy coming is by virtue of God's call; Thou art called. Calling goes before coming: coming is not of works, but of him that calleth. He went up into a mountain, and called to him whom he would, and they came to him.

2. Art thou coming? This is also by the virtue of illumination: God has made thee see, and therefore thou art coming. So long as thou wast darkness, thou lovedst darkness, and couldst not abide to come, because thy deeds were evil, but being now illuminated and made to see, what and where thou art, and also what and where thy Savior is, now thou art coming to Jesus Christ; "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee," saith Christ, "but my Father which is in heaven."

3. Art thou coming? This is because God has inclined thine heart to come. God hath called thee, illuminated thee, and inclined thy heart to come; and therefore thou comest to Jesus Christ. It is God that worketh in thee to *will*, and to come to Jesus Christ. Coming sinner, bless God for that he hath given thee a *will* to come to Jesus Christ. It is a sign that thou belongest to Jesus Christ, because God has made thee willing to come to him. Bless God for slaying the enemy of thy mind; had he not done it, thou wouldst as yet have hated thine own salvation.

4. Art thou coming to Jesus Christ? *It is God that giveth thee power; power to pursue thy will in matters of thy salvation, is the*

gift of God. "It is God that worketh in you both to *will* and to *do*." Not that God worketh *will* to come, where he gives no power; but that thou shouldst take notice, that power is an additional mercy. The church saw that *will* and *power* were two things, when she cried, "Draw me, and we will run after thee." and so did David too, when he said, "I will run the ways of thy commandments, when thou shalt enlarge my heart." Will to come, and power to pursue thy will, is double mercy, coming sinner.

5. All thy strange, passionate, sudden rushings forward after Jesus Christ, (coming sinners know what I mean) they also are thy helps from God. Perhaps thou feelest at sometimes more than at others, strong stirrings up of heart to fly to Jesus Christ; now thou hast at this time a sweet and stiff gale of the Spirit of God, filling thy sails with the fresh gales of his good Spirit; and thou ridest at those times as upon the wings of the wind, being carried out beyond thyself, beyond the most of thy prayers, and also above all thy fears and temptations.

6. Coming sinner, hast thou not now and then a kiss of the sweet lips of Jesus Christ, I mean some blessed word dropping like a honey-comb upon thy soul to revive thee, when thou art in the midst of thy dumps?

7. Does not Jesus Christ sometimes give thee a glimpse of himself, though perhaps thou seest him not so long a time as while one may tell twenty?

8. Hast thou not sometimes as it were in the very warmth of his wings overshadowing the face of thy soul, that gives thee as it were a gload upon thy spirit, as the bright beams of the sun do upon thy body, when it suddenly breaks out of a cloud, though presently all is gone away!

Well, all these things are the good hand of thy God upon thee, and they are upon thee to constrain, to provoke, and to make thee willing and able to come, coming sinner, that thou mightest in the end be saved.

THE  
**BARREN FIG-TREE:**

OR,

**THE DOOM AND DOWNFALL OF THE  
FRUITLESS PROFESSOR:**

SHewing

THAT THE DAY OF GRACE MAY BE PAST WITH HIM LONG  
BEFORE HIS LIFE IS ENDED:

THE SIGNS, ALSO, BY WHICH SUCH MISERABLE MORTALS  
MAY BE KNOWN.



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## TO THE READER.



COURTEOUS READER,

I HAVE written to thee now about the barren fig-tree, or how it will fare with the fruitless professor that standeth in the vineyard of God.

Of what complexion thou art, I cannot certainly divine; but the parable tells thee, that the cumber-ground must be cut down.

A cumber-ground professor is not only a provocation to God, a stumbling-block to the world, and a blemish to religion, but a snare to his own soul also. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish forever, like his own dung; they that have seen him, shall say, Where is he?"

Now they count it pleasure to riot in the day-time. But what will they do when the axe is fetched out?

The tree whose fruit withereth, is reckoned a tree without fruit, a tree twice dead, one that must be plucked up by the roots.

O thou cumber-ground, God expects fruit, God will come seeking fruit shortly.

My exhortation therefore is to professors, that they look to it, that they take heed.

The barren fig-tree in the vineyard, and the bramble in the wood, are both prepared for the fire.

Profession is not a covert to hide from the eye of God; nor will it palliate the revengeful threatening of his justice; he will command to cut it down shortly.

The church, and a profession, are the best of places for the upright, but the worst in the world for the cumber-ground; He must be cast, as profane, out of the mount of God; cast, I say, over the wall of the vineyard, there to wither; thence to be gathered and burned. It had been better for them that they had not known the way of righteousness. And yet if they had not, they had been damned; but it is better to go to hell without, than in, or from under a profession. These shall receive greater damnation.

If thou be a professor, read and tremble; if thou be profane, do so likewise. "For if the righteous scarcely be saved, where

shall the ungodly and sinners appear?" Cumber-ground; take heed of the axe: Barren fig-tree, beware of the fire.

But I will keep thee no longer out of the book; Christ Jesus, the dresser of the vineyard; take care of thee, dig about thee, and dung thee, that thou mayest bear fruit, that when the Lord of the vineyard cometh with his axe to seek for fruit or pronounce the sentence of damnation on the barren fig-tree thou mayest escape that judgment. The cumber-ground must to the wood-pile, and thence to the fire. Farewell.

Grace be with all them that love our Lord Jesus in sincerity. Amen.

JOHN BUNYAN.



## THE BARREN FIG-TREE.



LUKE xiii. 6, 7, 8, 9.

*A certain man had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none ; cut it down ; why cumbereth it the ground ? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down.*

AT the beginning of this chapter we read, how some of the Jews came to Jesus Christ, to tell him of the cruelty of Pontius Pilate, in mingling the blood of the Galileans with their sacrifices : An heathenish and prodigious act ; for therein he shewed, not only his malice against the Jewish nation, but also against their worship, and consequently their God : An action, I say, not only heathenish, but prodigious also ; for the Lord Jesus, paraphrasing upon this fact of his, teacheth the Jews, that without repentance "they should all likewise perish." Likewise ; that is, by the hand and rage of the Roman empire. Neither should they be more able to avoid the stroke, than were those eighteen upon whom the tower of Siloam fell, and slew them : The fulfilling of which prophecy, for their hardness of heart, and impenitency, was in the days of Titus, son of Vespasian, about forty years after the death of Christ. Then, I say, were these Jews, and their city both, environed round on every side, wherein both they and it, to amazement, were miserably overthrown. God gave them sword and famine, pestilence and blood, for their outrage against the Son of his love : So "wrath came on them to the uttermost."

Now to prevent their old and foolish salvo, which they always had in readiness against such prophecies and denunciations of judgment, the Lord Jesus presents them with this parable, in which he emphatically shews them, that their cry of being the temple of the Lord, and of their being the children of Abraham, &c. and their being the church of God, would not stand them

in any stead. As who should say, It may be you think to help yourselves against this my prophecy of your utter and unavoidable overthrow, by the interest which you have in your outward privileges; But all these will fail you: for what think you, "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none." This is your case.—The Jewish land is God's vineyard, I know it; and I know also, that you are the fig-trees. But behold, there wanteth the main thing, fruit, for the sake, and in expectation of which, he set this vineyard with trees. Now, seeing, the fruit is not found amongst you, the fruit, I say, for the sake of which he did at first plant this vineyard, what remains, but that in justice he command to cut you down, as those that cumber the ground, that he may plant himself another vineyard? "Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?" This therefore must be your end, although you are planted in the garden of God; for the barrenness and unfruitfulness of your hearts and lives, you must be cut off, yea, rooted up, and cast out of the vineyard.

In parables there are two things to be taken notice of, and to be inquired into of them that read.

First. The metaphors made use of.

Secondly. The doctrine or mysteries couched under such metaphors.

The metaphors in this parable are, 1. A certain man; 2. A vineyard; 3. A fig-tree, barren or fruitless; 4. A dresser; 5. Three years; 6. Digging and dunging, &c.

The doctrine, or mystery, couched under these words, is to shew us, what is like to become of a fruitless or formal professor.—For,

1. By the man in the parable, (Luke xv. 11.) is meant God the Father.

2. By the vineyard, (Isa. v. 7.) his church.

3. By the fig-tree, a professor.

4. By the dresser, the Lord Jesus.

5. By the fig-tree's barrenness, the professor's fruitlessness.

6. By the three years, the patience of God, that for a time he extendeth to barren professors.

7. This calling to the dresser of the vineyard to cut it down, is to shew the outcries of justice against fruitless professors.

8. The dresser's interceding, is to shew how the Lord Jesus steps in, and takes hold of the head of his Father's axe, to stop, or at least to defer present execution of a barren fig-tree.

9. The dresser's desire to try to make the fig-tree fruitful, is to shew you, how unwilling he is that ever a barren fig-tree should yet be barren, and perish.

10. His digging about it, and dunging of it, is to shew his willingness to apply gospel helps to this barren professor, if haply he may be fruitful.

11. The supposition, that the fig-tree may yet continue fruitless, is to show, that when Christ Jesus hath done all, there are some professors will abide barren and fruitless.

12. The determination upon this supposition at last to cut it down, is a certain prediction of such professor's unavoidable and eternal damnation.

But to take this parable into pieces, and to discourse more particularly, though with all brevity, upon all the parts thereof.

*A certain man had a fig-tree planted in his vineyard.*

The man, I told you, is to represent to us God the Father; by which similitude he is often set out in the New Testament.

Observe then, that it is no new thing, if you find in God's church barren fig-trees, fruitless professors; even as here you see is a tree, a fruitless tree, a fruitless fig-tree in the vineyard. Fruit is not so easily brought forth, as a profession is got into; it is easy for a man to clothe himself with a fair show in the flesh, to word it and say, be thou warmed and filled with the best. It is no hard thing to do these with other things; but to be fruitful, to bring forth fruit to God, this doth not every tree, no not every fig-tree that stands in the vineyard of God. Those words also: "Every branch in me that beareth not fruit, he taketh away," assert the same thing. There are branches in Christ, in Christ's body mystical, (which is his church, his vineyard,) that bear not fruit, wherefore, the hand of God is to take them away; "I looked for grapes, and it brought forth wild grapes." That is, no fruit at all that was acceptable with God. Again, "Israel is an empty vine, he bringeth forth fruit unto himself," none to God; he is without fruit to God. All these with many more, shew us the truth of the observation, and that God's church may be cumbered with fruitless fig-trees with barren professors.

*Had a fig-tree.*

Although there be in God's church that be barren and fruitless; yet, as I said, to look upon, they are like the rest of the trees, even a fig-tree: It was not an oak, nor a willow, nor a thorn, nor a bramble but a fig-tree. "They come before thee as thy people cometh;" "They delight to know my ways, as a nation that



did righteousness, and forsook not the ordinances of their God ; they ask of me the ordinances of justice, they take delight in approaching to God ;” and yet but barren, fruitless, and unprofitable professors. Judas also was one of the twelve, a disciple, an apostle, a preacher, an officer, yea, and such a one as none of the eleven mistrusted, but preferred before themselves, each one crying out, “ Is it I ? Is it I ? ” none of them as we read of, mistrusted Judas, yet he in Christ’s eye was the barren fig-tree, a devil, a fruitless professor. The foolish virgins also went forth of the world with the other, had lamps, and light, and were awakened with the other ; yea, had boldness to go forth, when the midnight cry was made, with the other ; and thought that they could have looked Christ in the face when he sat upon the throne of Judgment, with the other ; and yet but foolish, but barren fig-trees, but fruitless professors. “ Many,” saith Christ, “ will say unto me in that day,” this and that, and will also talk of many wonderful works ; yet, behold, he finds nothing in them but the fruits of unrighteousness : They were altogether barren and fruitless professors.

*Had a fig-tree planted.*

This word *planted* doth also reach far ; it supposeth one taken out of its natural soil, or removed from the place it grew once ; one that seemed to be called, awakened ; and not only so, but by strong hand carried from this world to the church ; from nature to grace, from sin to godliness. (Psal. lxxx. 8.) “ Thou hast brought a vine out of Egypt ; thou hast cast out the heathen and planted it.” Of some of the branches of this vine were there unfruitful professors.

It must be concluded therefore, that this professor, that remaineth notwithstanding fruitless, is, as to the view and judgment of the church, rightly brought in thither, to wit, by confession of faith, of sin, and a show of repentance and regeneration : thus false brethren creep in unawares. All these things this word *planteth* intimateth ; yea, further, that the church is satisfied with them, consents they should abide in the garden, and counteth them sound as the rest. But before God, in the sight of God, they are graceless professors, barren and fruitless fig-trees.

Therefore, it is one thing to be in the church, or in a profession ; and another to be of the church, and to belong to that kingdom that is prepared for the saint, that is so indeed. Otherwise, “ Being planted, shall it prosper ? shall it not utterly wither, when the east wind toucheth it ? It shall wither in the furrows where it grew.”

*Had a fig-tree planted in his vineyard.*

In *his* vineyard. Hypocrites, with rotten hearts, are not afraid to come before God in Zion. These words therefore suggest unto us, a prodigious kind of boldness and hardened fearlessness : For what presumption higher, and what attempt more desperate, than for a man that wanteth grace, and a true knowledge of God, to crowd himself (in that condition) into the house or church of God ? or to make profession of, and desire that the name of God should be called upon him ?

For the man that maketh a profession of the religion of Jesus Christ, that man hath, as it were, put the name of God upon himself, and is called and reckoned now (how fruitless soever before God or men) the man that hath to do with God, the man that God owneth, and will stand for. This man, I say, by his profession, suggesteth this to all that know him to be such a professor. Men merely natural, I mean, men that have not got the devilish art of hypocrisy, are afraid to think of doing thus : “ And of the rest durst no man join himself to them ; but the people magnified them.” And, indeed, it displeaseth God : “ They have brought saith he, “ men uncircumcised into my sanctuary.” And again, Isa. i. 12. “ When you come to appear before me, who hath required this at your hand, to tread my courts ?” saith God. They have therefore learned this boldness of none in the visible world, they only took it of the devil ; for he, and he only, with these his disciples, attempt to present themselves in the church before God. “ The tares are the children of the wicked one.” The tares, that is, the hypocrites, that are Satan’s brood, the generation of vipers, that cannot escape the damnation of hell.

*Had a fig-tree planted in his vineyard.*

He doth not say, He planted a fig-tree, but there was a fig-tree there ; he had, or found a fig-tree planted in his vineyard.

The great God will not acknowledge the barren fig-tree, or barren professor, to be his workmanship, or a tree of his bringing in ; only the text saith, he had one there. This is much like that in Matt. xv. 13. “ Every plant which my heavenly Father hath not planted, shall be rooted up.” Here again are plants in his vineyard which God will not acknowledge to be of his planting : And he seems to suggest, that in his vineyard are many such.—Every plant, or all those plants, or professors, that are got into the assembly of the saints or into the profession of their religion without God and his grace, “ shall be rooted up,”

“And when the King came in to see the guests, he saw there a man that had not on a wedding garment: And he said unto him, Friend, how camest thou in hither, not having on a wedding-garment?” Here is one so cunning and crafty, that he beguiled all the guests: he got and kept in the church, even until the King himself came in to see the guests. But his subtilty got him nothing; it did not blind the eyes of the King; it did not pervert the Judgment of the righteous. “Friend, how camest thou in hither?” did overtake him at last, even a public rejection; the King discovered him in the face of all present. “How camest thou in hither,” my Father did not bring thee hither; I did not bring thee hither; my Spirit did not bring thee hither; thou art not of the heavenly Father’s planting; “how camest thou in hither?” “He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber.” This text is full and plain also to our purpose, for this man came not in by the door, yet got into the church; he got in by climbing; he broke in at the windows, he got something of the light and glory of the gospel of our Lord Jesus Christ in his head; and so (hardy wretch that he was) he presumed to crowd himself among the children. But how is this resented? What saith the King of him? Why, this is his sign, “the same is a thief and a robber.” See ye here also, if all they be owned as the planting of God, that get into his church, or make profession of his name.

Had a fig-tree: Had one without a wedding-garment, had a thief in his garden, at his wedding, in his house. These climbed up some other way. There are many ways to get into the church of God, and profession of his name, besides, and without an entering by the door.

1. There is the way of lying and dissembling; and at this gap the Gibeonites got in. (Josh. ix. 3, 4, &c.)

2. There is sometimes falseness amongst some pastors, either for the sake of carnal relations, or the like; at this hole, Tobiah, the enemy of God, got in. (Nehem. xiii. 4, 5, 6.)

3. There is sometimes negligence, and too much uncircumspectness in the whole church, thus the uncircumcised get in. (Ezek. xlv. 7, 8.)

4. Sometimes again, let the church be never so circumspect, yet these have so much help from the devil, that they beguile them all, and so get in. These are of that sort of thieves that Paul complains of: “false brethren are brought unawares.” Jude also cries out of these, “Certain men crept in unawares.” Crept in! What! What, were they so lowly? A voluntary humility, a neglecting of the body, not in any humour. Oh! how seemingly self-denying are some of these creeping things,



that yet are to be held (as we shall know them) an abomination to Israel. (Lev. xi. 43, 44.)

“But in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth; and some to honor and some to dishonor.” By these words the apostle seems to take it for granted, that as there hath been, so there still will be, these kind of fig-trees, these barren professors in the house, when all men have done what they can; even as in a great house there are always vessels to dishonor, as well as those to honor and glory; vessels of wood, and of earth, as well as of silver and of gold: So then there must be wooden professors in the garden of God, there must be earthly, earthen professors in his vineyard; but that methinks is the biting word, “and some to dishonor.”—That to the Romans is dreadful, (Rom. ix. 21, 22;) but this seems to go beyond it; that speaks but of the reprobate in general, but this of such and such in particular: that speaks of their hardening but in the common way, but this, that they must be suffered to creep into the church, there to fit themselves for their place, their own place, Acts i. 25, the place prepared for them of this sort only: As the Lord Jesus said once of the Pharisees, “These shall receive greater damnation.”

Barren fig-tree, fruitless professor, hast thou heard all these things? Hast thou considered that this fig-tree is not acknowledged of God to be his, but is denied to be of his planting, and of his bringing unto his wedding? Dost thou not see that thou art called a thief, and a robber, that hast either climbed up to, or crept in at another place than the door? Dost thou not hear, that there will be in God’s house, wooden and earthly professors, and that no place will serve to fit those for hell, but the house, church, the vineyard of God? Barren fig-tree, fruitless Christian, do not thine ears tingle?

*And he came and sought fruit thereon.*

When a man hath got a profession, and is crowded into the church and house of God, the question is not now, hath he life, hath he right principles, but, hath he fruit! he came seeking fruit thereon. It mattereth not who brought thee in hither, whether God or the devil, or thine own vainglorious heart: but hast thou fruit? Dost thou bring forth fruit unto God? “And let every one that nameth the name of the Lord Jesus Christ depart from iniquity.” He doth not say, and let every one that hath grace, or let those that have the Spirit of God; but, “let every one that nameth the name of the Lord Jesus Christ, depart from iniquity.”

What do men meddle with religion for? Why do they call themselves by the name of the Lord Jesus, if they have not the grace of God, if they have not the Spirit of Christ? God therefore expecteth fruit: What do they do in the vineyard? let them work, or get them out; the vineyard must have laborers in it: "Son, go, work to-day in my vineyard." Wherefore want of grace, and want of spirit, will not keep God from seeking fruit: "And he came and sought fruit thereon." He required that which he seemeth to have; every man in the vineyard, and house of God, promiseth himself, professeth to others, and would have all men take it for granted, that an heavenly principle is in him; why then should not God seek fruit?

As for them therefore, that will retain the name of Christians, fearing God, and yet make conscience of bringing forth fruit to him, he saith to them, "Away! As for you, go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me," &c. Barren fig-tree, dost thou hear? God expecteth fruit, God calls for fruit; yea, God will shortly come seeking fruit on this barren fig-tree. Barren fig-tree, either bear fruit, or go out of the vineyard; and yet then thy case will be unspeakably damnable. Yea, let me add, if they shall neither bear fruit nor depart, God "will take his name out of their mouth." He will have fruit. And I say further, if thou wilt do neither, yet God in justice and righteousness will still come for fruit. And it will be in vain for thee to count this austerity! he will "reap where he hath not sown, and gather where he hath not strewed." Barren fig-tree, dost thou hear?

*Question.* What if a man have no grace?

*Answer.* Yet he hath a profession.

*And he came and sought fruit thereon.*

A church then, and a profession, are not places where the workers of iniquity may hide themselves and sins from God. Some of old thought, that because they could cry, "The temple of the Lord, the temple of the Lord," that therefore they were delivered, or had a dispensation to do the abominations which they committed; as some in our days. For who (say they) have a right to the creatures, if not Christians, if not professors, if not church members? and from this conclusion, let go the reins of their inordinate affections after pride, ambition, gluttony, pampering themselves without fear, (Jude 12,) daubing themselves with the lust-provoking fashions of the times; to walk with stretched out necks, naked breasts, frizzled foretops, wanton gestures, in gorgeous apparel, mixed with gold and pearl, and costly array. I will not

here make inspection into their lives, their carriages at home, in their corners and secret holes : but certainly, persons thus spirited, thus principled, and thus inclined, have but empty boughs, boughs that want the fruit that God expects, and that God will come down to seek.

Barren fig-tree, thou art not licensed by thy profession, nor by the Lord of the vineyard, to bear these clusters of Gomorrah : neither shall the vineyard, nor thy being crowded among the trees there, shelter thee from the sight of the eye of God. Many make religion their cloak, and Christ their stalking-horse, and by that means cover themselves and hide their own wickedness from men : But God seeth their heart, hath his print upon the heels of their feet, and pondereth all their goings ; and at last, when their iniquity is found to be hateful, he will either smite them with hardness of heart, and so leave them, or awaken them to bring forth fruit. Fruit he look for, seeks and expects, barren fig-tree !

But what ! Come into the presence of God to sin ! What ! come into the presence of God to hide thy sin ! Alas ! man, the church is God's garden, and Christ Jesus is the great Apostle and High priest of our profession. What ! come into the house that is called by my name ! into the place where mine honor dwelleth ! (Psal. xxxvi. 8.) where mine eyes and heart are continually ! (1 Kings, ix. 3.) What ! come there to sin, to hide thy sin, to cloak thy sin ? His plants are an orchard with pleasant fruits, (Song iv. 13.) And every time he goeth into his garden, it is "to see the fruits of the valley," and to "see if the vines flourish, and if the pomegranates bud."

Yea, saith he, he came seeking fruit on this fig-tree. The church is the place of God's delight, where he ever desires to be : there he is night and day. He is there to seek for fruit, to seek for fruit of all and every tree in the garden. Wherefore, assure thyself, O fruitless one, that thy ways must needs be open before the eyes of the Lord. One black sheep is soon espied, although in company with many ; that is, taken with the first cast of the eye ; its different color still betrays it. I say, therefore, a church and a profession are not places where the workers of iniquity may hide themselves from God, that seeks for fruit, "My vineyard," saith God, "which is mine, is before me."

*And he came and sought fruit thereon, and found none.*

Barren fig-tree, hearken ; thy continual non-bearing of fruit is a dreadful sign that thou art come to a dreadful end, as the winding up of this parable concludeth.



"And found none." None at all, or none to God's liking; for when he saith, "He came seeking fruit thereon," he means "fruit meet for God," pleasant fruit, fruit good and sweet.

Alas! it is not any fruit will serve; bad fruit is counted none: "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

1. There is a fruit among professors that withers, and so never comes to be ripe; a fruit that is smitten in the growth, and comes not to maturity; and this is reckoned no fruit: this fruit those professors bear, that have many fair beginnings, or blossoms: that make many fair offers of repentance and amendment; that begin to pray, to resolve, and to break off their sins by righteousness, but stop at those beginnings, and bring no fruit forth to perfection. This man's fruit is withered, wrinkled, smitten fruit, and is in effect no fruit at all.

2. There is an hasty fruit, such as is the "corn upon the housetop," or that which springs upon the dung-hill, that runs up suddenly, violently, with great stalks and big shew, and yet at last proves empty of kernel. The fruit is to be found in those professors, that on sudden are so awakened, so convinced, and so affected with their condition, that they shake the whole family, the endship, the whole town. For awhile they cry hastily, vehemently, dolefully, mournfully, yet all is but a pang, an agony, a fit, they bring not forth fruit with patience. These are called those hasty fruits, "that shall be a fading flower."

3. There is a fruit that is vile and ill-tasted, (Jer. xxiv.) how long soever it be in growing; the root is dried, and cannot convey a sufficiency of sap to the branches, to ripen the fruit. These are the fruit of such professors, whose hearts are estranged from communion with the holy Ghost, whose fruit groweth from themselves, from their parts, gifts, strength of wit, natural or moral principles. These, notwithstanding they bring forth fruit, are called empty vines, such as bring not forth fruit to God.

"Their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb."

4. There is a fruit that is wild: "I looked for grapes, and it brought forth wild grapes." I observe, that as there are trees and herbs that are wholly right and noble, fit indeed for the vineyard; so there are also their semblance, but wild, not right, but ignoble. There is the grape, and the wild grape; the vine, and the wild vine; the rose and canker rose; flowers, and wild flowers; the apple, and the wild apple, which we call the crab. Now, fruit from these wild things, however they may please the children to play with, yet the prudent and grave count them of

little or no value. There are also in the world a generation of professors, that notwithstanding their profession, are wild by nature ; yea, such as were never cut out or off from the wild olive-tree, nor never yet planted into the good olive-tree. Now, these can bring nothing forth but wild olive-berries, they cannot bring forth fruit unto God. Such are all those that have lightly taken up a profession, and crept into the vineyard without a new birth, and the blessing of regeneration.

5. There is also untimely fruit, "Even as a fig-tree casteth forth her untimely figs." Fruit out of season, and so no fruit to God's liking.

There are two sorts of professors subject to bring forth untimely fruit : 1. They that bring forth fruit too soon : 2. They that bring forth fruit too late.

(1.) They that bring forth too soon. They are such as at present receive the word with joy : anon, before they have root downwards, they thrust forth upwards : but having no root, when the sun ariseth, they are smitten, and miserably die without fruit. These professors are those light and inconsiderate ones that think nothing but peace will attend the gospel ; and so anon rejoice at the tidings, without foreseeing the evil : Wherefore, when the evil comes, being unarmed, and so not able to stand any longer, they die, and are withered, and bring forth no fruit : "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it ; yet hath he not root in himself, but dureth for awhile ; for when tribulation or persecution ariseth because of the word, by and by they are offended." There is in Isa. xxviii. 4, mention made of some, "whose glorious beauty shall be a fading flower," because it is fruit before summer. Both these are untimely fruit.

(2.) They also bring forth untimely fruit, that stay till the season is over. God will have his fruit in his season ; I say, he will receive them of such men as shall render them to him in their season. The missing of the season is dangerous ; staying till the door is shut, is dangerous. Many there be that come not till the flood of God's anger is raised, and too deep for them to wade through, "Surely in the floods of great waters they shall not come nigh unto him. Esau's (afterwards) is fearful ; "For ye know that afterwards when he would have inherited the blessing, he was rejected ; for he found no place of repentance, though he sought it carefully with tears."

So the children of Israel, they brought to God the fruits of obedience too late : their "Lo, we be here," came too late ; their "We will go up," came too late : the Lord had sworn before, "that they should not possess the land." All these are such as

bring forth untimely fruit. It is the hard hap of the reprobate to do all things too late ; to be sensible of his want of grace too late ; to be sorry for sin too late ; to seek repentance too late ; to ask for mercy, and to desire to go to glory, too late.

Thus you see that fruit smitten in the growth, that withereth, and that comes not to maturity, is no fruit : That hasty fruit, such as the ‘corn upon the house-top,’ withereth also before it groweth up, and is no fruit : That the fruit that is vile, and ill-tasted, is no fruit : That wild fruit, wild grapes, are no fruit : That untimely fruit, such as comes too soon, or that comes too late, such as come not in their season ; are no fruit.

*And he came and sought fruit thereon, and found none.*

Nothing will do but fruit ; he looked for grapes, when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruit of it.

*Question.* But what fruit doth God expect ?

*Answer.* Good fruit. “Every tree that bringeth not forth good fruit, is hewn down.” Now before the fruit can be good, the tree must be good ; for good fruit makes not a good tree, “but a good tree bringeth forth good fruit : Do men gather grapes of thorns, or figs of thistles ?” A man must be good, else he can bring forth no good fruit ; he must have righteousness imputed, that he may stand good in God’s sight from the curse of his law ; he must have a principle of righteousness in his soul, else how should he bring forth good fruits ; and hence it is that a Christian’s fruits are called “the fruits of the Spirit, the fruits of righteousness, which are by Jesus Christ.” The fruits of the Spirit, therefore the Spirit must be there ; the fruits of righteousness, therefore righteousness must first be there. But to particularize in a few things briefly :

1. God expecteth fruit that will answer, and be worthy of the repentance which thou feignest thyself to have. Every one in a profession, and that hath crowded into the vineyard, pretendeth to repentance : now of every such soul, God expecteth that the fruits of repentance be found to attend them, “Bring forth fruits therefore meet for repentance,” or, answerable to thy profession of the doctrine of repentance. Barren fig-tree, seeing thou art a professor, and art got into the vineyard, thou standest before the Lord of the vineyard as one of the trees of the garden ; wherefore he looketh for fruit from thee, as from the rest of the trees in the vineyard ; fruit, I say, and such as may declare thee in heart and life, one that hath sound profession of repentance. By thy profession thou hast said, I am sensible of the evil of sin : Now then,



live such a life as declares that thou art sensible of the evil of sin. By thy profession thou hast said, I am sorry for my sin. Why then, live such a life as may declare this sorrow. By thy profession thou hast said, "I am ashamed of my sin;" yea, but live such a life, that men by that may "see thy shame for sin." By thy profession thou sayest, I have turned from, let off, and am become an enemy to every appearance of evil. Ah! but doth thy life and conversation declare thee to be such an one? Take heed, barren fig-tree, lest thy life should give thy profession the lie. I say again, take heed, for God himself will come for fruit, "And he sought fruit thereon."

You have some professors that are only saints before men, when they are abroad, but are devils and vipers at home; saints by profession, but devils by practice; saints in word, but sinners in heart and life. These men may have the profession, but they want the fruits that become repentance.

Barren fig-tree, Can it be imagined that those that paint themselves, did ever repent of their pride? or that those that pursue this world, did ever repent of their covetousness? or that those that walk with wanton eyes, did ever repent of their fleshly lusts? Where, barren fig-tree, is the fruit of these people's repentance? Nay, do they not rather declare to the world, that they have repented of their profession? Their fruits look as if they had. Their pride saith, they have repented of their humility: their covetousness declareth that they are weary of depending upon God; and doth not thy wanton actions declare that thou abhorrest charity? Where is thy fruit, barren fig-tree? Repentance is not only a sorrow, and a shame for, but a turning from sin to God. Heb. iv. it is called 'repentance from dead works.' Has thou that godly sorrow that worketh 'repentance to salvation, never to be repented of?' How dost thou shew thy carefulness, and clearing of thyself; thy indignation against sin; thy fear of offending; thy vehement desire to walk with God; thy zeal for his name and glory in the world? And what revenge hast thou in thy heart against every thought of disobedience.

But where is the fruit of this repentance? Where is thy watching, thy fasting, thy praying against the remainders of corruption? Where is thy self abhorrence, thy blushing before God, for the sin that is yet behind? Where is thy tenderness of the name of God and his ways? Where is thy self-denial and contentment? How dost thou shew before men the truth of thy turning to God? "Hast thou renounced the hidden things of dishonesty, not walking in craftiness?" Canst thou commend thyself "to every man's conscience in the sight of God?"

2. God expecteth fruit, that shall answer that faith which thou makest profession of. The professor that is got into the vineyard of God, doth feign that he hath the faith, the most holy, the faith of God's elect. Ah! but where are thy fruits, barren fig-tree? The faith of the Romans was spoken of throughout the whole world, and the Thessalonians faith grew exceedingly.

Thou professest to believe thou hast peace in another world; hast thou let go this, barren fig-tree? thou professest thou believest in Christ: is he the joy and the life of thy soul? Yea, what conformity unto him, to his sorrows and suffering? What resemblance hath his crying, and groaning, and bleeding, and dying, wrought in thee? Dost thou "bear in thy body the dying of the Lord Jesus?" and is also "the life of Jesus made manifest in thy mortal body?" Barren fig-tree, "shew me thy faith by thy works." "Shew out of a good conversation thy works with meekness of heart."

What fruit, barren fig-tree, what degree of heart-holiness? for "faith purifies the heart." What love to the Lord Jesus? for "faith worketh by love."

3. God expecteth fruits according to the seasons of grace thou art under, according to the rain that cometh upon thee. Perhaps thou art planted in a good soil, by great waters, that thou mightest bring forth branches; and bear fruit: that thou mightest be a goodly vine or fig-tree: Shall he not therefore seek for fruit, for fruit answerable to the means? Barren fig-tree, God expects it, and will find it too, if ever he bless thee. "For the earth which drinketh in the rain that comes oft upon it, and bringeth forth herbs meet for him by whom it is dressed, receives blessing from God: but that which beareth thorns and briars is rejected, and is high unto cursing, whose end is to be burned."

Barren soul, How many showers of grace, how many dews from heaven, how many times have the silver streams of the city of God, run gliding by thy roots, to cause thee to bring forth fruit? These showers and streams, and the drops that hang upon thy boughs, will all be accounted for; and will they not testify against thee, that thou oughtest of right to be burned? Hear, and tremble, O thou barren professor! Fruits that become thy profession of the gospel, the God of heaven expecteth. The gospel hath in it the forgiveness of sins, the kingdom of heaven, and eternal life; but what fruit hath thy profession of a belief of these things put forth in thy heart and life? Hast thou given thyself to the Lord: and is all that thou hast to be ventured for his name in this world? Dost thou walk like one that is bought with a price, even with the price of precious blood?

4. The fruit that God expecteth is such as is meet for himself, fruit that may glorify God. God's trees "are trees of righteousness, the planting of the Lord, that he may be glorified;" fruit that tasteth of heaven, abundance of such fruit: "For herein," saith Christ, "is my Father glorified, that ye bring forth much fruit." Fruits of all kinds, new and old: the fruits of the Spirit is in all goodness, and righteousness, and truth. Fruits before the world, fruits before the saints, fruits before God, fruits before angels.

O my brethren, "what manner of persons ought we to be," who have subscribed to the Lord, and have called ourselves by the name of Israel, "One shall say I am the Lord; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Barren fig-tree, hast thou subscribed, hast thou called thyself by the name of Jacob? and surnamed thyself by the name of Israel? All this thou pretendest to, who art got into the vineyard, who art placed among the trees of the garden of God. God doth therefore look for such fruit as is worthy of his name, as is meet for him; as the apostle saith, "we should walk worthy of God," that is so we may shew in every place, that the presence of God is with us, his fear in us, and his majesty and authority upon our actions. Fruits meet for him, such a dependance upon him, such trust in his word, such satisfaction in his presence, such a trusting of him with all my concerns, and such delights in the enjoyments of him that may demonstrate that his fear is in my heart, that my soul is wrapped up in his things, and that my body, and soul, and estates, and all, are in truth, through his grace, at his dispose, fruit meet for him. Hearty thanks, and blessing God for Jesus Christ, for his good word, for his free grace, for the discovery of himself, in Christ to the soul, secret longing after another world, fruit meet for him. Liberality to the poor saint; to the poor world; a life in word and deed exemplary; a patient and quiet enduring of all things, till I have done and suffered the whole will of God, which he hath appointed for me. "That on the good ground, are they which in honest and good heart, having heard the word, kept it, and bring forth fruit, with patience." This is bringing forth fruit unto God; "having our fruit unto holiness, and our end everlasting life."

5. The Lord expects fruit becoming the vineyard of God. The vineyard, saith he, "is a very fruitful hill," witness the fruit brought forth in all ages; The most barren trees that ever grew in the wood, of this world, when planted in this vineyard by the God of heaven, what fruit to Godward have they brought forth? "Abraham offered the more excellent sacrifice." "Enoch walked with God for three hundred years." "Noah, by his life of faith,



condemned the world, and became heir of the righteousness that is by faith." Abraham left his country, and went out after God, not knowing whither he went." Moses left a kingdom, and run the hazard of the wrath of the king, for the love he had to God and Christ. What shall I say of them who had trials, not accepting deliverance, that they might obtain a better resurrection? "They were stoned, they were sawn asunder; were tempted; were slain with the sword; they wandered in sheep-skins and goat-skins, being destitute, afflicted, tormented." Peter left his father, his nets. Paul turned off from the feet of Gamaliel. Men brought their goods and possessions (the price of them) and cast it down at the apostles' feet; and others brought their books together, and burnt them; curious books, though they were worth fifty thousand pieces of silver. I could add, how many willingly offer themselves in all ages, and their all, for the worthy name of the Lord Jesus, to be racked, starved, hanged, burned, drowned, pulled in pieces, and a thousand calamities. Barren fig-tree, the vineyard of God hath been a fruitful place; What dost thou there? What dost thou bear? God expects fruit according to, or becoming the soil of the vineyard.

6. The fruit which God expecteth, is such as becometh God's husbandry and labor. The vineyard is "God's husbandry, or tillage, I am the vine," saith Christ, "and my Father is the husbandman." And again. "Ye are God's husbandry, ye are God's building." The vineyard, God fences it, God gathereth out the stones, God builds the tower, and the wine-press in the midst thereof. Here is labor, here is protection, here is removing of hindrances, here is convenient purgation, and all that might be fruit.

Barren fig-tree, What fruit hast thou? Hast thou fruit becoming the care of God, the protection of God, the wisdom of God, the patience and husbandry of God? It is the fruit of the vineyard, that is either the shame or the praise of the husbandman. "I went by the field of the slothful," saith Solomon, "and by the vineyard of the man void of understanding; and lo, it was grown over with thorns, and nettles had covered the face thereof."

Barren fig-tree, If men should make a judgment of the care, and pains, and labor of God in his church, by the fruit that thou bringest forth, what might they say, is he not slothful, is he not careless, is he not without discretion? O! thy thorns, thy nettles, thy barren heart and barren life, is a continual provocation to the eyes of his glory, as likewise a dishonor to the glory of his grace.

Barren fig-tree, hast thou heard all these things! I will add yet once more.

*And he came and sought fruit thereon.*

The question is not now, What thou thinkest of thyself, nor what all the people of God think of thee, but what thou shall be found in that day, when God shall search thy boughs for fruit. When Sodom was to be searched for righteous men, God would not, in that manner, trust his faithful servant Abraham, but still as Abraham interceded, God answered, "If I find fifty or forty and five there, I will not destroy the city." Barren fig-tree, what sayest thou? God will come down to see, God will make search for fruit himself.

"And he came and sought fruit thereon, and found none. Then said he to the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none; cut it down, why cumbereth it the ground?"

These words are the effect of God's search into the boughs of a barren fig-tree; he sought fruit, and found none; none to his liking, none pleasant and good. Therefore first, he complains of the want thereof to the dresser, calls him to come, and see, and take notice of the tree; then signifieth his pleasure: he will have it removed, taken away, cut down from cumbering the ground.

Observe, The barren fig-tree is the object of God's displeasure; God cannot bear with a fruitless professor.

*Then said he, &c.*

Then, after this provocation; then, after he had sought and found no fruit, then. This word then, doth shew us a kind of inward disquietness; as he saith also in another place, upon a like provocation. "Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book, shall lie upon him, and the Lord shall blot out his name from under heaven."

Then, intimateth, That he was now come to a point, to a resolution, what to do with this fig-tree. "Then said he to the dresser of this vineyard," that is, to Jesus Christ, "*behold*," as much as to say, come hither, here is a fig-tree in my vineyard, here is a professor in my church, that is barren, that heareth no fruit.

Observe, However the barren professor thinks of himself on earth, the Lord cries out in heaven against him. "And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and I will break down the wall thereof, and it shall be trodden down."

*Behold these three years I come seeking fruit, &c.*

Observe, "These three years." God cries out that his patience is abused, that his forbearance is abused : Behold, these three years I have waited forboren, these three years I have deferred mine anger : "Therefore will I stretch out my hands against thee, and destroy thee : I am weary with repenting."

"These three years." Observe, God layeth up all the time ; I say, a remembrance of all the time, that a barren fig-tree, or a fruitless professor, misspendeth from this world. As he saith also of Israel of old, "forty years long was I grieved with this generation."

"These three years," &c. These three seasons : 'Observe, God remembers how many seasons thou hast misspent ; for these three signify so many seasons. "And when the time of fruit drew nigh," that is, about the season they begin to be ripe, or that according to the season might so have been. Barren fig-tree, thou hast had time, seasons, ministers, afflictions, judgments, mercies, and what not ! and yet hast not been fruitful : Thou hast had awakenings, reproofs, threatenings, comforts, and yet hast not been fruitful : Thou hast had patterns, examples, citations, provocations, and yet hast not been fruitful. Well, God hath laid up thy three years with himself. He remembers every time, every season, every sermon, every minister, affliction, judgment, mercy, awakening, pattern, example, citation, provocation : he remembers all : As he said of Israel of old, "They have tempted me these ten times, and have not hearkened to my voice." And again, "I remember all their wickedness."

"These three years," &c. He seeks for the fruit of every season : He will not that any of his sermons, ministers, afflictions, judgments, or mercies, should be lost, or stand for insignificant things : he will have according to the benefit bestowed. He hath not done without a cause all that he hath done, and therefore he looketh for fruit : Look to it, barren fig-tree.

*I come seeking fruit.*

Observe, This word seeking signifies a narrow search ; for when a man seeks for fruit on a tree, he goes round it, and round it, now looking into this bough, and then into that, he peeps into the inmost boughs and the lowermost boughs, if perhaps fruit may be thereon.

Barren fig-tree, God will look into all thy boughs, he will be with thee in thy bed-fruits, thy midnight-fruits, thy closet-fruits,



thy family-fruits, thy conversation-fruits, to see if there be any among all these that are fit for, or worthy of the name of the God of heaven. He sees what the children of Israel do in the dark. "All things are open unto the eyes of him with whom we have to do."

*Seeking fruit on this fig-tree.*

I told you before, that he keeps in remembrance the times and seasons that the barren professor had wickedly misspent. Now, forasmuch as he also pointeth out the fig-tree "this fig-tree," it sheweth that the barren professor, above all professors, is a continual odium in the eyes of God. This fig-tree, this man Coniah, (Jer. xxii. 28.) This people draw nigh to me with their mouth, but have removed their hearts far from me. God knows who they are among all the thousands of Israel, that are the barren and fruitless professors, his lot will fall upon the head of Achan, though he be hid among six hundred thousand men. "And he brought his household, man by man, and Achan, the son of Carmi, the son of Zabdi, the Son of Zerah, of the tribe of Judah, was taken." (Josh. vii. 17, 18.) This is the Achan, this is the fig-tree, this is the barren professor.

There is a man hath an hundred trees in his vineyard, and at the time of the season, he walketh into his vineyard to see how the trees flourish; and as he goes, and views, and pries, and observes how they are hanged with fruit, behold he cometh to one where he findeth naught but leaves. Now he makes a stand, looks upon it again and again; he looks also here and there, above and below; and if after all this seeking, he finds nothing but leaves thereon: then he begins to cast in his mind, how he may know this tree next year, what stands next it, or how far it is off the hedge; but if there be nothing there that may be as a mark to know it by, then he takes his hook and giveth it a private mark, ("And the Lord set a mark upon Cain,") saying, Go thy way, fruitless fig-tree thou hast spent this season in vain.

Yet doth he not now cut it down, I will try it another year; may be this was not a hitting season. Therefore he comes again next year, to see if now it have fruit; but as he found it before, so he finds it now, barren, barren, every year barren; he looks again, but finds no fruit. Now he begins to have second thoughts. How! neither hit last year nor this. Surely the barrenness is not in the season, sure the fault is in the tree; however, I will spare it this year also, but will give it a second mark; and it may be, he toucheth it with a hot iron, because he begins to be angry.

Well, at the third season he comes again for fruit, but the third year is like the first and second, no fruit yet ; it only cumbereth the ground. What now must be done with this fig-tree ? Why, the Lord will lop its boughs with terror ; yea, the thickest of those professors with iron. I have waited, saith God, these three years ; I have missed of fruit these *three* years : It hath been a cumber-ground these three years : cut it down. Precept hath been upon precept, and line upon *line*, one year after another, for these three years, but no fruit can be seen, I find none, fetch out the axe : I am sure this is the fig-tree, I know it from the first year, barrenness was its sign then, barrenness is its sign now, make it fit for the fire. “ Behold the axe is laid to the root of the tree ; every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire.”

Observe, my brethren, God’s heart cannot stand towards a barren fig-tree. You know thus it is with yourselves : If you have a tree in your orchard, or vineyard, that doth only cumber the ground, you cannot look upon that tree with pleasure, with complacency and delight : No ; if you do but go by it, if you do but cast your eye upon it ; yea, if you do but think of that tree, you threaten it in your heart, saying, I will hew thee down shortly, I will to the fire with thee shortly : and it is in vain for any to think of persuading of you to shew favor to the barren fig-tree ; and if they should persuade, your answer is irresistible. It yields me no profit, it takes up room, and does no good ; a better may grow in its room.

*Cut it down.*

Thus when the godly among the Jews, (Jer. xiv. 17.) made prayers, that rebellious Israel might not be cast out of the vineyard, what saith the answer of God ? “ Though Moses and Samuel stood before me, yet could not my mind be towards this people ; wherefore cast them out of my presence, and let them go forth.”

What a resolution is here ! Moses and Samuel could do almost any thing with God in prayer. How many times did Moses by prayer turn away God’s judgments from even Pharaoh himself ! yea, how many times did he by prayer preserve Israel, when in the wilderness, (Psal. cvi. 23.) from the anger and wrath of God ! Samuel is reckoned excellent this way, yea, so excellent, that when Israel had done that fearful thing, as to reject the Lord, and choose them another king, he prayed, and the Lord spared, and forgave them. But yet neither Moses nor Samuel can save a barren fig-tree. No ; though Moses and Samuel stood before

me, that is, pleading, arguing, interceding, supplicating, and beseeching, yet could they not incline mine heart to this people.

*Cut it down.*

Ay, but Lord, it is a fig-tree, a fig-tree ! If it was a thorn, or a bramble, or a thistle, the matter would not be much ; but it is a fig-tree, or a vine. Well, but mark the answer of God. " Son of man, what is the vine tree more than any tree, or than a branch that is among the trees of the forest ? Shall wood be taken thereof to do any work ? or will men take a pin of it to hang any veseel thercon ?" If trees that are set, or planted for fruit, bring not forth that fruit, there is betwixt them and the trees of the forest no betterment at all, unless the betterment lieth in the trees of the wood, for they are fit to build withal ; but a fig-tree, or a vine, if they bring not forth fruit, yea, good fruit, they are fit for nothing at all but to be cut down, and prepared for the fire : and so the prophet goes on, " Behold it is cast into the fire for fuel." If it serve not for fruit, it will serve for fuel, and so " the fire devoureth both the ends of it, and the middle of it isburnt."

Ay, but these fig-trees and vines are church members, inhabitants of Jerusalem : So was the fig-tree mentioned in the text. But what answer hath God prepared for these objections ? Why, " Thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel : so will I give the inhabitants of Jerusalem ; and I will set my face against them, they shall go out from one fire, and another fire shall devour them."

*Cut it down.*

The woman that delighteth in her garden, if she have a slip there, suppose ) if it was fruitful) she would not take five pounds for it ; yet if it bear no fruit, if it wither, and dwindle and die, and turn cumber-ground only, it may not stand in her garden. Gardens and vineyards are places for fruit, for fruit according to the nature of the plant or flowers. Suppose such a slip as I told you of before should be in your garden, and there die, would you let it abide in your garden ? No ; away with it, away with it. The woman comes into her garden towards the spring, when first she gives it a slight cast with her eye, then she sets to gathering out the weeds, and nettles, and stones ; takes a besom, and sweeps the walks ; this done, she falls to prying into her herbs and slips, to see if they live, to see if they are likely to grow.



Now, if she comes to one that is dead, that she is confident will not grow, up she pulls that, and makes to the heap of rubbish with it, where she despisingly casts it down, and valueth it no more than a nettle, or a weed, or than the dust she hath swept out of her walks. Yea, if any that see her should say, Why do you so? the answer is ready, It is dead, it is dead at root; if I had let it stand, it would but have cumbered the ground. The strange slips (and also the dead ones) "they must be a heap in the day of grief, and of desperate sorrow."

*Cut it down.*

There are two ways of cutting down: 1. When a man is cast out of the vineyard. 2. When a man is cast out of the world.

1. When a man is cast out of the vineyard.

And that is done two ways: 1. By an immediate hand of God. 2. By the church's due execution of the laws and censures which Christ for that purpose hath left with his church.

1st. God cuts down the barren fig-tree by an immediate hand, smiting his roots, blasting his branches, and so takes him away from among his people. "Every branch," saith Christ, "that beareth not fruit in me, he (my Father) taketh away." He taketh him out of the church, he taketh him away from the godly.

There are two things by which God taketh the barren professor from among the children of God. 1. Strong delusions. 2. Open profaneness.

(1.) By strong delusions; such as beguile the soul with damnable doctrines, that swerve from faith and godliness. "They have chose their own ways," saith God, "and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them." I will smite them with blindness, and hardness of heart, and failing of eyes; and will also suffer the tempter to tempt and effect his hellish designs upon them. "God will send them strong delusions, that they may believe a lie; that they all may be damned who believe not the truth, but had pleasure in unrighteousness."

(2.) Sometimes God takes away a barren professor by open profaneness. There is one hath taken up a profession of that worthy name, the Lord Jesus Christ; but this profession is but a cloak; he secretly practiseth wickedness: He is a glutton, a drunkard, or covetous, or unclean. Well, saith God, I will loose the reigns of this professor; I will give him up to his vile affections; I will loose the reins of his lusts before him; he shall be entangled with his beastly lusts; he shall be overcome of ungodly company.

Thus they that turn aside to their own crooked ways, "The Lord shall lead them forth with the workers of iniquity." This is God's hand immediately; God is now dealing with this man himself. Barren fig-tree, hearken, Thou art crowded into a profession, art got among the godly, and there art a scandal to the holy and glorious gospel: but withal so cunning, that, like the sor. of Zerniah, thou art too hard for the church: she knows not how to deal with thee. Well, saith God, I will deal with that man myself, "I will answer that man myself." He that sets up his idols in his heart, and puts the stumbling-block of his iniquity before his face, and yet comes and appears before me, "I will set my face against that man, and will make him a sign and a proverb; and I will cut him off from the midst of my people, and he shall know that I am the Lord."

But, 2dly. God doth sometimes cut down the barren fig-tree by the church, by the church's due execution of the law and censures which Christ for that purpose hath left with his church. This is the meaning of that in Matt. xviii.—1 Cor. 5.—and that in 1 Tim. i. 20, upon which now I shall not enlarge. But which way soever God dealeth with thee, O thou barren fig-tree, whether by himself immediately, or by his church, it amounts to one and the same; for if timely repentance prevent not, the end of that soul is damnation: They are blasted, and withered, and gathered by men, God's enemies; and at last being cast into the fire, burning must be their end: "That which beareth briars and thorns, is nigh unto cursing, whose end is to be burned."

2. Again, sometimes by "Cut it down," God means cast it out of the world: Thus he cut down Nadab and Abihu, when he burned them up with fire from heaven. Thus he cut down Korah, Dathan, and Abiram, when he made the earth to swallow them up. Thus he cut down Saul, when he gave him up to fall against the edge of his own sword, and died. Thus he cut down Ananias with Sapphira his wife, when he struck them down dead in the midst of the congregation. I might here also discourse of Absalom, Ahithophel, and Judas, who were all three hanged; the first by God's revenging hand, the other were given up of God to be their own executioners. These were barren and unprofitable fig-trees, such as God took no pleasure in, therefore he commanded to cut them down. The Psalmist saith, "He shall take them away as with a whirlwind, both living, and in his wrath."

Barren fig-tree, hearken: God calls for the axe, his sword, bring it hither, here is a barren professor: "Cut him down, why cumbereth he the ground?"

*Why cumbereth it the ground ?*

By these words the Lord suggesteth reasons of his displeasure against the barren fig-tree ; it cumbereth the ground. The Holy Ghost doth not only take an argument from its barrenness, but because it is a cumber-ground, therefore cut it down ; wherefore it must needs be a provocation.

1. Because as much as in him lieth, he disappointeth the design of God in planting his vineyard : " I looked that it should bring forth fruit."

2. It hath also abused his patience, his long-suffering, his three years patience.

3. It hath also abused his labor, his pains, his care, and providence, of protection and preservation ; for he hedges his vineyard, and walls it about. Cumber-ground, all these things thou abuseth. He waters his vineyard, and looks to it night and day ; but all these things thou hast abused.

Further, there are other reasons of God's displeasure ; as

1. A cumber-ground is a very mock and reproach to religion, a mock and reproach to the ways of God, to the people of God, to the word of God, and to the name of religion. It is expected of all hands, that all the trees in the garden of God should be fruitful : God expects fruit, the church expects fruit, the world, even the world, concludes, that professors should be fruitful in good works ; I say, the very world expecteth that professors should be better than themselves : But, barren fig-tree, thou disappointest all ; Nay, hast thou not learned the wicked ones thy ways ? Hast thou not learned them to be more wicked by thy example ; (but that is by the by.) Barren fig-tree thou hast disappointed others, and must be disappointed thyself : " Cut it down, why cumbereth it the ground ?"

2. The barren fig-tree takes up the room where a better might stand ; I say, it takes up the room, it keeps so long as it stands where it doth, a fruitful tree out of that place, and therefore it must be cut down. Barren fig-tree, dost thou hear ? Because the Jews stood fruitless in the vineyard, therefore saith God, " The kingdom of heaven shall be taken from you, and shall be given to a nation that shall render him their fruits in their season." The Jews for their barrenness were cut down; and more fruitful people put in their room. As Samuel also said to barren Saul, " The Lord hath rent the kingdom from thee, and hath given it to thy neighbor who is better than thou ;" the unprofitable servant must be cast out, must be cut down.

Cumber-ground, how many hopeful, inclinable, forward people hast thou by thy fruitless and unprofitable life kept out of the



vineyard of God ? for thy sake have the people stumbled at religion ; by thy life have they been kept from the love of their own salvation. Thou hast been also a means of hardening others, and of quenching and killing weak beginnings. Well, barren fig-tree, look to thyself, thou wilt not go to heaven thyself, and them that would, thou hinderest : thou must not always cumber the ground, nor always hinder the salvation of others : Thou shalt be cut down, and another shall be planted in thy room.

3. The cumber-ground is a sucker : he draws away the heart and nourishment from the other trees. Were the cumber-ground cut down, the other would be more fruitful ; he draws away that fatness of the ground to himself that would make the other more hearty and fruitful : “ One sinner destroyeth much good.”

The cumber-ground is a very drone in the hive, that eats up the honey that should feed the laboring bee ; he is a thief in the candle, that wasteth the tallow, but giveth no light ; he is the unsavory salt, that is fit for nought but the dunghill. Look to it, barren fig-tree.

*And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit, well ; and if not, then after that thou shalt cut it down,*

These are the words of the dresser of the vineyard, who, I told you, is Jesus Christ, (for he made intercession for the transgressors.) And they contain a petition presented to an offended justice, praying that a little more time and patience might be exercised towards the barren cumber-ground fig-tree.

In this petition there are six things considerable :

1. That justice might be deferred. “ Lord, let it alone,” &c. awhile longer.

2. Here is time prefixed, as a space to try if more means will cure a barren fig-tree. “ Lord let it alone this year also.”

3. The means to help it are propounded, “ until I shall dig about it and dung it.”

4. Here is also an insinuation of a supposition, that by thus doing, God’s expectations may be answered : “ and if it bear fruit, well.”

5. Here is a supposition that the barren fig-tree may yet abide barren, when Christ hath done what he will unto it : “ and if it bear fruit,” &c.

6. Here is at last a resolution, that if thou continue barren, hewing days will come upon thee : “ and if it bear fruit, well : and if not, then after that thou shalt cut it down.”

But to proceed according to my former method, by way of exposition.

*Lord, let it alone this year also.*

Here is astonishing grace indeed ! astonishing grace, I say, that the Lord Jesus should concern himself with a barren fig-tree ; that he should step in to stop the blow from a barren fig-tree ! True, he stopped the blow but for a time ; but why did he stop it at all ? Why did he not fetch out the axe ? Why did he not do execution. Why did he not cut it down ? Barren fig-tree, it is well for thee that there is a Jesus at God's right hand, a Jesus of that largeness of bowels, as to have compassion for a barren fig-tree, else justice had never let thee alone to cumber the ground as thou hast done. When Israel also had sinned against God, down had they gone, but that "Moses stood in the breach," "Let me alone," said God to him, "that I may consume them in a moment, and I will make of thee a great nation." Barren fig-tree, dost thou hear ? Thou knowest not how oft the hand of Divine justice had been up to strike, and how many years since thou hadst been cut down, had not Jesus caught hold of his Father's axe. Let me alone, let me fetch my blow, or "Cut it down, why cumbereth it the ground ? Wilt thou not hear yet, barren fig-tree ? Wilt thou provoke still ? Thou hast wearied men, and provoked the justice of God : "And wilt thou weary my God, also ?"

*Lord, let it alone this year.*

Look a little longer ! let us not lose a soul for want of means. I will try, I will see if I can make it fruitful, I will not beg a long life, nor that it might still be barren, and so provoke thee. I beg for the sake of the soul, the immortal soul, Lord, spare it one year only, one year longer, this year also : If I do any good to it, it will be in little time. Thou shalt not be over wearied with waiting ; one year and then.

Barren fig-tree, dost thou hear what a striving there is between the Vine-dresser and the Husbandman for thy life ? "Cut it down," says one, "Lord spare it," saith the other ; It is a cumber-ground, saith the Father : One year longer, prays the Son ; "Let it alone this year also."

*'Till I shall dig about it, and dung it.*

The Lord Jesus by these words supposeth two things, as causes of the want of fruit in a barren fig-tree, and two things he supposeth as a remedy.

The things that are a cause of want of fruit, are, 1. It is earth-bound. Lord, the fig-tree is earth-bound. 2. A want of warmer means, of fatter means.

Wherefore accordingly he propoundeth,

1. To loosen the earth: to dung about it.

And then to supply it with dung: "To dig about it, and dung it." "Lord, let it alone this year also, until I shall dig about it." I doubt it is too much ground-bound; "the love of this world, and the deceitfulness of riches," lie too close to the roots of the heart of this professor. The love of riches, the love of honors, the love of pleasures, are the thorns that choke the word; "For all that is in the world, the lusts of the flesh, the lusts of the eye, and the pride of life, are not of the Father, but enmity to God;" how then (where these things bind up the heart) can there be fruit brought forth to God? Barren fig-tree, see how the Lord Jesus, by these very words, suggesteth the cause of thy fruitfulness of soul. The things of this world lie too close to thy heart; the earth with its things have bound up thy roots; thou art an earth-bound soul, thou art wrapped up in thick clay. "If any man love the world, the love of the Father is not in him;" how then can he be fruitful in the vineyard! This kept Judas from the fruit of caring for the poor. This kept Demas from the fruit of self denial. And this kept Ananias and Sapphira his wife from the goodly fruit of sincerity and truth. What shall I say? "These are foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil." How then can good fruit grow from such a root, the root of all evil? "Which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows." It is an evil root, nay, it is the root of all evil: How then can the professor that hath such a root, or a root wrapped up in such earthly things as the lusts, and pleasures, and vanities of this world, bring forth fruit to God?

*'Till I shall dig about it.*

Lord, I will loose his roots, I will dig up this earth, I will lay his roots bare; my hand shall be upon him by sickness, by disappointments, by cross providences; I will dig about him until he stands shaking and tottering, until he be ready to fall; then, if ever, he will seek to take faster hold. Thus, I say, deals the Lord Jesus oftentimes with the barren professor; he diggeth about him, he smiteth one blow at his heart, another blow at his lusts, a third at his pleasures, a fourth at his comforts, another at his self-conceitedness: Thus he diggeth about him; this is the way to take



bad earth from the roots, and to loosen his roots from the earth. Barren fig-tree, see here the care, the love, the labor and way, which the Lord Jesus, the dresser of the vineyard, is fain to take with thee, if haply thou mayest be made fruitful.

*'Till I shall dig about it, and dung it.*

As the earth, by binding the roots too closely, may hinder the tree's being fruitful, so the want of better means may be also a cause thereof. And this is more than intimated by the dresser of the vineyard: "Until I shall dig about it, and dung it." I will supply it with a more fruitful ministry, with a warmer word, I will give them pastors after mine own heart; I will dung them. You know dung is a more warm, more fat, more hearty, and succoring matter, than is commonly the place in which trees are planted.

"I will dig about it, and dung it;" I will bring it under an heart-awakening ministry; the means of grace shall be fat and good: I will also visit it with heart-awakening, heart-warning, heart-encouraging considerations; I will apply warm dung to his roots; I will strive with him by my Spirit, and give him some tastes of the heavenly gift, and the power of the world to come. I am loath to lose him for want of digging. "Lord, let it alone this year also, until I shall dig about it, and dung it."

*And if it bear fruit, well.*

And if the fruit of all my labor doth make this fig-tree fruitful, I shall count my time, my labor, and means, well bestowed upon it; and thou also, O my God, shall be therewith much delighted; for thou art gracious, and merciful, and repentest thee of the evil which thou threatenest to bring upon a people.

These words, therefore, inform us, that if a barren fig-tree, a barren professor, shall now at last bring forth fruit to God, it shall go well with that professor, it shall go well with that poor soul: His former barrenness, his former tempting of God, his abuse of God's patience and long-suffering, his misspending year after year, shall now be all forgiven him. Yea, God the Father, and our Lord Jesus Christ, will now pass by and forget all, and say, Well done, at the last. When I say to the wicked, O wicked man, thou shalt surely die; if he then do that which is lawful and right, if he walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. (Ezek. iii. 3.)

Barren fig-tree, dost thou hear? the axe is laid to thy roots, the Lord Jesus prays God to spare thee: Hath he been digging about thee? Hath he been dunging of thee? O barren fig-tree, now

thou art come to the point : if thou shalt now become good, if thou shalt, after a gracious manner, suck in the gospel nourishment, and if thou shalt bring forth fruit unto God, well ; but if not, the fire is the last ; fruit, or the fire, fruit, or the fire, barren fig-tree : “ If it bear fruit, well.”

*And if not, then after that thou shalt cut it down.*

“ And if not,” &c. The Lord Jesus, by this *if*, giveth us to understand, that there is a generation of professors in the world that are incurable, that will not, that cannot repent, nor be profited by the means of grace ; A generation, I say, that will retain a profession, but will not bring forth fruit ; a generation that will wear out the patience of God, time and tide, threatenings and intercessions, judgments and mercies, and after all will be unfruitful.

O the desperate wickedness that is in thy heart ! Barren professor, dost thou hear ? the Lord Jesus stands yet in doubt about thee ; there is an *if* stands yet in the way. I say, the Lord Jesus stands yet in doubt about thee, whether or no at last thou wilt be good, whether he may not labor in vain ; whether his digging and dunging will come to more than lost labor : “ I gave her space to repent, but she repented not.” I digged about it, I dunged it ; I gained time, and supplied it with means : but I labored here in vain, and spent my strength for naught and in vain. Dost thou hear, Barren fig-tree ? there is yet a question, Whether it will be well with thy soul at last ?

*And if not, then after that thou shalt cut it down.*

There is nothing more exasperating to the mind of a man, than to find all his kindness and favor slighted ; neither is the Lord Jesus so provoked with any thing, as when sinners abuse his means of grace, if it be barren and fruitless under my gospel, if it turn my grace into wantonness, if after digging, and dunging, and waiting, it yet remain unfruitful, I will let thee cut it down.

Gospel means, applied, is the last remedy for a barren professor ; if the gospel, if the grace of the gospel, will not do, there can be nothing expected, but cut it down, “ Then after that thou shalt cut it down.”

“ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as an hen gathereth her chickens under her wings and ye would not ! Therefore your houses are left

unto you desolate." Yet it cannot be but this Lord Jesus, who at first did put a stop to the execution of his Father's justice, because he desired to try more means with the fig-tree, I say, it cannot be, but that an heart so full of compassion as his is, should be touched, to behold this professor must now be cut down.— "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thine eyes."

*After that, thou shalt cut it down.*

When Christ giveth thee over, there is no intercessor, or mediator; no more sacrifice for sin; all is gone but judgment, but the axe, but "a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

Barren fig-tree, take heed that thou comest not to these last words, for these words are a give-up, a cast-up, a cast-up of a cast-away; "After that thou shalt cut it down." They are as much as if Christ had said, Father, I begged for more time for this barren professor; I begged until I should dig about it, and dung it; But now Father, the time is out, the year is ended, the summer is ended, and no good done. I have also tried with my means, with the gospel, I have digged about it; I have laid also the fat and hearty dung of the gospel to it, but all comes to nothing. Father, I deliver up this professor to thee again, I have done, I have done all, I have done praying, and endeavoring, I will hold the head of thine axe no longer; Take him into the hands of justice, do justice, do the law, I will never beg for him more. "After that, thou shalt cut it down." "Wo unto them when I depart from them." Now is this professor left naked indeed, naked to God, naked to Satan, naked to sin, naked to the law, naked to death, naked to hell, naked to judgment, and naked to the gripes of a guilty conscience, and to the torment of that worm that never dies, and to that fire that never shall be quenched. "See that ye refuse not him that speaketh. For if they escape not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." From this brief pass through this parable, you have these two general observations.

1. That even then when the justice of God cries out, I cannot endure to wait on this barren professor any longer; then Jesus Christ intercedes for a little more patience, and a little more striving with this professor, if possibly he may make him a fruitful pro-



fessor ; “ Lord, let it alone this year also, until I shall dig about it, and dung it ; and if it bear fruit, well, &c.”

2. There are some professors whose day of grace will end with, Cut it down, with judgment ; when Christ by his means, hath been used for their salvation.

The first of these observations I shall pass, and not meddle at all therewith, but shall briefly speak to the second, to wit,

That there are some professors, whose day of grace will end with, Cut it down, with judgment, when Christ by his means, hath been used for their salvation.

This the apostle sheweth in that third chapter of his epistle to the Hebrews ; where he tells us, that the people of the Jews, after a forty years patience, and endeavor to do them good by the means appointed for that purpose, their end was to be cut down, or excluded the land of promise, for their final incredulity : “ So we see they could not enter in, because of unbelief.” Wherefore saith he, “ I was grieved with that generation, and said, they do always err in their hearts, and they have not known my ways ; So I swear in my wrath, they shall not enter into my rest.” As who should say, I would they should have entered in, and for that purpose I brought them out of Egypt, led them through the sea, and taught them in the wilderness, but they did not answer my work or designs in that matter ; wherefore they shall not, I swear they shall not : “ I swear in my wrath they should not enter into my rest ?” Here is cutting down with judgment. So again, he saith, “ As I have sworn in my wrath, if they shall enter into my rest ; although the works were finished from the foundation of the world.” This word *if* is the same with *they shall not* in the chapter before. And where he saith, “ Although the works were finished from the foundation of the world,” he giveth us to understand, that what preparations soever are made for the salvation of sinners, and of how long continuance soever they are, yet the God-tempting, God-provoking and fruitless professor, is like to go without a share therein : “ although the works were finished from the foundation of the world. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not. And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.” Here is an instance to purpose, an instance of men and angels ; men saved out of the land of Egypt, and in their journey towards Canaan, the type of heaven, (*cut down*) angels created and placed in the heavens in great estate and principality ; yet both these, because unfruitful to God in their places, were cut down, the men

destroyed by God, (for so saith the text,) “and the angels reserved in everlasting chains under darkness, to the judgment of the great day.”

Now, in my handling of this point, I shall discourse of the cutting down, or the judgment here denounced, as it respecteth the doing of it by God’s hand immediately, and that too, with respect to his casting them out of the world: and not as it respecteth an act of the church, &c. And as to this cutting down, or judgment, it must be concluded, that it cannot be before the day of grace be past with the fig-tree; but according to the observation, There are some professors whose day of grace will end with, Cut it down; and according to the words of the text, “Then, after that, thou shalt cut it down.” *After that*, that is, after all my attempts and endeavors to make it fruitful, after I have left it, given it over, done with it, and have resolved to bestow no more days of grace, opportunities of grace, and means of grace upon it, then, *after that*, thou shalt cut it down.

Besides, the giving up of the fig-tree is before the execution. Execution is not always presently upon the sentence given; for after that a convenient time is thought on, and then is cutting down: And so it is here in the text. The decree, that he shall perish is gathered from its continuing fruitless quite through the last year, from its continuing fruitless at the end of all endeavors: But cutting down is not yet, for that comes with an afterward; “Then, after that thou shalt cut it down.”

So then, that I may orderly proceed with the observation, I must lay down these two propositions.

Prop. 1. That the day of grace ends with some men before God takes them out of this world. And,

Prop. 2. The death or cutting down of such men, will be dreadful. For this *cut it down*, when it is understood in the largest sense, (as here indeed it ought,) it sheweth, not only the wrath of God against a man’s life in this world, but his wrath against him, body and soul; and is as much as to say, Cut him off from all the privileges and benefits that come by grace, both in this world, and that which is to come.

But to proceed: The day of grace ends with some men before God taketh them out of the world. I shall give you some instances of this, and so go on to the last proposition.

1. I shall instance Cain: Cain was a professor, a sacrificer, a worshipper of God; yea, the first worshipper that we read of after the fall: but his grapes were wild ones: His works were evil; he did not do what he did from true gospel motives; therefore God disallowed his work. At this his countenance falls; wherefore he envies his brother, disputes him, takes his opportunity, and kills

him. Now in that day that he did this act, were the heavens closed up against him; and that himself did smartingly and fearfully feel, when God made inquisition for the blood of Abel: "And now cursed" (said God,) "shalt thou be from the earth; which hath opened her mouth to receive thy brother's blood from thy hand. And Cain said, My punishment is greater than I can bear. Mine iniquity is greater than that it may be forgiven. Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid." Now thou art cursed, saith God. Thou hast driven me out this day, saith Cain, and from thy face shall I be hid; I shall never more have hope in thee, smile from thee, nor expect mercy at thy hand. Thus therefore Cain's day of grace ended: and the heavens, with God's own heart, were shut up against him; yet after this he lived long. Cutting down was not come yet; after this he lived to marry a wife to beget a cursed brood, to build a city, (and what else I know not;) all which could not be quickly done: Wherefore Cain might live after the day of grace was past with him, several hundreds of years.

2. I shall instance Ishmael: Ishmael was a professor, was brought up in Abraham's family, and was circumcised at thirteen years of age. But he was the son of the bond-woman, he brought not forth good fruit; he was a wild professor: For all his religion, he would scoff at those that were better than himself. Well, upon a day his brother Isaac was weaned, at which time his father made a feast, and rejoiced before the Lord, for that he had given him the promised son: at this Ishmael mocked them, their son, and godly rejoicing. Then came the Spirit of God upon Sarah, and she cried, "Cast him out, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, with Isaac." Now Paul to the Galatians, makes this casting out to be, not only a casting out of Abraham's family, but a casting out also from a lot with the saints in heaven. Also Moses giveth us a notable-proof thereof, in saying, that when he died, he was gathered to his people; his people by his mother's side, for he was reckoned from her, the son of Hagar, the son of the bond-woman. Now she came of the Egyptians; So that he was gathered when he died, notwithstanding his profession, to the place that Pharaoh and his host were gathered, who were drowned in the Red Sea: these were his people, and he was of them, both by nature and disposition, by persecuting as they did. But now, When did the day of grace end with this man? Observe, and I will show you: Ishmael was thirteen years old when he was circumcised, and then was Abraham ninety years old and nine.—The next year Isaac was born; so that Ishmael was now fourteen



years of age. Now when Isaac was weaned, (suppose he sucked four years,) by that account the day of grace must be ended with Ishmael by the time he was eighteen years old. For that day he mocked, that day it was said, Cast him out, and of that casting out the apostle makes what I have said. Beware ye young barren professors. Now Ishmael lived an hundred and nineteen years after this, in great tranquility and honor with men : After this he also begat twelve princes, even after his day of grace was past.

3. I shall instance Esau : He also was a professor, he was born unto Isaac, and circumcised according to the custom. But Esau was a gamesome professor, an huntsman, a man of the field ; also he was wedded to his lusts, which he did also venture to keep, rather than the birth-right. Well, upon a day, when he came from hunting, and was faint, he sold his birth-right to Jacob his brother. Now the birth-right in those days, had the promise and blessing annexed to it. Yea, they were so entailed in this, that the one could not go without the other ; wherefore the apostle's caution is here of weight. "Take heed," saith he, "lest there be among you a fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right ; for ye know how that afterwards, when he would have inherited the blessing, he was rejected ; for he found no place of repentance though he sought it carefully with tears." Now the ending of Esau's day of grace is to be reckoned from his selling his birth-right : for there the apostle points it, lest there be among you any, that like Esau, sells his birth-right : for then goes hence the blessing also.

But Esau sold his birth-right long before his death. Twenty years after this, Jacob was with Laban, and when he returned home, his brother Esau met him. Further, after this when Jacob dwelt again some timewith his father, then Jacob and Esau buried him. I suppose he might live above forty, yea, for aught I know, above fourscore years after he had sold his birthright, and so consequently had put himself out of the grace of God.

Three things I would further note upon these three professors.

1. Cain, an angry professor, Ishmael, a mocking one, Esau, a lustful gamesome one: Three symptoms of a barren professor. For he that can be angry, and that can mock, and that can indulge his lusts, cannot bring forth fruit to God.

2. The day of grace was ended with these professors at that time when they committed some grievous sin. Cain's, when he killed his brother ; Ishmael's, when he mocked at Isaac, &c. &c. and Esau's, when out of love to his lusts, he despised and sold his birth-right. Beware, barren professor ; thou mayest do that in half a

quarter of an hour, from the evil of which thou mayest not be delivered forever and ever.

3. Yet these three, after their day of grace was over, lived better lives, as to outward things, than ever they did before. Cain, after this, was lord of a city. Ishmael was, after this, father of twelve princes, and Esau, after this, told his brother, I have enough, my brother, keep that thou hast to thyself. Ease and peace, and a prosperous life in outwards, is no sign of the favor of God to a barren and fruitless professor ; but rather of his wrath, that thereby he may be capable to treasure up more wrath against the day of wrath, and revelation of the righteous judgment of God.

Let this much serve for the proof of the first proposition, namely, That the day of grace ends with some men before God takes them out of this world.

Now then, to show you by some signs, how you may know that the day of grace is ended, or near to ending, with the barren professor, and after that thou shalt cut it down.

First. He that hath stood it out against God, and that hath withstood all those means for fruit, that God hath used for the making of him, (if it might have been) a fruitful tree in his garden, he is in this danger ; and this indeed is the sum of the parable ; The fig-tree here mentioned, was blessed with the application of means, had time allowed it to receive the nourishment ; but it outstood, withstood, overstood all, all the husbandman did, all that the vinedresser did.

### *Signs of being past grace.*

But a little distinctly to particularize in four or five particulars :

First sign. The day of grace is like to be past, when a professor hath withstood, abused, and worn out God's patience ; then he is in danger ; this is a provocation ; then God cries, "Cut it down." There are some men that steal into a profession, no body knows how, even as this fig-tree was brought into the vineyard ; by other hands than God's ; and there they abide, lifeless, graceless, careless, and without any good conscience to God at all. Perhaps they came in for the loaves, for a trade, for credit, for a blind ! or it may be to stifle and choke the checks, and grinding pangs of an awakened and disquieted conscience. Now, having obtained their purpose, like the sinner of Zion, they are at ease, and secure, saying, like Agag, "Surely the bitterness of death is past !" I am well, shall be saved, and go to heaven. Thus in these vain conceits they spend a year, two, or three, not remembering that at every season of grace, and at every opportunity of the gospel, the Lord comes seeking fruit. Well, sinner, well, barren fig-tree, this

is but a coarse beginning : God comes for fruit. What have I here, saith God ? What a fig-tree is this, that hath stood this year in my vineyard, and brought me forth no fruit ! I will cry unto him, professor, barren fig-tree, be fruitful ! I look for fruit, I expect fruit, I must have fruit, therefore bethink thyself. At these the professor pauses ; but these are words, not blows, therefore off goes this consideration from the heart : When God comes the next year, he finds him still as he was a barren, fruitless, cumber-ground. And now again he complains, here are two years gone, and no fruit appears ; well, I will defer mine anger for my name's sake. I will defer mine anger for my praise ; I will refrain from thee, that I cut thee not off, (as yet,) I will wait, I will yet wait to be gracious. But this helps not, this hath not the least influence upon the barren fig-tree : Tush, saith he, here is no threatening ; God is merciful, he will defer his anger, he waits to be gracious, I am not yet afraid. O ! how ungodly men, that are at unawares crept into the vineyard, how do they turn the grace of our God into lasciviousness ! Well, he comes the third year for fruit, as he did before, but still he finds but a barren fig-tree ; no fruit : Now he cries out again, O thou dresser of my vineyard, come hither ; here is a fig-tree hath stood these three years in my vineyard, and hath at every season disappointed my expectation ; for I have looked for fruit in vain ; Cut it down, my patience is worn out, I shall wait on this fig-tree no longer.

And now he begins to shake the fig-tree with his threatenings : Fetch out the axe. Now the axe is death, death therefore is called for ; Death, come smite me this fig-tree ; And withal the Lord shakes this sinner, and whirls him upon a sick-bed, saying, Take him death, he hath abused my patience and forbearance, not remembering that it should have led him to repentance and to the fruits thereof. Death, fetch away this fig-tree to the fire, fetch this barren professor to hell. At this, death comes with grim looks to the chamber, yea, and hell follows with him to the bedside, and both stare this professor in the face, yea, begin to lay hands upon him, one smiting him with pains in his body, with head-ache, heart-ache, back-ache, shortness of breath, fainting qualms, trembling at joints, stopping at the chest, and almost all the symptoms of a man past all recovery. Now while death is thus tormenting the body, hell is doing with the mind and conscience, striking them with its pains, casting sparks of fire in thither, wounding with sorrows and fears of everlasting damnation, the spirit of this poor creature : And now he begins to bethink himself, and to cry to God for mercy, Lord, spare me ; Lord, spare me ; Nay, saith God, you have been a provocation to me these three years. How many times have you disappointed



me? How many seasons have you spent in vain? How many sermons and other mercies did I of my patience afford you? but to no purpose at all. Take him, death. O! good Lord, saith the sinner, spare me but this once; raise me but this oncc. Indeed I have been a barren professor, and have stood to no purpose at all in thy vineyard; but spare! O spare this one time, I beseech thee, and I will be better. Away, Away, you will not; I have tried you these three years already; you are nought; if I should recover you again, you would be as bad as you was before. (And all this talk is while death stands by.) The sinner cries again, Good Lord, try me this once, let me get up again this once, and see if I do not mend. But will you promise me to mend? Yes indeed, Lord, and vow it too; I will never be so bad again, I will be better. Well, saith God, death, let this professor alone for this time; I will try him awhile longer; he hath promised, he hath vowed, that he will mend his ways. It may be he will mind to keep his promises. Vows are solemn things; it may be he may fear to break his vows. Arise from off thy bed. And now God lays down his axe. At this the poor creature is very thankful, praises God, and fawns upon him, shews as if he did it heartily, and calls to others to thank him too. He therefore riseth as one would think, to be a new creature indeed. But by that he hath put on his clothes, is come down from his bed, and ventured into the yard or shop, and there sees how all things are gone to sixes and sevens, he begins to have second thoughts, and says to his folks, What have you all been doing? How are all things out of order? I am, I cannot tell what behind hand: One may see if a man be but little to a side, that you have neither wisdom nor prudence to order things. And now, instead of seeking to spend the rest of his time to God, he doubleth his diligence after this world. Alas! all must not be lost; we must have provident care. And thus, quite forgetting the sorrows of death, the pains of hell, the promises and vows which he made to God to be better; because judgment was not (now) speedily executed, therefore the heart of this poor creature is fully set in him to do evil.

These things proving ineffectual, God takes hold of his axe again, sends death to a wife, to a child, to his cattle. ("Your young men have I slain, and taken away your horses.") I will blast him, cross him, disappoint him, and cast him down, and will set myself against him in all that he putteth his hand unto. At this the poor barren professor cries out again, Lord, I have sinned; spare me once more, I beseech thee. O take not away the desire of mine eyes; spare my children, bless me in my labors, and I will mend and be better. No, saith God, you lied to me last time,

I will trust you in this no longer: and withal he tumbleth the wife, the child, the estate, into a grave. And then returneth to his place, till this professor more unfeignedly acknowledgeth his offence.

At this the poor creature is afflicted and distressed, rends his clothes, and begins to call the breaking of his promise and vows to mind, he mourns and prays, and like Ahab awhile walks softly at the remembrance of the justice of the hand of God upon him. And now he renews his promises: Lord, try me this one time more, take off thy hand and see; they go far that never turn. Well, God spareth him again, sets down his axe again; "Many times he did deliver them, but they provoked him with their counsels, and were brought low for their iniquities." Now they seem to be thankful again, and are as if they were resolved to be godly indeed. Now they read, they pray, they go to meetings, and seem to be serious a pretty while, but at last they forget. Their lusts prick them, suitable temptations present themselves! Wherefore they turn to their own crooked ways again. "When he slew them, then they sought him, and returned early after God; nevertheless they did flatter him with their mouth, and lied unto him with their tongue."

Yet again, The Lord will not leave this professor, but will take up his axe again, and will put him under a more heart-searching ministry, a ministry that shall search him, and turn him over and over; a ministry that shall meet with him as Elijah met with Ahab, in all his acts of wickedness, (and now the axe is laid to the roots of the trees.) Besides, this ministry doth not only search the heart, but presenteth the sinner with the golden rays of the glorious gospel; now is Christ Jesus set forth evidently, now is grace displayed sweetly; now, now are the promises broken like boxes of ointment, to the perfuming of the whole room. But alas! there is yet no fruit on this fig-tree. While his heart is searching, he wrangles; while the glorious grace of the gospel is unveiling, this professor wags and is wanton, gathers up some scraps thereof, "Tastes the good word of God, and the power of the world to come; drinketh in the rain that comes oft upon him," but bringeth not forth fruit meet for him, whose gospel it is; takes no heed to walk in the law of the Lord God of Israel with all his heart; but counteth that the glory of the gospel consisteth in talk and show, and that our obedience thereto is a matter of speculation: that good works lie in good words, and if they can finely talk, they think they bravely please God. They think the kingdom of God consisteth only in word, not in power: and thus proveth ineffectual this fourth means also.

Well, now the axe begins to be heaved higher, for now indeed God is ready to smite the sinner; yet before he will strike the stroke, he will try one way more at last, and if that misseth, down goes the fig-tree. Now this last way is to tug and strive with this professor by his Spirit. Wherefore the Spirit of the Lord is now come to him; but not always to strive with man; yet a while he will strive with him, he will awaken, he will convince, he will call to remembrance former sins, former judgments, the breach of former vows and promises, the misspending of former days, he will also present persuasive arguments, encouraging promises, dreadful judgments, the shortness of time to repent in; and that there is hope if he come. Further, he will show him the certainty of death, and of the judgment to come; yea, he will pull and strive with this sinner, but behold the mischief now lies here, here is tugging and striving on both sides. The Spirit convinces, the man turns a deaf ear to God; the Spirit saith, Receive my instruction and live, but the man pulls away his shoulder: the Spirit shews him whither he is going, but the man closeth his eyes against it; the Spirit offereth violence, the man strives and resists; they have done despite unto the Spirit of grace. The Spirit parlieth the second time, and urgeth reasons of a new nature, but the sinner answereth No, I have loved strangers, and after them I will go. At this God's fury comes up into his face; now he comes out of his holy place, and is terrible; now he sweareth in his wrath, they shall never enter into his rest. I exercised towards you my patience, yet you have not turned unto me, saith the Lord, I smote you in your person, in your relations, in your estate, yet you have not returned unto me saith the Lord. In thy filthiness is lewdness, because I have purged thee, and thou wast purged; thou shalt not be purged from thy filthiness any more, till I cause my fury to rest upon thee: Cut it down, why doth it cumber the ground?

The Second sign that such a professor is almost (if not quite) past grace is, When God hath given him over, or lets him alone, and suffers him to do any thing, and that without control, helpeth him not either in works of holiness, or in straits and difficulties: "Ephraim is joined to idols, let him alone. Wo be to them when I depart from them, I will laugh at their calamities, and mock when their fear cometh."

Barren fig-tree, thou hast heretofore been digged about, and dunged; God's mattock hath heretofore been at thy roots: gospel dung hath heretofore been applied to thee; thou hast heretofore been strove with, convinced, awakened, made to taste and see, and cry, O the blessedness! thou hast heretofore been met with under the word; thy heart hath melted, thy spirit hath fallen, thy



soul hath trembled, and thou hast felt something of the power of the gospel. But thou hast sinned, thou hast provoked the eyes of his' glory, thy iniquity is found to be hateful, and now perhaps God hath left thee, given thee up, and lets thee alone.

Heretofore thou wast tender; thy conscience startled at the temptation to wickedness, for thou wert taken off, from the pollution of the world, through the knowledge of our Lord and Savior Jesus Christ; but that very vomit that once thou wert turned from, now thou lapest up (with the dog in the proverb) again; and that very mire that once thou seemedst to be washed from, in that very mire thou now art tumbling afresh. But to particularize, there are three signs of a man's being given over of God.

1. When he is let alone in sinning, when the reins of his lusts are loosed, and he given up to them: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness." Seest thou a man that heretofore had the knowledge of God, and that had some awe of Majesty upon him; I say, seest thou such an one, sporting himself in his own deceivings, "Turning the grace of our God into lasciviousness, and walking after his own ungodly lusts? His judgment now of a long time lingereth not, and his damnation slumbereth not." Dost thou hear, barren professor? It is astonishing to see how those that once seemed sons of the morning, and were making preparations for eternal life, now at last, for the rottenness of their hearts, by the just judgment of God, to be permitted, being past feeling, "to give themselves over unto lasciviousness, to work all uncleanness with greediness." A great number of such were in the first gospel-days; against whom, Peter and Jude couple them with the fallen angels; and John forbids that prayer be made for them, because that is happened unto them, that hath happened to the fallen angels that fell.— "Who, forsaking their first estate, and for leaving their own habitation are reserved in chains under everlasting darkness, unto the judgment of the great day? Barren fig-tree, dost thou hear?

1. These are beyond all mercy.
2. These are beyond all promises.
3. These are beyond all hopes of repentance.
4. These have no intercessor, nor any more share in a sacrifice for sin.
5. For these there remains nothing but a fearful looking for of judgment.

1. Wherefore these are the true fugitives and vagabonds, that being left of God, of Christ, of grace, and of the promise, and beyond all hope, wander and struggle to and fro, even as the devil, their associate, till the time shall come to die, or until they descend in battle and perish.

2. Wherefore they are let alone in hearing. If these at any time come under the word, there is for them no God, no savor of the means of grace, no stirrings of heart, no pity for themselves, no love to their own salvation. Let them look on this hand or that, there they see such effects of the word in others as produceth signs of repentance, and love to God and his Christ. These men only have their backs bowed down alway; these men have only the spirit of slumber, eyes that they should not see, and ears that they should not hear, to this very day. Wherefore as they go to the place of the Holy, so they come from the place of the Holy, and soon are forgotten in the place where they so did; Only they reap this damage, "They treasure up wrath against the day of wrath, and revelation of the righteous judgment of God." Look to it, barren professor.

3. If he be visited after the common way of mankind, either with sickness, distress, or any kind of calamity, still no God appeareth, no sanctifying hand of God, no special mercy is mixed with the affliction. But he falls sick, and grows well, like the beast; or is under distress as Saul, who when he was engaged by the Philistines, was forsaken and left of God. "And the Philistines gathered themselves together, and came and pitched in Shunem, and Saul gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him no more, neither by dreams, nor by Urim, nor by prophets." The Lord answered him no more; he had done with him, cast him off, and rejected him, and left him to stand and fall with his sins, by himself. But of this more in the conclusion; therefore I here forbear.

These men may go whither they will, do what they will; they may range from opinion to opinion, from notion to notion, from sect to sect, but are steadfast no where, they are left to their own uncertainties, they have not grace to establish their hearts; and though some of them have boasted themselves of this liberty, yet Jude calls them wandering stars, to whom is reserved the blackness of darkness for ever. They are left, as I told you before, to be fugitives and vagabonds on the earth, to wander every where, but to abide no where, until they shall descend to their own place, with Cain and Judas, men of the same fate with themselves.

A third sign that such a professor is quite past grace is, when his heart is grown so hard, so stony, and impenetrable, that nothing will pierce it. Barren fig-tree, dost thou consider? a hard and impenitent heart is the curse of God. A heart that cannot repent, is instead of all plagues at once; and hence it is that God said of Pharaoh, when he spake of delivering him up in the greatness of his anger, "I will at this time," saith he, "send all my plagues upon thy heart."

To some men that have grievously sinned under a profession of the gospel, God giveth this token of his displeasure, they are denied the power of repentance, their heart is bound, they cannot repent; it is impossible that they should ever repent, should they live a thousand years. It is impossible for those fall-aways to be renewed again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame. Now, to have the heart so hardened, so judicially hardened, this is as a bar put in by the Lord God against the salvation of this sinner. This was the burden of Spira's complaint: I cannot do it; O! Now I cannot do it.

This man sees what he hath done, what should help him, and what will become of him, yet he cannot repent; He pulled away his shoulder before, he shut up his eyes before, and in that very posture God left him, and so he stands, to this very day. I have had a fancy that Lot's wife, when she was turned into a pillar of salt, stood yet looking over her shoulder, or else with her face towards Sodom: as the judgment caught her, so it bound her, and left her a monument of God's anger to after generations.

We read of some that are seared with a hot iron, and that are past feeling; for so seared persons in seared parts are; their conscience is seared; the conscience is the thing that must be touched with feeling, fear, and remorse, if any good be done to those whose conscience is worse than that, that is, fast asleep in sin.—For that conscience that is fast asleep, may yet be effectually awakened and saved; but that conscience that is seared, dried, as it were, into a cinder, can never have sense, feeling, or the least regret in this world. Barren fig-tree, hearken, judicial hardening is dreadful. There is a difference betwixt that hardness of heart that is incident to all men, and that which comes upon some as a special judgment of God. And although all kinds of hardness of heart, in some sense, may be called a judgment, yet to be hardened with this second kind, is a judgment peculiar only to them that perish, a hardness that is sent as a punishment for the abuse of light received, for a reward of apostacy.

This judicial hardness is discovered from that which is incident to all men in these particulars:



1. It is an hardness that comes after some great light, received, because of some great sin committed against that light, and the grace that gave it. Such hardness as Pharaoh had, after the Lord had wrought wondrously before him; such hardness as the Gentiles had, a hardness which darkened the heart, a hardness which made their minds reprobate. This hardness is also the same with that the Hebrews are cautioned to beware of, an hardness that is caused by unbelief, and a departing from the living God; an hardness completed through the deceitfulness of sin; Such as that in the provocation, of whom God sware, that they should not enter into his rest. It was this kind of darkness also, that both Cain, and Ishmael, and Esau, were hardened with after they had committed their great transgressions.

2. It is the greatest kind of hardness, and hence they are said to be harder than a rock, or than adamant, that is, harder than flint; so hard, that nothing can enter.

3. It is an hardness given in much anger, and to bind the soul up in an impossibility of repentance.

4. It is an hardness, therefore, which is incurable, of which a man must die and be damned. Barren professor, hearken to this.

A fourth sign that such a professor is quite past grace, is, when he fortifies his hard heart against the tenor of God's word. This is called hardening themselves against God, and turning of the Spirit against him: As thus, when after a profession of faith in the Lord Jesus, and of the doctrine that is according to godliness, they shall embolden themselves in courses of sin, by promising themselves that they shall have life and salvation notwithstanding. Barren professor, hearken to this. This man is called a root that beareth gall and wormwood, or a poisonous herb, such an one as is abominated of God, yea, the abhorred of his soul. For this man saith, I shall have peace, though I walk in the imagination or stubbornness of my heart, to add drunkenness to thirst: an opinion flat against the whole word of God, yea, against the very nature of God himself: Wherefore he adds, "Then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in God's book shall lie upon him, and God shall blot out his name from under heaven."

Yea, that man shall not fail to be effectually destroyed, saith the text. "The Lord shall separate that man unto evil, out of all the tribes of Israel, according to all the curses of the covenant."

He shall separate him unto evil; he shall give him up, he shall leave him to his heart; he shall separate him to that or those that will assuredly be too hard for him,

Now this judgment is much effected, when God hath given a man up to Satan, and hath given Satan leave, without fail, to complete his destruction ; I say, when God hath given Satan leave effectually to complete his destruction ; for all that are delivered up unto Satan, have not, and do not come to this end. But that is the man whom God shall separate to evil, and shall leave in the hands of Satan, to complete without fail his destruction.

Thus he served Ahab, a man that sold himself to work wickedness in the sight of the Lord. " And the Lord said, who shall persuade Ahab, that he may go up, and fall at Ramoth Gilead ? And one said on this manner, and another said on that manner : And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith ? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also ; go forth, and do so." Thou shalt persuade him, and prevail : do thy will, I leave him in thine hand, go forth, and do so.

Wherefore, in these judgments the Lord doth much concern himself for the management thereof, because of the provocation wherewith they have provoked him. This is the man whose ruin he contriveth, and bringeth to pass by his own contrivance : " I will choose their delusions for them ; I will bring their fears upon them." I will choose their devices, or the wickednesses that their hearts are contriving. I, even I, will cause them to be accepted of, and delightful to them. But who are they that must be seared ? Why, those among professors, that have chosen their own ways, those whose soul delighteth in their abominations.

Because they received not the love of the truth, that they might be saved : for this cause God shall send them strong delusions, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

" God shall send them." It is a great word. Yea, God shall send them strong delusions ; delusions that shall do, that shall make them believe a lie. Why so ? " That they all might be damned, every one of them who believe not the truth, but had pleasure in unrighteousness."

There is nothing more provoking to the Lord, than for a man to promise, when God threateneth ; for a man to be light of conceit, that he shall be safe, and yet to be more wicked than in former days, this man's soul abhorreth the truth of God ; no marvel, therefore ; if God's soul abhorreth him ; he hath invented a way

contrary to God, to bring about his own salvation! No marvel, therefore, if God invent a way to bring about this man's damnation; and seeing that these rebels are at this point we shall have peace; God will see whose word shall stand, his or theirs.

A fifth sign of a man being past grace, is, when he shall, at this, scoff, and inwardly grin, and fret against the Lord, secretly purposing to continue his course, and put all to the venture, despising the messengers of the Lord: "He that despiseth Moses' law, died without mercy; of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

Wherefore against these despisers God hath set himself, and foretold, that they shall not believe, but perish: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, which ye shall in no wise believe, though a man declare it unto you."

Thus far we have treated of the barren fig-tree, or fruitless professor, with some signs to know him by; whereto is added also some signs of one who neither will nor can, by any means, be fruitful, but they must miserably perish. Now being come to the time of execution, I shall speak a word to that also: "after that thou shalt cut it down." Christ at last turns the barren fig-tree over to the justice of God, shakes his hands off him, and gives him up to the fire for his unprofitableness.

*After that thou shalt cut it down.*

Two things are here to be considered.

1. The executioner; thou, the great, the dreadful, the eternal God. These words, therefore, as I have already said, signify that Christ the Mediator, through whom alone salvation comes, and by whom alone execution hath been deferred, now giveth up the soul, forbears to speak one syllable more for him, or to do the least act of grace further, to try for his recovery; but delivereth him up to that fearful dispensation, "to fall into the hand of the living God."

2. The second to be considered is, The instrument by which this execution is done, and that is death, compared here to an axe, and forasmuch as the tree is not felled at one blow, therefore the strokes are here continued, till all the blows be struck at it that are requisite for its felling: for now cutting time, and cutting work is come; cutting must be his portion, till he be cut down. "After that thou shalt cut it down." Death, I say, is the axe; which God often useth, therewith to take the barren fig-tree out of the vineyard, out of a profession, and also out of the world at



once. But this axe is now new ground, it cometh well edged to the roots of this barren fig-tree. It hath been whetted by sin, by the law, and by a formal profession, and therefore must, and will make deep gashes, not only in the natural life, but in the heart and conscience also of this professor: "The wages of sin is death, the sting of death is sin." Wherefore death comes not to this man as he doth to saints, muzzled, or without his sting, but with open mouth, in all his strength; yea, he sends his first-born, which is guilt, to devour his strength; and to bring him to the king of terrors.

But to give you in a few particulars the manner of this man's dying.

1. Now he hath his fruitless fruit beleaguer him round his bed, together with all the bands and legions of his other wickedness. His own iniquities shall take the wicked himself, and he shall be holden in the cords of his sins.

2. Now some terrible discovery of God is made out unto him, to the perplexing and terrifying of his guilty conscience. God shall cast upon him, and not spare; and he shall be afraid of that which is high.

3. The dark entry he is to go through, will be a sore amazement to him; "for fear shall be in the way;" yea, terrors will take hold on him, when he shall see the yawning jaws of death to gape upon him, and the doors of the shadow of death open to give him passage out of the world. Now, who will meet me in this dark entry? How shall I pass through this dark entry into another world?

4. For by reason of guilt, and a shaking conscience, his life will hang in continual doubt before him, and he shall be afraid day and night, and shall have no assurance of his life.

5. Now also want will come up against him; it will come up like an armed man. This is a terrible army to him that is graceless in heart, and fruitless in life. This want will continually cry in thy ears, Here is a new birth wanting, a new heart, and a new spirit wanting; here is faith wanting, here is love and repentance wanting; here is the fear of God wanting, and a good conversation wanting; "Thou art weighed in the balance, and art found wanting."

6. Together with these standeth by the companions of death, death and hell, death and devils, death and endless torment in the everlasting flames of devouring fire. When God shall come up unto the people, he will invade them with his troops.

But how will this man die? Can his heart now endure, or can his hands be made strong?

1. God, and Christ, and pity, have left him: Sin against light, against mercy, and the long-suffering of God is come up against him; his hope and confidence now is dying by him, and his conscience totters and shakes continually within him.

2. Death is at work, cutting of him down, hewing both bark and heart, both body and soul asunder: the man groans, but death hears him not: he looks ghastly, carefully dejectedly; he sighs, he sweats, he trembles, death matters nothing.

3. Fearful cogitations haunt him, misgivings, direful apprehensions of God terrify him. Now he hath time to think what the loss of heaven will be, and what the torments of hell will be; now he looks no way but he is frightened.

4. Now would he live, but may not; he would live, though it were but the life of a bed-ridden man, but must not. He that cuts him down, sways him, as the feller of wood sways the tottering tree; now this way, then that; at last a root breaks, an heart-string, an eye-string snaps asunder.

5. And now, could the soul be annihilated, or brought to nothing, how happy would it count itself! but it sees that may not be. Wherefore it is put to a wonderful strait; stay in the body it may not, go out of the body it dares not. Life is going, the blood settles in the flesh, and the lungs being no more able to draw breath through the nostrils, at last out goes the weary trembling soul, who is immediately seized by devils, who lay lurking in every hole in the chamber for that very purpose: His friends take care of the body, wrap it up in the sheet or coffin; but the soul is out of their thought and reach, going down to the chambers of death.

I had thought to have enlarged, but I forbear. God, who teaches man to profit, bless this brief and plain discourse to thy soul, who yet standest a professor in the land of the living, amongst the trees of his garden. Amen.





A

# **DISCOURSE ON PRAYER:**

WHEREIN ARE BRIEFLY DISCOVERED,

I. WHAT PRAYER IS.—II. WHAT IT IS TO PRAY  
WITH THE SPIRIT.—III. WHAT IT IS TO  
PRAY WITH THE SPIRIT, AND WITH  
THE UNDERSTANDING ALSO.



## DISCOURSE ON PRAYER.



*For we know not what we should pray for as we ought; only the Spirit helpeth our infirmities. Rom. viii. 26.*

*I will pray with the Spirit, and I will pray with the understanding also. 1 Cor. xiv. 15.*

PRAYER is an ordinance of God, and that to be used both in public and private; yea, such an ordinance as brings those that have the spirit of supplication into great familiarity with God; and is also so prevalent an action, that it getteth of God, both for the person that prayeth, and for them that are prayed for, great things: It is the opener of the heart of God, and a means by which the soul, though empty, is filled. By prayer the Christian can open his heart to God, as to a friend, and obtain fresh testimony of God's friendship to him. I might spend many words in distinguishing between public and private prayer; as also between that in the heart and that with the vocal voice. Something also might be spoken to distinguish between the gifts and graces of prayers; but eschewing this method, my business shall be at this time only to shew you the very heart of prayer, without which, all your lifting up both of hands, and eyes, and voices, will be to no purpose at all; "I will pray with the Spirit."

The method that I shall go on in at this time shall be, 1. To shew you what true prayer is, 2. To shew you what it is to pray with the Spirit. 3. What it is to pray with the Spirit and understanding also. And so, 4. To make some short use and application of what shall be spoken.

### 1. What prayer is.

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the word, for the good of the church, with submission, in faith, to the will of God.

In this description are these seven things. 1. It is a sincere; 2. A sensible; 3. An affectionate, pouring out of the soul to



God, through Christ; 4. By the strength or assistance of the Spirit; 5. For such things as God hath promised, or, according to his word; 6. For the good of the church; 7. With submission in faith to the will of God.

1. For the first of these, it is a sincere pouring out of the soul to God. Sincerity is such a grace as runs through all the graces of God in us, and through all the actions of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly David speaks, when he mentions prayer: "I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer." Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense: "Then shall you seek me and find me, when you shall search for me with your whole heart." The want of this made the Lord reject their prayers in Hosea vii. 14, where he saith, "They have not cried unto me with their heart, (that is, in sincerity,) when they howled upon their beds." But for a pretence, for a shew in hypocrisy, to be seen of men, and applauded for the same, they pray. Sincerity was that which Christ commended in Nathaniel, when he was under the fig-tree; "Behold an Israelite indeed, in whom there is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig-tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, "The prayer of the upright is his delight."

And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke." Sincerity is the same in a corner alone, as it is before the face of all the world. It knows not how to wear two vizards, one for an appearance before men, and another for a short snatch in a corner; but it must have God, and be with him in the duty of prayer. It is not a lip-labor that it doth regard, for it is the heart that God looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

2. It is a sincere and sensible pouring out of the heart or soul. It is not as many take it to be, even a few babbling, prating, complimentary expressions, but a sensible feeling there is in the heart.

Prayer hath in it a sensibleness of divers things ; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, &c.

(1.) A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart : For right prayer bubbleth out of the heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it. David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture, &c. Hezekiah mourns like a dove ; Ephraim bemoans himself ; Peter weeps bitterly ; Christ hath strong cryings and tears ; and all this from a sense of the justice of God, the guilt of sin, the pains of hell and destruction : “ The sorrows of death compassed me about, the pains of hell got hold upon me, and I found trouble and sorrow. Then cried I unto the Lord.” And in another place, “ My sore ran in the night.” Again, “ I am bowed down greatly ; I go mourning all the day long.” In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

(2.) Sometimes there is a sweet sense of mercy received ; encouraging, comforting, strengthening, enlivening, enlightening mercy, &c. Thus David pours out his soul, to bless, and praise, and admire the great God for his loving kindness to such poor vile wretches : “ Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases, and crowneth thee with loving-kindness and tender mercies ; who redeemeth thy life from destruction, who satisfieth thy mouth with good things, so that thy youth is renewed as the eagles.” And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery ; God’s people pray with their praises, as it is written, “ Be careful for nothing, but in every thing by prayer, with supplication and thanksgiving, let your requests be made known to God.” A sensible thanksgiving for mercy received, is a mighty prayer in the sight of God : it prevails with him unspeakably.

(3.) In prayer, there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame : “ Thou, O Lord God (said David) hast revealed to thy servant, saying, I will build thee an house ; therefore hath thy servant found in his heart to pray unto thee.” This provoked Jacob, David, Daniel, with others, even a sense of mercies to be received ; which caused them, not by fits and starts, nor yet in a foolish frothy way to babble over a few words written in a paper ; but mightily, fervently,

and continually, to groan out their conditions before the Lord, as being sensible ; sensible I say, of their wants, their misery, and the willingness of God to shew mercy.

A good sense of sin. and the wrath of God, with some encouragement from God to come unto him, is a better Common prayer-book than that which is taken out of the Papistical mass-book, being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

3. Prayer is a sincere, sensible, and affectionate pouring out of the soul to God. O ! the heat, strength, life, vigor, and affection that is in right prayer ! “As the hart panteth after the water-brooks, so longeth my soul after thee, O God. I have longed for thy precepts ; I have longed after thy salvation. My soul longeth, yea, fainteth for the courts of the Lord ; my heart and my flesh crieth out for the living God. My soul breaketh for the longing that it hath unto thy judgments at all times.” Mark ye here, “My soul longeth ;” it longeth, &c. O what affection is here discovered in prayer ! The like you have in Daniel : “O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not for thy name’s sake, O my God.” Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again. “And being in an agony, he prayed more earnestly,” or had his affections more and more drawn out after God for his helping hand. O ! how wide are the most of men with their prayers from this prayer, that is prayer in God’s account ! Alas ! the greatest part of men make no conscience at all of the duty ; and as for them that do, it is to be feared that many of them are very great strangers to a sincere sensible, and affectionate pouring out their hearts or souls to God ; but even content themselves with a little lip-labor and bodily exercise, numbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, as it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strength, and lost their lives, rather than go without the blessing.

All this is too evident by the ignorance, profaneness, and spirit of envy, that reigns in the hearts of those men that are so hot for the forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son ; to feel the power of grace sanctifying their hearts ; but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecuting of the dear children of God. O what



a dreadful after-clap is coming upon them ! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, It is a pouring out of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans : " All my desires are before thee, (saith David,) my groanings are not hid from thee." And again, " My soul thirsteth for God, even for the living God : When shall I come and appear before God ? When I remember these things, I pour out my soul in me." Mark, " I pour out my soul : " It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As, in another place, " Trust in him at all times, ye people ; pour out your hearts before him." This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. If from thence thou shalt seek the Lord, thou shalt find him, if thou seekest him with all thy heart and with all thy soul."

Again, It is a pouring out of the heart or soul to God. This sheweth also the excellency of the spirit of prayer : It is the great God to which it retires : " When shall I come and appear before God ? And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under heaven ; that in God alone there is rest and satisfaction for the soul. Now she that is a widow and desolate trusteth in God. So saith David " In thee, O Lord, do I put my trust ; let me never be put to confusion : Deliver me in thy righteousness, and cause me to escape ; incline thine ear to me, and save me ; Be thou my strong habitation, whereunto I may continually resort. For thou art my rock and my fortress ; deliver me, O God, out of the hand of the unrighteous and cruel man : For thou art my hope, O Lord my God, thou art my trust from my youth." Many in a wording way speak of God ; but right prayers makes God his hope, stay and all. Right prayers see nothing substantial, and worth the looking after, but God. And that (as I said before) it doth in a sincere, sensible, and affectionate way.

Again, It is a sincere, sensible, affectionate, pouring out of the heart or soul to God, through Christ. This through Christ, must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent and eloquent.

Christ is the way through whom the soul hath admittance to God, and without whom it is impossible, that so much as one desire should come into the ears of the Lord of Sabaoth : " If you ask any thing my name : Whatsoever you ask the Father in my

name, I will do it." This was Daniel's way in praying for the people of God, he did it in the name of Christ: "Now, therefore, O our God! hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." And so David, "For thy name's sake, (that is, for thy Christ's sake,) pardon mine iniquity; for it is great." But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ, or through him. This coming to God through Christ, is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, must first have the knowledge of him: for he that comes to God, must believe that he is. And so he that comes to God through Christ, must be enabled to know Christ: "Lord, (saith Moses,) shew me thy way, that I may know thee."

This Christ, none but the Father can reveal. And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard. Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence, &c. Not only because by him he overcame his enemies, but because through him he found favor with God the Father.—And so he saith to Abraham, "Fear not, I am thy shield," &c. The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in him appears before God. Now he that hath faith, is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of him. And therefore, secondly, He, as a member of Christ, comes to God; I say, as a member of him, so that God looks on that man as part of Christ, part of his body, flesh, and bones, united to him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now he comes to God in Christ's merits, in his blood, righteousness, victory, intercession, and so stands before him, being accepted in his beloved. And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union, also is the Holy Spirit conveyed into him, whereby he is able to pour out himself, (to wit,) his soul, before God, with his audience. And this leads me to the next, or fourth particular.

4. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or as-

sistance of the Spirit. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them ; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate, pouring out of the heart to God, it is but lip-labor ; and if it be not through Christ, it falleth far short of ever sounding well in the ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron offering with strange fire. But I shall speak more to this under the second head ; and therefore in the mean time, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be according to the will of God.

5. Prayer is a sincere, sensible, affectionate, pouring out of the heart, or soul, to God through Christ, in the strength, and assistance of the Spirit, for such things as God hath promised, &c. Prayer it is, when it is within the compass of God's word ; and it is blasphemy, or at best, vain babbling, when the petition is beside the book. David therefore still in his prayer, kept his eye on the word of God : " My soul (saith he) cleaveth to the dust ; quicken me according to thy word." And again, " My soul melteth for heaviness ; strengthen me according to thy word." And, " remember thy word unto thy servant, on which thou hast caused me to hope." And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him ; and also to argue, and supplicate, according to the word. Thus it was with Daniel, that mighty prophet of the Lord. He understanding by books, that the captivity of the children of Israel was hard at an end ; then, according unto that word, he maketh his prayer to God : " I Daniel, (saith he,) understood by books, (viz. the writings of Jeremiah) the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years on the desolation of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes." So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God ; so it guideth by and according to the word of God, and his promise. Hence it is that our Lord Jesus Christ himself did make a stop, although his life lay at stake for it : " I could now pray to my Father, and he should give me more than twelve legions of angels ; but how then must the Scripture be fulfilled, that thus it must be ?" As who should say, were there but a word for it in



scripture, I should soon be out of the hands of mine enemies, I should be helped by angels; but the scripture will not warrant this kind of praying, for that saith otherwise. It is a praying then according to the word and promise. The Spirit by the word must direct, as well in the manner, as in the matter of prayer. I will pray with the Spirit, and I will pray with the understanding also. But there is no understanding without the word: For if they reject the word of the Lord, what wisdom is in them?

6. For the good of the church. This clause reacheth in whatsoever tendeth either to the honor of God, Christ's advancement, or his people's benefit. For God, and Christ, and his people, are so linked together, that if the good of one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in heaven; and there is nothing that Christ doth more desire than to have her there.—That also is the place that God through Christ hath given her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer which Christ hath purchased with his blood; and also that which the Father hath given to him as the price thereof. Now he that prayeth for this, must pray for abundance of grace for the church, for help against all its temptations; that God would let nothing be too hard for it; that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to his glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John xvii. And all Paul's prayers did run that way, as one of his prayers do eminently shew: "And this I pray, that your love may abound yet more and more in all knowledge, and all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence, until the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God." But a short prayer, you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will.

7. And because, as I said, prayer doth submit to the will of God, and say, Thy will be done, as Christ hath taught; there-

fore the people of the Lord in all humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by him as he in his heavenly wisdom seeth best. Yet not doubting but God will answer the desire of his people, that way that shall be most for their advantage and his glory. When the saints therefore do pray with submission to the will of God, it doth not argue, that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor his people's good; yet this is the confidence we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petition that we ask of him, that is, we asking in the spirit of grace and supplication: For, as I said before, that petition that is not put up in and through the spirit, it is not to be answered, because it is beside the will of God: For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God: "For what man knoweth the things of a man, save the spirit of a man that is in him? even so the things of God knoweth no man but the Spirit of God." But more of this hereafter.

Thus you see, first, what prayer is. Now to proceed.

## II. I will pray with the Spirit.

Now to pray with the Spirit; for that is the praying man, and none else, so as to be accepted of God: It is for a man (as afore-said) sincerely, and sensibly, with affection, to come to God through Christ, &c. which sincere, sensible, and affectionate coming, must be the working of God's Spirit.

There is no man, nor church in the world, that can come to God in prayer, but by the assistance of the Holy Spirit; "For through Christ we all have access by one Spirit unto the Father."

Wherefore Paul saith, "We know not what we shall pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the heart, knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God." And because there is in this scripture so full a discovery of the spirit of prayer, and of man's inability to pray without it; therefore I shall in a few words comment upon it.

"For we" consider first the person speaking, even Paul, and in his person, all the apostles. We apostles, we extraordinary officers, the wise master-builders, that have some of us been

caught up into Paradise : " We know not what we should pray for."

Surely there is no man but will confess, that Paul and his companions were as able to have done any work for God, as any pope or proud prelate in the church of Rome, and could as well have made a Common-prayer-book, as those who at first composed this ; as being not a whit behind them either in grace or gifts.

" For we know not what we should pray for." We know not the matter of the things for which we should pray, neither the object to whom we pray, nor the medium by or through whom we pray ; none of these things know we, but by the help and assistance of the Spirit. Should we pray for communion with God thro' Christ ? should we pray for faith, for justification by grace, and a truly sanctified heart ? none of these things know we : " For as no man knoweth the things of a man, save the spirit of a man that is in him ; even so the things of God knows no man, but the Spirit of God." But here, alas ! the apostles speak of inward and spiritual things, which the world knows not.

Again, as they know not the matter, &c. of prayer, without the help of the Spirit ; so neither know they the manner thereof without the same ; and therefore he adds : " We know not what we should pray for as we ought ; but the Spirit helpeth our infirmities, with sighs and groans which cannot be uttered." Mark here, they could not so well and so fully come off in the manner of performing this duty, as these in our days think they can.

The apostles, when they were at the best, yea, when the Holy Ghost assisted them, yet then they were fain to come off with sighs and groans, falling short of expressing their mind, but with sighs and groans which cannot be uttered.

But here now, the wise men of our days are so well skilled, as that they have both the manner and matter of their prayers at their finger-ends ; setting such a prayer for such a day, and that twenty years before it comes. One for Christmas, another for Easter, and six days after that. They have also bounded how many syllables must be said in every one of them. For each saint's day also, they have them ready for the generations yet unborn to say. They can tell you also, when you shall kneel, when you shall stand, when you shall abide in your seats, when you should go up into the chancel, and what you should do when you come there. All which the apostles came short of, as not being able to compose so profound a manner ; and that for this reason included in the scripture, because the fear of God tied them to pray as they ought.



“For we know not what we should pray for as we ought.” Mark this, “as we ought.” For the not thinking of this word, or at least the not understanding it in the Spirit and truth of it, hath occasioned these men to devise, as Jeroboam did, another way of worship, both for matter and manner, than is revealed in the word of God. But, saith Paul, we must pray as we ought; and this we cannot do by all the art, skill, cunning, and devise of men or angels: “For we know not what we should pray for as we ought;” but the Spirit: nay farther, it must be the Spirit itself that helpeth our infirmities; not the Spirit and man’s lusts; what man of his own brain may imagine and devise, is one thing, and what they are commanded, and ought to do, is another.—Many ask and have not, because they ask amiss, and so are never the nearer the enjoying of those things they petition for. It is not to pray at random, that will put off God, or cause him to answer. While prayer is making, God is searching the heart, to see from what root and spirit it doth arise. And he that searcheth the heart, knoweth (that is, approveth only) the meaning of the Spirit, because he maketh intercession for the saints according to the will of God. For in that which is according to his will only, he heareth us, and in nothing else. And it is the Spirit only that can teach us so to ask; it only being able to search out all things, even the deep things of God. Without which Spirit, though we had a thousand Common-prayer-books, yet we know not what we should pray for as we ought, being accompanied with those infirmities that make us absolutely incapable of such a work. Which infirmities although it is a hard thing to name them all, yet some of them are these that follow.

1. Without the Spirit, man is so infirm that he cannot with all other means whatsoever, be enabled to think one right saving thought of God, of Christ, or of his blessed things; and therefore he saith of the wicked, “God is not in all their thoughts,” unless it be that they imagine him altogether such a one as themselves, “For every imagination of the thought of their heart is only evil, and that continually.” They then not being able to conceive aright of God to whom they pray, of Christ through whom they pray, nor of the things for which they pray, as is before shewed, how shall they be able to address themselves to God, without the Spirit help this infirmity? peradventure you will say, by the help of the Common-prayer-book; but that cannot do it, unless it can open the eyes, and reveal to the soul all these things before touched. Which that it cannot, it is evident; because that is the work of the Spirit only. The Spirit itself is the revealer of these things to poor souls, and that which doth give us to understand them; wherefore Christ tells his disciples, when he prom-

ised to send the Spirit, the Comforter, "He shall take of mine and shew unto you ;" and if he had said, I know you are naturally dark and ignorant as to the understanding any of my things ; though ye try this course and the other, yet your ignorance will still remain ; the vail is spread over your heart, and there is none can take away the same, nor give you spiritual understanding, but the Spirit. The Common-prayer-book will not do it, neither can any man expect that it should be instrumental that way, it being none of God's ordinances ; but a thing since the scriptures were written, patched together one piece at one time, and another at that ; a mere human invention and institution, which God is so far from owning of, that he expressly forbids it, with any other such like, and that by manifold saying in his most holy and blessed word. For right prayer must, as well in the outward part of it ; in the outward expression, as in the inward intention, come from what the soul doth apprehend in the light of the Spirit ; otherwise it is condemned as vain and an abomination, because the heart and tongue do not go along jointly in the same ; neither indeed can they, unless the Spirit help our infirmities.— And this David knew full well ; which did make him cry, "Lord, open thou my lips, and my mouth shall shew forth thy praise." I suppose there is none can imagine, but that David could speak, and express himself as well as others, nay, as any in our generation, as is clearly manifested by his word and his works ; nevertheless when this good man, this prophet, comes into God's worship, then the Lord must help or he can do nothing : "Lord, open thou my lips, and then my mouth shall shew forth thy praise." He could not speak one right word, except the Spirit itself gave utterance : "For we know not what we should pray for as we ought, but the Spirit itself helpeth our infirmities." But,

2. It must be praying with the Spirit, that is, the effectual praying ; because, without that, as men are senseless, so hypocritical, cold, and unseemly in their prayers ; and so they, with their prayers, are both rendered abominable to God. It is not the excellency of the voice, nor the seeming affection and earnestness of him that prayeth, that is in any thing regarded of God without it. For man, as man, is so full of all manner of wickedness, that as he cannot keep a word, or thought, so much less a piece of prayer clean, and acceptable to God through Christ ; and for this cause the Pharisees, with their prayers were rejected. No question but they were excellently able to express themselves in words, and also for length of time too they were very notable ; but they had not the Spirit of Jesus Christ to help them, and therefore they did what they did with their infirmities or

weaknesses only, and so fell short of a sincere, sensible, affectionate pouring out of their soul to God, through the strength of the Spirit. That is the prayer that goeth to heaven, that is sent thither in the strength of the Spirit. For,

3. Nothing but the Spirit can shew a man clearly his misery by nature, and so put a man into a posture of prayer. Talk is but talk, as we use to say, and so it is but mouth-worship, if there be not a sense of misery, and that effectually too. O the cursed hypocrisy that is in most hearts, and that accompanieth many thousands of praying men that would be so looked upon in this day, and all for want of a sense of their misery ! But now the Spirit, that will sweetly shew the soul its misery, where it is, and what is like to become of it, also the intolerableness of that condition ; for it is the Spirit that doth effectually convince of sin and misery, without the Lord Jesus, and so puts the soul into a sweet, serious, sensible, affectionate way of praying to God according to his word.

4. If men did see their sins, yet without the help of the Spirit they would not pray. For they would run away from God, with Cain and Judas, and utterly despair of mercy, were it not for the Spirit. When a man is indeed sensible of his sin, and God's curse, then it is an hard thing to persuade him to pray ; for, saith his heart, There is no hope, it is in vain to seek God ; I am so vile, so wretched, and so cursed a creature, that I shall never be regarded. Now here comes the Spirit, and stayeth the soul, helpeth it to hold up its face to God, by letting into the heart some small sense of mercy to encourage it to go to God, and hence it is called the Comforter.

5. It must be in or with the Spirit ; for without that no man can know how he should come to God the right way. Men may easily say, they come to God in his Son : but it is the hardest thing of a thousand to come to God aright and in his own way, without the Spirit. It is the Spirit that searcheth all things, yea, the deep things of God. It is the Spirit that must shew us the way of coming to God, and also what there is in God that makes him desirable : "I beseech thee (saith Moses) shew me the way that I may know thee." "He shall take of mine, and shall shew it unto you."

6. Because without the Spirit, though a man did see his misery, and also the way to come to God ; yet he would never be able to claim a share in either God, Christ, or mercy, without God's approbation. O how great a task is it, for a poor soul that comes sensible of sin and the wrath of God, to say in faith, but this one word, Father ! I tell you, however hypocrites think, yet the Christian that is so indeed, finds all the difficulty in this very



thing, it cannot say, God is its Father. Oh ! saith he, I dare not call him Father ; and hence it is that the Spirit must be sent into the hearts of God's people for this very thing, to cry Father ; it being too great a work for any man to do knowingly and believably without it. When I say knowingly, I mean, knowing what it is to be a child of God, and to be born again. And when I say believably, I mean, for the soul to believe, and that from good experience, that the work of grace is wrought in him.— This is the right calling of God, Father ; and not as many do, to say in a babbling way, the Lord's prayer (so called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in or with the Spirit, a man being made sensible of sin, and how to come to the Lord for merey ; he comes, I say, in the strength of the Spirit, and crieth Father. That one word spoken in faith, is better than a thousand prayers, as men eall them, written and read, in a formal, eold, lukewarm-way. O how far short are the people of being sensible of this, who count it enough to teach themselves and children to say the Lord's prayer, the creed, with other sayings ; when, as God knows, they are senseless of themselves, their misery, or what it is to be brought to God through Christ ? Ab, poor soul ! study your misery, and ery to God to shew you your confused blindness and ignorance, before you be too wise in calling God your Father, or learning your children either so to say. And know, that to say God is your Father, in a way of prayer and conference, without an experiment of the work of grace on your souls, it is to say, you are Jews and are not, and so to lie. You say, Our Father ; God saith, You blaspheme. You say you are Jews, that is true Christians ; God saith, You lie. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie. And I know the blasphemy of them that say they are Jews, and are not, but are the synagogue of Satan. And so much the greater the sin is, by how much the more the sinner boasts it with a pretended sanctity, as the Jews did to Christ, in the 8th of John, which made Christ, even in plain terms, to tell them their doom, for all their hypocritical pretences. And yet forsooth every cursed whoremaster, thief, and drunkard, swearer, and perjured person, they that have not only been such in times past, but are even so still ; these I say, by some must be counted the only honest men, and all because with their blasphemous throats, and hypocritical hearts, they will come to church and say, Our Father. Nay further, these men, though every time they say to God, Our Father, do most abominably blaspheme, yet they must be compelled thus to do. And because others that are of more sober principles, scruple the truth of such vain traditions : therefore they must be

looked upon to be the only enemies of God and the nation ; whereas it is their own cursed superstition, that doth set the great God against them, and cause him to count them for his enemies. And yet just like to Bonner, that blood-red persecutor, they commend, I say, these wretches, although never so vile, (if they close in with their traditions,) to be good churchmen, and honest subjects ; while God's people are, as it hath always been, looked upon to be a turbulent, seditious, and factious people.

Therefore give me leave a little to reason with thee, thou poor, blind, ignorant sot. (1.) It may be, thy great prayer is to say, " Our Father which art in heaven, &c." Dost thou know the meaning of the very first words of this prayer ? Canst thou indeed, with the rest of the saints, cry, Our Father ? Art thou truly born again ? hast thou received the spirit of adoption ? dost thou see thyself in Christ, and canst thou come to God as a member of him ? Or art thou ignorant of these things, and yet darest thou say, Our Father ? Is not the devil thy father ? and dost thou not do the deeds of the flesh ? and yet darest thou say, O God, our Father ? Nay, art thou not a desperate persecutor of the children of God ? hast thou not cursed them in thine heart many a time ? and yet dost thou out of thy blasphemous throat suffer these words to come, even Our Father ? He is their Father whom thou hatest and persecutest. But as the devil presented himself amongst the sons of God, when they were to present themselves before the Father, even our Father ; so it is now, because the saints are commanded to say, Our Father ; therefore all the blind, ignorant rabble in the world, they must also use the same words, Our Father.

(2.) And dost thou indeed, say, Hallowed be thy name, with thy heart ? Dost thou study, by all honest and lawful ways, to advance the name, holiness, and majesty of God ? Doth thy heart and conversation agree with this passage ? Dost thou strive to imitate Christ in all the works of righteousness, which God doth command of thee, and prompt thee forward to ? Is it so, if thou be one that can truly with God's allowance cry, Our Father. Or is it not the least of thy thoughts all the day ? and dost thou not clearly make it appear, that thou art a cursed hypocrite, by condemning that with thy daily practice, which thou pretendest in thy praying with thy dissembling tongue ?

(3.) Wouldst thou have the kingdom of God come indeed, and also his will to be done on earth as it is done in heaven ? nay, notwithstanding, thou, according to the form, sayest, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet sound, to see the dead arise, and thyself just now to go and appear before God, to reckon for all the deeds thou hast

done in the body? Nay, are not the very thoughts of it altogether displeasing to thee? and if God's will should be done on earth as it is in heaven, must it not be thy ruin? There is never a rebel in heaven against God, and if he should so deal on earth, must not he whirl thee down to hell? And so of the rest of the petitions. Ah! how sadly would even these men look, and with what terror would they walk up and down the world, if they did but know the lying and blaspheming that proceedeth out of their mouth, even in their most pretended sanctity? The Lord awakes you, and learns you, poor souls, in all humility, to take heed that you be not rash and unadvised with your heart, and much more with your mouth; when you appear before God, (as the wise man saith,) be not rash with thy mouth, and let not thine heart be hasty to utter any thing; especially to call God Father, without some blessed experience when thou comest before God. But I pass this.

7. It must be a prayer with the Spirit if it be accepted, because there is nothing but the Spirit that can lift up the soul or heart to God in prayer: "The preparation of the heart in man, and the answer of the tongue, is from the Lord." That is in every work for God, (and especially in prayer,) if the heart run with the tongue, it must be prepared by the Spirit of God. Indeed the tongue is very apt (of itself) to run without either fear or wisdom; but when it is the answer of the heart, and that such an heart as is prepared by the Spirit of God, then it speaks so as God commands and doth desire.

They are mighty works of David, where he saith, that he lifted his heart and his soul to God. It is a great work for any man without the strength of the Spirit, and therefore I conceive that this is one of the great reasons why the Spirit of God is called a Spirit of supplication, because it is that which helpeth the heart when it supplicates indeed, to do it; and therefore saith Paul, "Praying with all prayer and supplication in the Spirit;" and so in my text, "I will pray with the Spirit."

Prayer, without the heart be in it, is like a sound without life; and an heart without it be lifted up of the Spirit, will never pray to God.

8. As the heart must be lifted up by the Spirit, if it pray aright, so also it must be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how it is with others hearts, whether they be lifted up by the Spirit of God, and so continued, or no; But this I am sure of:

First, that it is impossible that all the prayer-books that men have made in the world should lift up, or prepare the heart; that is the work of the great God himself.



And in the second place, I am sure, that they are as far from keeping it up, when it is up. And indeed, here is the life of prayer, to have the heart kept with God in the duty.—It was a great matter for Moses to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it!

The want of this is that which God complains of; that “they draw nigh to him with their mouth, and honor him with their lips, but their hearts were far from him,” (but chiefly,) they that walk after the commandments and traditions of men, as the scope of Matt. xv. 8, 9, doth testify. And verily, may I but speak my own experience, and from that tell you the difficulty of praying to God as I ought, it is enough to make you poor, blind, carnal men, to entertain strange thoughts of me. For, as for my heart, when I go to pray, I find it loth to go to God, and when it is with him, so loth to stay with him, that many times I am forced in my prayers, first to beg of God that he would take mine heart, and set it on himself in Christ, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am so blind, nor how to pray, I am so ignorant; only blessed be grace, the Spirit helps our infirmities.

Oh! the starting-holes that the heart hath in the time of prayer: None knows how many by-ways the heart hath, and back-lanes, to slip away from the presence of God. How much pride also, if enabled with expressions. How much hypocrisy, if before others. And how little conscience is there made of prayer between God and the soul in secret, unless the Spirit of supplication be there to help?

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

9. The soul that doth rightly pray, it must be in and with the help and strength of the Spirit; because it is impossible that a man should express himself in prayer without it. When I say, it is impossible for a man to express himself in prayer without it, I mean, that it is impossible that the heart, in a sincere, and sensible, affectionate way, should pour out itself before God, with those groans and sighs that come from a truly praying heart, without the assistance of the Spirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be so full of affection, and earnestness in prayer with God, that it is impossible to express their sense and desire: For then a man desires indeed, when his desires are so strong, many, and mighty, that all the words, tears, and groans, that can come from the heart, cannot utter them: “The Spirit helps our infirmities, and

makes intercessions for us with sighs and groans that cannot be uttered."

That is but a poor prayer, which is only discovered in so many words.

A man that truly prays one prayer, shall after that never be able to express with his mouth or pen, the unutterable desires, sense, affection, and longing, that went to God in that prayer.

The best prayers have often more groans than words; and those words that it hath are but a lean and shallow representation of the heart, life, and spirit of that prayer. You do not find any words of prayer, that we read of, come out of the mouth of Moses, when he was gone out of Egypt, and was followed by Pharaoh, and yet he made heaven ring again with his cry: But it was the inexpressible and unsearchable groans and cryings of his soul in and with the Spirit. God is the God of Spirits, and his eyes look further than at the outside of any duty whatsoever. I doubt this is but little thought on by the most of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him, to the doing of it according to his will, so much the more hard and difficult it is: And the reason is, because man, as man, is not able to do it. But prayer (as aforesaid) is not only a duty, but one of the most eminent duties, and therefore so much the more difficult: Therefore Paul knew not what he said, when he said, "I will pray with the Spirit." He knew well it was not what others writ or said, that could make him a praying person; nothing less than the Spirit could do it.

10. It must be with the Spirit, or else, as there will be a failing in the act itself, so there will be a failing, yea, a fainting, in the prosecution of the work. Prayer is an ordinance of God, that must continue with a soul, so long as it is on this side glory. But as I said before, it is not possible for a man to get up his heart to God in prayer; so it is as difficult to keep it there, without the assistance of the Spirit. And if so, then for a man to continue some time in prayer with God, it must of necessity be with the Spirit.

Christ tells us, that men ought always to pray, and not to faint; and again tells us, that this is one definition of an hypocrite, that either he will not continue in prayer, or else if he do it, it will not be in the power, that is, in the spirit of prayer, but in the form, for a pretence only. It is the easiest thing of an hundred to fall from the power to the form, but it is the hardest thing of many to keep in the life, spirit and power, of any one duty, especially prayer; That is such a work, that a man with-

out the help of the Spirit cannot so much as pray once, much less continue, without, in a sweet praying frame, and in praying, so to pray, as to have his prayers ascend into the ears of the Lord of Sabbath.

Jacob did not only begin, but held it: "I will not let thee go, unless thou bless me." So did the rest of the godly. But this could not be without the spirit of prayer: "It is through the Spirit that we have access to the Father."

That same is a remarkable place in Jude, when he stirreth up the saints by the judgment of God upon the wicked, to stand fast, and continue to hold out in the faith of the gospel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, "build up yourselves in your most holy faith, praying in the Holy Ghost." As if he had said, Brethren, as eternal life is laid up for the persons that hold out only, so you cannot hold out unless you continue praying in the Spirit. The great cheat that the devil and Antichrist deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. These are they that have a form of godliness but deny the power; from such turn away.

Here followeth the third thing; to wit,

III. What it is to pray with the Spirit, and with the understanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the understanding also. For the Apostle puts a clear distinction between praying with the Spirit, and praying with the Spirit and understanding. Therefore when he saith, he "will pray with the Spirit," he adds, "and will pray with the understanding also." This distinction was occasioned through the Corinthians not observing, that it was their duty to do what they did to the edification of themselves and others too; whereas they did it for their own commendations. So I judge: For many of them having extraordinary gifts, as to speak with divers tongues, &c. therefore they were more for those mighty gifts, than they were for the edifying of their brethren; which was the cause that Paul wrote this chapter to them, to let them understand, that though extraordinary gifts were excellent, yet to do what they did for the edification of the church was more excellent. For I will pray in an unknown tongue, my spirit prayeth, but my understanding (and also the understanding of others) is unfruitful. Therefore "I will pray with the Spirit, and I will pray with the understanding also."

It is expedient then that the understanding should be occupied in prayer, as well as the heart and mouth: "I will pray with the



Spirit, and I will pray with the understanding also." That which is done with understanding, is done more effectually, sensibly, and heartily, as I shall shew farther anon, than that which is done without it. Which made the Apostle pray for the Colossians, "That God would fill them with the knowledge of his will, and in all wisdom and spiritual understanding." And for the Ephesians, "That God would give unto them the spirit of wisdom and revelation in the knowledge of him." And so for the Philippians, "That God would make them abound in knowledge, and in all judgment." A suitable understanding is good in every thing a man undertakes, either civil or spiritual; and therefore it must be desired by all them that would be a praying people. In my speaking to this, I shall shew you what it is to pray with understanding.

Understanding is to be taken both for speaking in our mother-tongue, and also experimentally.

I pass the first, and treat only on the second.

For the making of right prayers, it is to be required that there should be a good or spiritual understanding in all them who pray to God.

To pray with the understanding, is to pray as being instructed by the Spirit, in the understanding of the want of those things which the soul is to pray for. Though a man be in never so much need of pardon of sin, and deliverance from wrath to come, yet if he understand not this, he will either not desire them at all, or else be so cold and lukewarm in his desires after them, that God will even loath their frame of spirit in asking for them.—Thus it was with the church of the Laodiceans; they wanted knowledge of spiritual understanding; they knew not that they were poor, wretched, blind, and naked. The cause whereof made them, and all their services, so loathsome to Christ, that he threatens to spue them out of his mouth. Men without understanding may say the same words in prayer as others do; but if there be an understanding in the one, and none in the other, there is, O there is a mighty difference in speaking the very same words! The one speaking from a spiritual understanding of those things that he in words desires, and the other words it only, and there is all.

2. Spiritual understanding espieth in the heart of God a readiness and willingness to give those things to the soul that it stands in need of. David by this could guess at the very thoughts of God towards him. And thus it was with the woman of Canaan, she did by faith and a right understanding discern (beyond all the rough carriage of Christ) tenderness and willingness in his heart to save, which caused her to be vehement and earnest,

yea, restless, until she did enjoy the mercy she stood in need of.

An understanding of the willingness that is in the heart of God to save sinners, there is nothing will press the soul more to seek after God, and to cry for pardon, than it. If a man should see a pearl worth an hundred pounds lie in a ditch, yet if he understood not the value of it, he would lightly pass it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with souls concerning the things of God: If a man once get an understanding of the worth of them, then his heart, nay, the very strength of his soul runs after them, and he will never leave crying till he have them. The two blind men in the gospel, because they did certainly know that Jesus, who was going by them, was both able and willing to heal such infirmities as they were afflicted with; therefore they cried, and the more they were rebuked, the more they cried.

3. The understanding being spiritually enlightened, hereby there is the way (as aforesaid) discovered, through which the soul should come unto God; which gives great encouragement unto it.

It is else with a poor soul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, so is the advantage. But he knows not how to begin, nor how to proceed; and so through discouragement, lets all alone, and runs the hazard.

4. The enlightened understanding sees largeness enough in the promises to encourage it to pray; which still adds to it strength to strength. As when men promise such and such things to all that will come for them, it is great encouragement to those that know what promises are made, to come and ask for them.

5. The understanding being enlightened, way is made for the soul to come to God with suitable arguments, sometimes in a way of expostulation, as Jacob, sometimes in a way of supplication, yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the understanding, such effectual arguments as moveth the heart of God. When Ephraim gets a right understanding of his own unseemly carriages towards the Lord, then he begins to bemoan himself. And in bemoaning of himself, he used such arguments with the Lord, that it affects his heart, draws out forgiveness, and makes Ephraim pleasant in his eyes through Jesus Christ our Lord: "I have surely heard Ephraim bemoaning himself thus, (saith God;) Thou hast chastised me, and I was chastised; as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my

God. Surely after I was turned, I repented, and after I was instructed, (or had a right understanding of myself,) I smote upon my thigh, I was ashamed; yea, even confounded; because I did bear the reproach of my youth." These be Ephraim's complaints and bemoanings of himself; at which the Lord breaks forth into these heart-melting expressions; saying, "Is Ephraim my dear son? Is he a pleasant child? For since I spake unto him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." Thus you see, that as it is required to pray with the Spirit, so it is to pray with the understanding also. And to illustrate what hath been spoken by a similitude. Set the case, there should come two a-begging to your door, the one is a poor, lame, wounded, and almost starved creature; the other is a healthful lusty person; these two use the same words in their begging; the one saith, he is almost starved, so doth the other; but yet the man that is indeed the poor, lame, or maimed person, he speaks with more sense, feeling, and understanding of the misery that is mentioned in their begging, than the other can do; and it is discovered more by his affectionate speaking, his bemoaning himself: His pain and poverty makes him speak more in a spirit of lamentation than the other, and he shall be pitied sooner than the other, by all those that have the least dram of natural affection or pity; Just thus it is with God; there are some who out of custom and formality go and pray; there are others who go in the bitterness of their spirits; The one he prays out of bare notion, and naked knowledge; the other hath his words forced from him by the anguish of his soul. Surely that is the man that God will look at, "even him that is of an humble and contrite spirit, and that trembleth at his words."

6. An understanding well enlightened is of admirable use also, both as to the matter and manner of prayer. He that hath his understanding well exercised, to discern between good and evil, and in it placed a sense, either of the misery of man, or the mercy of God; that soul hath no need of the writings of other men, to teach him by forms of prayer; for as he that feels the pain needs not to be learned to cry Oh! even so he that hath his understanding opened by the Spirit, needs not so to be taught of other men's prayers, as that he cannot pray without them; the present sense, feeling, and pressure that lieth upon his spirit, provokes him to groan out his requests unto the Lord. When David had the pains of hell catching hold on him, and the sorrows of hell compassing him about, he needs not a bishop in a surplice to learn him to say, "O Lord, I beseech thee, deliver my soul." Or to look into a book, to teach him in a form to pour out his



heart before God. It is the nature of the heart of sick men, in their pain and sickness, to vent itself for ease, by dolorous groans and complainings to them that stand by. Thus it was with David. And thus, blessed be the Lord, it is with them that are endued with the grace of God.

7. It is necessary that there be an enlightened understanding, to the end that the soul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations, the devil, hath to make a poor soul, who is truly willing to have the Lord Jesus Christ, and that upon Christ's terms too; I say, to tempt that soul to be weary of seeking the face of God, and to think that God is not willing to have mercy on such a one as him. Ay, saith Satan, thou mayest pray indeed, but thou shalt not prevail. Thou seest thine heart is hard, cold, dull, and dead; thou dost not pray with the Spirit, thou dost not pray in good earnest, thy thoughts are running after other things, when thou pretendest to pray to God. Away hypocrite, go no further, it is but in vain to strive any longer. Here now, if the soul be not well informed in its understanding, it will presently cry out, the Lord hath forsaken me, and my God hath forgotten me. Whereas the soul rightly informed and enlightened saith, "Well, I will seek the Lord, and wait; I will not leave off, though the Lord keep silence, and speak not one word of comfort." He loved Jacob dearly, and yet he made him wrestle before he had the blessing. Seeming delays in God are no tokens of his displeasure; he may hide his face from his dearest saints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, says the soul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take seeming denials for real ones; she knew the Lord was gracious, and the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me than I have waited upon him; and thus it was with David, "I waited patiently," saith he; that is, it was long before the Lord answered me, though at the last he inclined his ear unto me, and heard my cry. And the most excellent remedy for this is, an understanding well informed, and enlightened. Alas, how many poor souls are there in the world, that truly fear the Lord, who because they are not well informed in their understanding, are oft ready to give up all for lost, upon almost every trick and temptation of Satan! The Lord pity them, and help them to pray with the Spirit, and with the understanding also. Much of mine own experience could I here dis-

cover; when I have been in my fits of agonies of spirit, I have been strongly persuaded to leave off, and to seek the Lord no longer; but being made to understand, what great sinners the Lord hath had mercy on, and how large his promises were still to sinners; and that it was not the whole, but the sick, not the righteous, but the sinner, not the full but the empty, that he extended his grace and mercy unto: This made me, through the assistance of his Holy Spirit, to cleave to him, to hang upon him and yet to cry, though for the present he made no answer: and the Lord help all his poor, tempted, and afflicted people to do the like and to continue, though it be long, according to the saying of the prophet; and to help them (to that end) to pray, not by the inventions of men, and their stinted forms, but with the Spirit, and with the understanding also.

And now to answer a query or two, and so to pass on to the next thing.

*Query. 1.* But what would you have us poor creatures to do, that cannot tell how to pray? The Lord knows I know not either how to pray, or what to pray for.

*Answer.* Poor heart! thou canst not, thou complainest, pray; canst thou see thy misery? Hath God showed thee that thou art by nature under the curse of his law? If so, do not mistake, I know thou dost groan, and that most bitterly. I am persuaded, thou canst scarcely be found doing any thing in thy calling, but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy house? I know it is thus; and so also doth thine own sorrowful heart witness thy tears, thy forgetfulness of thy calling, &c. Is not thy heart so full of desires after the things of another world, that many times thou dost even forget the things of this world? Prithee read this scripture, Job xxiii. 12.

*Query. 2.* Yea, but when I go into secret, and intend to pour out my soul before God, I can scarce say any thing at all.

*Answer.* Ah! sweet soul! it is not thy words that God so much regards, as that he will not mind thee, except thou comest before him with some eloquent oration. His eye is on the brokenness of thine heart; and that it is that makes the very bowels of the Lord run over: "A broken and contrite heart, O God, thou wilt not despise."

2. The stopping of thy words may arise from overmuch trouble in thy heart. David was so troubled sometimes, that he could not speak. But this may comfort all such sorrowful hearts as thou art, that though thou canst not through the anguish of thy spirit speak much, yet the Holy Spirit stirs up in thine heart groans and

sighs, so much the more vehement; when the mouth is hindered, yet the spirit is not.

Moses, (as aforesaid,) made heaven ring again with his prayers, (that we read of,) but not one word came out of his mouth. But,

3. If thou wouldest more fully express thyself before the Lord; study, first, Thy filthy estate; secondly, God's promises; thirdly, The heart of Christ. Which thou mayest know or discern, 1. By his condescension and bloodshed. 2. By the mercy he hath extended to great sinners formerly; and plead thine own vileness, by way of bemoaning; Christ's blood, by way of expostulation; and in thy prayers, let the mercy that he hath extended to other great sinners, together with his rich promises of grace, be much upon thy heart. Yet let me counsel thee, 1. Take heed that thou content not thyself with words. 2. That thou do not think that God looks only at them. But, 3. However, whether thy words be few or many, let thine heart go with them; and then shalt thou seek him, and find him, when thou shalt seek him with thy whole heart.

*Objection.* But though you have seemed to speak against any other way of praying, but by the Spirit, yet here you yourself can give direction how to pray.

*Answer.* We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with Christian direction, is one thing, and to make stinted forms for the tying up the Spirit of God to them, is another thing.

The apostle gives them no form to pray withal, yet directs to prayer.

Let no man therefore conclude, that because we may with allowance give instructions and directions to pray, that therefore it is lawful to make for each other forms of prayer.

*Objection.* But if we do not use forms of prayer, how shall we teach our children to pray?

*Answer.* My judgment is, that men go the wrong way to learn their children to pray, in going about so soon to learn them any set company of words, as is the common use of poor creatures to do.

For to me it seems to be a better way for people betimes to tell their children what cursed creatures they are, and how they are under the wrath of God by reason of original and actual sin; also to tell them the nature of God's wrath, and the duration of the misery; which if they conscientiously do, they would sooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for sin; and this is the way



to make our sweet babes do so too. But the other way, namely, to be busy in learning our children forms of prayer, before they know any thing else, it is the next way to make them cursed hypocrites, and to puff them up with pride. Learn therefore your children to know their wretched state and condition; tell them of hell-fire, and their sins, of damnation, and salvation; the way to escape the one, and to enjoy the other, (if you know yourselves,) and this will make tears run down their sweet babe's eyes, and hearty groans flow from their hearts; and then also you may tell them to whom they should pray, and through whom they should pray; you may tell them also of God's promises, and his former grace extended to sinners, according to the word.

Ah! poor sweet babes, the Lord open their eyes, and make them holy Christians. Saith David, "Come, ye children, hearken unto me, I will teach you the fear of the Lord."

He doth not say, I will muzzle you up in a form of prayer; but, "I will teach you the fear of the Lord; which is, to see their sad state by nature, and to be instructed in the truth of the gospel, which doth through the Spirit beget prayer in every one that in truth learns it: "And the more you learn them this, the more will their hearts run out to God in prayer.

God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any one else.

*Objection.* But we find that the disciples desired that Christ would teach them to pray, as John also taught his disciples; and that thereupon he taught them that form called the Lord's Prayer.

*Answer.* 1. To be taught by Christ, is that which not only they but we desire; and seeing he is not here in his person to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath said he would send to supply in his room when he went away, as it is, John xiv. 16, and xvi. 7.

2. As to that called a form, I cannot think that Christ intended it as a stinted form of prayer.

(1.) Because he himself layeth it down diversely, as it is to be seen if you compare Matt. vi. Luke ix. Whereas if he intended it as a set form, it must not have been so laid down, for a set form is so many words and no more.

(2.) We do not find that the apostles did ever observe it as such; neither did they admonish others so to do; Search all their epistles, yet surely they, both for knowledge to discern, and faithfulness to practice, were as eminent as any one ever since in the world which would impose it.

But in a word, Christ by those words, "Our Father, &c." doth instruct his people what rules they should observe in their prayers to God.

(1.) That they should pray in faith. (2.) To God in the heavens (3.) For such things as are according to his will, &c. Pray thus, or after this manner.

*Objection.* But Christ bids pray for the Spirit; this implieth, that men without the Spirit may, notwithstanding, pray and be heard.

*Answer.* 1. The speech of Christ there is directed to his own. ver. 1.

2. Christ's telling of them, that God would give his Holy Spirit to them that ask him, is to be understood of giving more of the Holy Spirit; for still they are the disciples spoken to, which had a measure of the Spirit already; for he saith, "when ye pray, say, Our Father. ver. 2. I say unto you. ver. 8. And I say unto you. ver. 9. If ye then being evil, know how to give good things to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him. Christians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

*Question.* Then you would have none pray, but those that know they are disciples of Christ?

*Answer.* Yes.

1. Let every soul that would be saved, pour out itself to God though it cannot through temptation conclude itself a child of God. And, 2. I know if the grace of God be in thee, It will be as natural to thee to groan out thy condition, as it is for a sucking child to cry for the breast. Prayer is one of the first things that discovers a man to be a Christian. But yet if it be right it is such a prayer as followeth.

(1.) To desire God in Christ, for himself, for his holiness, love, wisdom, and glory. For right prayer, as it runs on to God through Christ, so it centers in him, and in him alone: "Whom have I in heaven but thee? And there is none in earth that I desire (long for, or seek after) besides thee."

(2.) That the soul might enjoy continually communion with him, both here and hereafter: "I shall be satisfied, when I awake with thine image, or in thy likeness." "For in this we groan earnestly, &c."

(3.) Right prayer is accompanied with a continual labor, after that which is prayed for: "My soul waiteth for the Lord, more than they that watch for the morning. I will arise now, and seek him whom my soul loveth." For mark I beseech you, there are two things that provoke to prayer: The one is a detestation

to sin, and the things of this life; the other is a longing desire after communion with God, in an holy and undefiled state and inheritance. Compare but this one thing with most of the prayers that are made by men, and you shall find them but mock prayers, and the breathings of an abominable spirit; for even the most of men, either not pray at all, or else only endeavor to mock God and the world by so doing; for do but compare their prayer and the course of their lives together and you may easily see, that the thing included in their prayer is the least looked after by their lives. O sad hypocrites!

Thus have I briefly showed you, 1. What prayer is; 2. What it is to pray with the Spirit; 3. What it is to pray with the Spirit, and with the understanding also.

IV. I shall now speak a word or two of application, and so conclude with, 1. A word of information; 2. A word of encouragement; 3. A word of rebuke.

Use 1. A word of information.

For the first to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Christ, in the soul; so every one that doth but offer to take upon him to pray to the Lord, had need to be very wary, and go about that work especially with the dread of God, as well as with hopes of the mercy of God through Jesus Christ.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore it calleth for so much the more of the assistance of the grace of God to help a soul to pray as becomes one that is in the presence of him. It is a shame for a man to behave himself irreverently before a king, but a sin to do so before God. And as a king (if wise) is not pleased with an oration made up with unseemly words and gestures; so God takes no pleasure in the sacrifice of fools. It is not long discourses, nor eloquent tongues, that are the things which are pleasing in the ears of the Lord; but a humble, broken, and contrite heart, that is sweet in the nostrils of the heavenly majesty. Therefore for information, know that there are these five things that are obstructions to prayer, and even make void the requests of the creature.

1. When men regard iniquity in their hearts, at the time of their prayers before God: "If I regard iniquity in my heart, the Lord will not hear my prayer." When there is a secret love to that very thing which thou with thy dissembling lips dost ask for strength against. For this is the wickedness of man's heart, that it will even love and hold fast, that which with the mouth it prays against: and of this sort are they, "that honor God with their mouth, but their heart is far from him." O! how ugly would it



be in our eyes, if we should see a beggar ask an alms, with an intention to throw it to the dogs ! or, that should say with one breath, Pray bestow this upon me ; and with the next, I beseech you give it me not ! And yet thus it is with these kind of persons ; with their mouth they say, Thy will be done ; and with their hearts nothing less. With their mouth say, Hallowed be thy name ; and with their hearts and lives they delight to dishonor him all the day long. These be the prayers that become sin, and though they put them often, yet the Lord will never answer them.

2. When men pray for shew, to be heard, and thought somebody in religion, and the like.

These prayers also fall short of God's approbation, and are never like to be answered, in reference to eternal life.

There are two sorts of men that pray to this end.

(1.) Your trencher-chaplains, that thrust themselves into great men's families, pretending the worship of God, when in truth the great business is their own bellies ; and were notably painted out by Ahab's prophets, and also Nebuchadnezzar's, who though they pretended great devotion, yet their lusts and their bellies were the great things aimed at by them in all their peices of devotion.

(2.) Them also that seek repute and applause for their eloquent terms, and seek more to tickle the ears and heads of their hearers, than any else. These be they "that pray to be heard of men, and have all their reward already."

These persons are discovered thus : 1. They eye only their auditory in their expressions. 2. They look for commendation when they have done. 3. Their hearts either rise or fall according to their praise or enlargement. 4. The length of their prayer pleaseth them ; and that it might be long, they will vainly repeat things over and over ; they study for enlargements, but look not from what heart they come ; They look for returns, but it is the windy applause of men : And therefore they love not to be in their chamber, but among company : and if at any time conscience thrusts them into their closet, yet hypocrisy will cause them to be heard in the streets ; and when their mouths have done going, their prayers are ended ; for they wait not to hearken what the Lord will say.

3. A third sort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the things prayed for might be spent upon their lusts, and laid out to wrong ends : "Some have not, because they ask not, (saith James,) and others ask and have not because they ask amiss, that they may consume it on their lusts." Ends contrary to God's

will, is a great argument with God to frustrate the petitions presented before him. Hence it is that so many pray for this and that, and yet receive it not. God answers them only with silence ; they have their words for their labor ; that is all.

*Objection.* But God hears some persons, though their hearts be not right with him, as he did Israel, in giving quails, though they spent them on their lusts.

*Answer.* If he doth, it is in judgment, not in mercy ; He gave them their desire indeed, but they had better have been without, for he sent leanness into their souls. Wo be to the man that God answereth thus.

4. Another sort of prayers there are that are not answered ; and those are such as are made by men, and presented to God in their own persons only, without their appearing in the Lord Jesus. For though God hath appointed prayer, and promised to hear the prayer of the creature, yet not the prayer of any creature that comes not in Christ : “ If you ask any thing in my name. And whether ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus Christ.” If you ask any thing in my name, &c. Though you be never so devout, zealous, earnest, and constant in prayer, yet it is in Christ only that you must be heard and accepted. But alas ! the most of men know not what it is to come to him in the name of our Lord Jesus, which is the reason they either live wicked, pray wicked, and also die wicked. Or else, 2. That they attain to nothing else but what a mere natural man may attain unto, as to be exact in word and deed betwixt man and man, and only with the righteousness of the law to appear before God.

5. The last thing that hindereth prayer, is, the form of it without the power. It is an easy thing for men to be very hot for such things, as forms of prayer, as they are written in a book ; but yet they are altogether forgetful to inquire with themselves, whether they have the Spirit and power of prayer : These men are like a painted man, and their prayers like a false voice : They in person appear as hypocrites, and their prayers are an abomination. When they say they have been pouring out their souls to God, he saith, they have been howling like dogs.

When therefore thou intendest, or art minded to pray to the Lord of heaven and earth, consider these following particulars.

(1.) Consider seriously what thou wantest : Do not as many, who in their words only beat the air, and ask for such things as indeed they do not desire, nor see that they stand in need thereof.

(2.) When thou seest what thou wantest, keep to that, and take thou heed thou pray sensibly.

*Objection.* But I have a sense of nothing ; then, by your argument, I must not pray at all.

*Answer.* 1. If thou findest thyself senseless in some sad measure, yet thou canst not complain of that senselessness, but by being sensible. There is a sense of senselessness: According to thy sense, then, that thou hast of the need of any thing, so pray, and if thou art sensible of thy senselessness, pray the Lord to make thee sensible of whatever thou findest thy heart senseless of. This was the usual practice of the holy men of God: "Lord, make me to know my end." "Lord, open to us this parable," said his disciples.

And to this is annexed the promise, "Call upon me, and I will hear thee, and shew thee great and mighty things that thou knowest not," that thou art not sensible of. But,

2. Take heed that thy heart go to God as well as thy mouth: Let not thy mouth go any further than thou strivest to draw thine heart along with it. David would lift his heart and soul to the Lord; and good reason; for so far as a man's mouth goeth not along with his heart, so far it is but lip-labor only; and though God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only senselessness, but our being without sense of our senselessness; and therefore if thou hast a mind to enlarge in prayer before God, see that it be with thy heart.

3. Take heed of affecting expressions, and so to please thyself with the use of them, that thou forget not the life of prayer.

I shall conclude this use with a caution or two.

And the first is, Take heed you do not throw off prayer, through sudden persuasions that thou hast not the Spirit, neither prayest thereby. It is the great work of the devil, to do his best, or rather worst, against the best prayers: He will flatter your false dissembling hypocrites, and feed them with a thousand fancies of well-doing, when their very duties of prayer, and all others, stink in the nostrils of God, when he stands at a poor Joshua's hand to resist him, that is, to persuade him, that neither his person nor performances are accepted of God. Take heed, therefore, of such false conclusions and groundless discouragements; and though such persuasions do come in upon thy spirit, be so far from being discouraged by them, that thou use them to put thee upon further sincerity and restlessness of spirit, in thy approaching to God.

Secondly. As such sudden temptations should not stop thee from prayer, and pouring out thy soul to God; so neither should thine own heart's corruption hinder thee. It may be thou mayest find in thee all those things before mentioned, and that they will be endeavoring to put forth themselves in thy praying to him: Thy business then is, to judge them, to pray against them, and lay thyself so much the more at the foot of God, in a sense of thy own vileness, and rather make an argument from thy vileness and



corruption of heart, to plead with God for justifying and sanctifying grace, than an argument of discouragement and despair. David went this way: "O Lord (saith he) pardon mine iniquity, for it is great."

Use 2. A word of encouragement.

And therefore, secondly, (to speak a word by way of encouragement, to the poor tempted and cast down soul,) to pray to God through Christ. Though all prayer that is accepted of God in reference to eternal life, must be in the Spirit; for that only maketh intercession for us according to the will of God; yet because many a poor soul may have the Holy Spirit working on them, and stirring of them to groan unto the Lord for mercy, though through unbelief they do not, and, for the present, cannot believe that they are the people of God, such as he delights in; yet forasmuch as the truth of grace may be in them; therefore I shall, to encourage them, lay down further these few particulars.

1. That scripture in Luke xi. 8, is very encouraging to any poor soul that doth hunger after Christ Jesus. In the 5th, 6th, and 7th verses, he speaketh a parable of a man that went to his friend to borrow three loaves, who, because he was in bed, denied him; yet for his importunity-sake, he did arise and give him; clearly signifying, that though poor souls, through the weakness of their faith, cannot see that they are the friends of God, yet they should never leave asking, and knocking at God's door for mercy: "Mark, saith Christ, I say unto you, although he will not arise and give him, because he is his friend; yet because of his importunity, (of restless desires,) he will arise, and give him as many as he needeth." Poor heart! Thou criest out that God will not regard thee, thou dost not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didst hear the Lord saying to thee, "Trouble me not, I cannot give unto thee;" as he in the parable; yet I say, continue knocking, crying, moaning, and bewailing thyself: I tell thee, though he will not arise and give thee, because thou art his friend; yet because of thy importunity, he will arise and give thee as many as thou needest. The same in effect you have discovered in the parable of the unjust judge, and the poor widow; her importunity prevailed with him. And verily mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not so with you in respect of your beggars that come to your door? Though you have no heart to give them any thing at their first asking, yet if they follow you, bemoaning themselves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Is there bowels in you that are wicked, and

will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by experience, he will arise and give thee as many as thou needest.

2. Another encouragement for a poor trembling convinced soul is, to consider the place, throne, or seat; on which the great God hath placed himself to hear the petitions and prayers of poor creatures; and that is a throne of grace. The mercy-seat, which signifieth, that in the days of the gospel God hath taken up his seat, his abiding-place, in mercy and forgiveness; and from thence he doth intend to hear the sinner, and to commune with him, as he saith, (speaking before of the mercy-seat,) "And there will I meet with thee." Mark, it is upon the mercy-seat: "There will I meet with thee, and there will I commune with thee, from above the mercy-seat." Poor souls! They are very apt to entertain strange thoughts of God, and his carriage towards them; and suddenly conclude, that God will have no regard unto them, when yet he is upon the mercy-seat, and hath taken up his place on purpose there, to the end he may hear and regard the prayers of poor creatures. If he had said, I will commune with thee from my throne of judgment, then indeed you might have trembled and fled from the face of the great and glorious Majesty; but when he saith he will hear and commune with souls upon the throne of grace, or from the mercy-seat, this should encourage thee, and cause thee to hope, nay, "to come boldly to the throne of grace, that thou mayest obtain mercy, and find grace to help in time of need."

3. There is yet another encouragement to continue in prayer with God; and that is this:

As there is a mercy-seat, from whence God is willing to commune with poor sinners; so there is also by this mercy-seat, Jesus Christ, who continually besprinkleth it with his blood. Hence it is called the blood of sprinkling. When the high-priest under the law was to go into the holiest, where the mercy-seat was, he might not go in without blood.

Why so? Because, though God was upon the mercy-seat, yet he was perfectly just as well as merciful. Now the blood was to stop justice from running out upon the persons concerned in the intercession of the high-priest, as in Lev. xvi. 13—17, to signify, that all thine unworthiness that thou fearest, should not hinder thee from coming to God in Christ for mercy. Thou criest out that thou art vile, and therefore God will not regard thy prayer; it is true, if thou delight in thy vileness, and come to God out of a mere pretence. But if from a sense of thy vileness thou do pour out thy heart to God, desiring to be saved from the guilt, and cleansed from the filth, with all thy heart; fear not, thy vileness

will not cause the Lord to stop his ear from hearing of thee. The value of the blood of Christ, which is sprinkled upon the mercy-seat, stops the course of justice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou hast therefore, as aforesaid, boldness to enter into the holiest, by the blood of Jesus, that hath made a new and living way for thee, thou shalt not die.

Besides, Jesus is there, not only to sprinkle the mercy-seat with his blood, but he speaks, and his blood speaks; he hath audience, and his blood hath audience; insomuch that God saith, when he doth but see the blood, "he will pass over you, and the plague shall not be upon you," &c.

I shall not detain you any longer. Be sober and humble; go to the Father in the name of the Son, and tell him your case, in the assistance of the Spirit, and you will then feel the benefit of praying with the Spirit and the understanding also.

Use 3. A word of Reproof.

1. This speaks sadly to you who never pray at all.

I will pray, saith the apostle, and so saith the heart of them that are Christians. Thou then art not a Christian, that art not a praying person. The promise is, "That every one that is righteous shall pray." Thou then art a wicked wretch that prayest not. Jacob got the name of Israel by wrestling with God. And all his children bear that name with him. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is such as this, "Pour out thy fury upon the heathen, O Lord, and upon the people that call not upon thy name." How likest thou this, O thou that art so far off from pouring out thine heart before God, that thou goest to bed like a dog, and risest like an hog, or a sot, and forgettest to call upon him? What wilt thou do when thou shalt be damned in hell, because thou couldst not find in thine heart to ask for heaven? Who will grieve for thy sorrow, that didst not count mercy worth asking for? I tell thee, the ravens, the dogs, &c. shall rise up in judgment against thee, for they will according to their kind make signs, and a noise for something to refresh them when they want it; but thou hast not the heart to ask for heaven, though thou must eternally perish in hell, if thou hast it not.

2. This rebukes you that make it your business to slight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God shall come to reckon for these things? You count it high treason to speak but a word against the king, nay, you tremble at the thoughts of it; and yet in the mean time you will blaspheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleasant unto you? Did God



send his Holy Spirit into the hearts of his people, to that end that you should taunt at it? Is this to serve God? and doth this demonstrate the reformation of your church? nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your sins against the law, but you must sin against the Holy Ghost?

Must the holy, harmless, and undefiled Spirit of grace, the nature of God, the promise of Christ, the Comforter of his children, that without which no man can do any service acceptable to the Father; must this, I say, be the burthen of your song, to taunt, deride, and mock at? If God sent Corah and his company headlong to hell, for speaking against Moses and Aaron, do you that mock at the Spirit of Christ, think to escape unpunished? Did you never read what God did to Annauias and Sapphira, for telling but one lie against it? Also to Simon Magus for but undervaluing of it? And will thy sin be a virtue, or go unrewarded with vengeance, that maketh it thy business to rage against, and oppose its office, service, and help, that it giveth to the children of God? It is a fearful thing to do despite unto the Spirit of grace. Compare Matt. xii. 31, with Mark iii. 20.

3. As this is the doom of those who do openly blaspheme the Holy Ghost, in a way of disdain and reproach to its office and service; so also it is sad for you, who resist this Spirit of prayer, by a form of man's inventing. A very juggle of the devil, that the traditions of men should be of better esteem, and more to be owned than the Spirit of prayer. What is this less than that accursed abomination of Jeroboam, which kept many from going to Jerusalem, the place and way of God's appointment to worship; and by that means brought such displeasure from God upon them, as to this day is not appeased? One would think that God's judgments, of old upon the hypocrites of that day should make them that have heard of such things, take heed and fear to do so. Yet the doctors of our day are so far from taking warning by the punishment of others, that they do most desperately rush into the same transgression, viz. to set up an institution of man, neither commanded nor commended of God; and whosoever will not obey herein, they must be driven either out of the land or the world.

Hath God required these things at your hands? If he hath, shew us where. If not, (as I am sure he hath not,) then what cursed presumption is it in any pope, bishop, or other, to command that in the worship of God which he hath not required? Nay further, it is not that part only of the form, which is several texts of scripture, that we are commanded to say: but even

all must be confessed as the divine worship of God, notwithstanding those absurdities contained therein, which because they are at large discovered by others, I omit the rehearsal of them. Again, though a man be willing to live never so peaceably; yet because he cannot for conscience sake, own that for one of the most eminent parts of God's worship, which he never commanded: therefore must that man be looked upon as factious, seditious, erroneous, heretical; a disparagement to the church, a seducer of the people, and what not? Lord, what will be the fruit of these things, when for the doctrine of God there is imposed (that is more than taught) the traditions of men? Thus is the Spirit of prayer disowned, and the form imposed; the spirit debased, and the form extolled; they that pray with the Spirit, though never so humble and holy, counted fanatics; and they that pray with the form, though with that only, counted the virtuous? And how will the favorites of such a practice answer that scripture, which commandeth, that the church should turn away from such as have a form of godliness, and deny the power thereof? And if I should say, that men that do these things aforesaid, do advance a form of prayer of other men's making, above the spirit of prayer, it would not take long time to prove it? For he that advanceth the book of Common-prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all those who banish, or desire to banish, them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that because they do it. Therefore they love and advance the form of their own or others inventing, before the Spirit of prayer, which is God's special and gracious appointment.

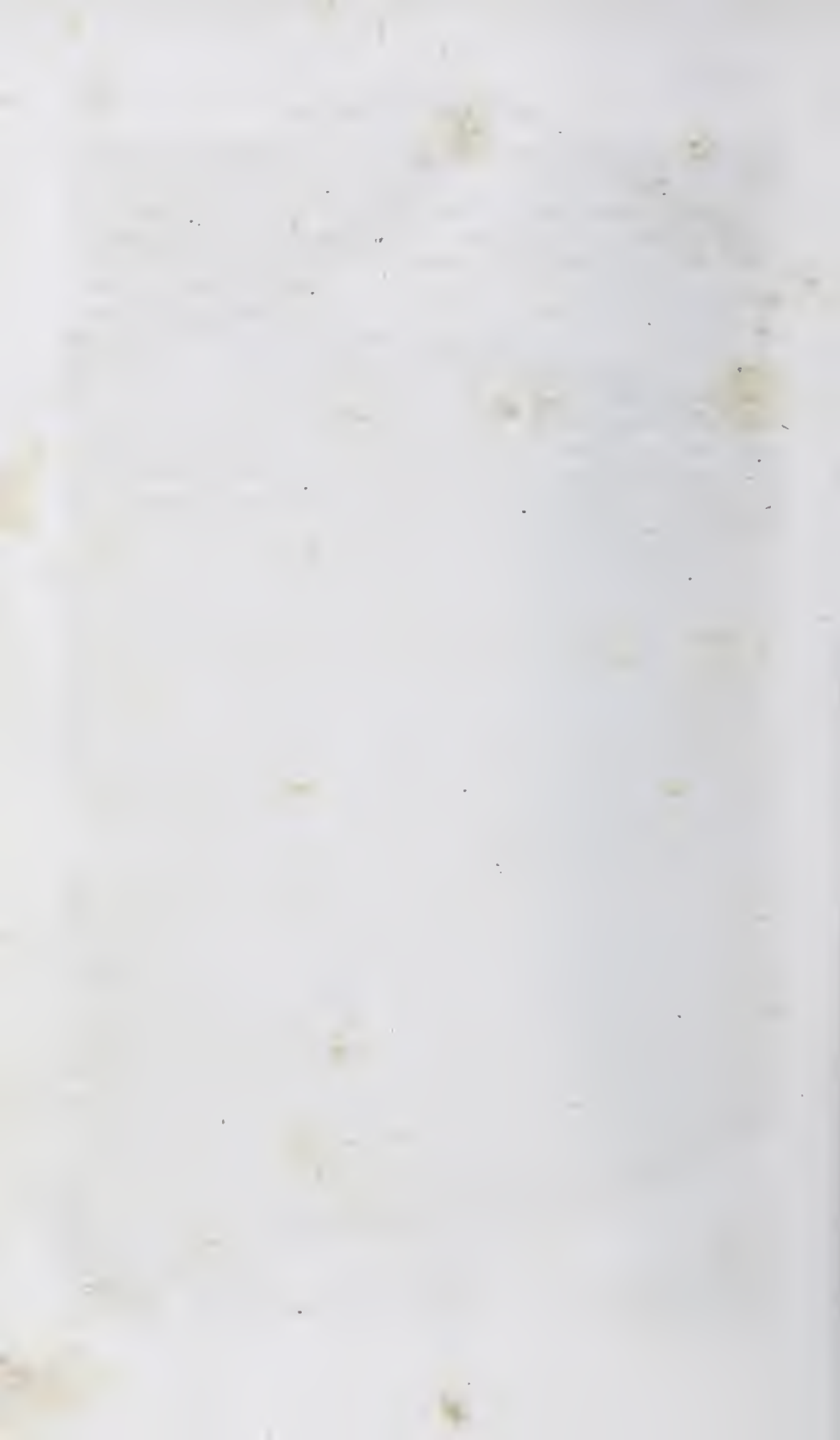
If you desire the clearing of the minor, look into the gaols in England, and into the alehouses of the same; and I trow, you will find those that plead for the Spirit of prayer in the gaol, and them that look after the form of men's inventions only in the alehouse. It is evident also by the silencing of God's dear ministers, though never so powerfully enabled by the Spirit of prayer, if they in conscience cannot admit of that form of Common-prayer. If this be not an exalting the Common-prayer-book above either praying by the Spirit, or preaching the word, I have taken my mark amiss. It is not pleasant for me to dwell on this; the Lord in mercy turn the hearts of the people to seek more after the Spirit of prayer: and in the strength of that, to pour out their souls before the Lord. Only let me say, it is a sad sign, that that which is one of the most eminent parts of the pretended worship of God, is Antichristian, when it hath nothing but the

tradition of men, and the strength of persecution, to uphold or plead for it.

I shall conclude this discourse with this word of advice to all God's people. 1. Believe that as sure as you are in the way of God, you must meet with temptations. 2. The first day therefore that thou dost enter Christ's congregation, look for them. 3. When they do come, beg of God to carry thee through them. 4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, not in thy walking with God in this world. 5. Take heed of the flatteries of false brethren. 6. Keep in the life and power of truth. 7. Look most at the things which are not seen. 8. Take heed of little sins. 9. Keep the promise warm upon thy heart. 10. Renew thy acts of faith in the blood of Christ. 11. Consider the work of thy regeneration. 12. Count to run with the foremost therein.

Grace be with you.





## AN EXHORTATION TO PEACE AND UNITY.



EPHES. IV. 3.

*Endeavoring to keep the unity of the Spirit in the bond of peace.*

BELOVED, religion is the great bond of human society; and it were well, if itself were kept within the bond of unity; and that it may so be, let us, according to the text, use our utmost endeavors "to keep the unity of the Spirit in the bond of peace."

These words contain a counsel and a caution: the counsel is, That we "endeavor the unity of the Spirit;" the caution is, That we do it "in the bond of peace;" as if I should say, I would have you live in unity, but yet I would have you to be careful, that you do not purchase unity with the breach of charity.

Let us therefore be cautioned that we do not so press after unity in practice and opinion, as to break the bond of peace and affection.

In the handling of these words, I shall observe this method.

1. I shall open the sense of the text.
2. I shall shew wherein this unity and peace consists.
3. I shall shew you the fruits and benefits of it, together with nine inconveniences and mischiefs that attend those churches where unity and peace is wanting.
4. And, lastly, I shall give you twelve directions and motives for the obtaining of it.

I. As touching the sense of the text, when we are counselled to keep the unity of the Spirit, we are not to understand the Spirit of God, as personally so considered; because the Spirit of God, in that sense, is not capable of being divided, and so there would be no need for us to endeavor to keep the unity of it.

By the unity of the Spirit then, we are to understand that unity of mind which the Spirit of God calls for, and requires Christians to endeavor after; hence it is that we are exhorted by one spirit, with one mind, to strive together for the faith of the gospel, Phil. i. 27.

But, farther, the apostle in these words alludes to the state and composition of a natural body, and doth thereby inform us, that

the mystical body of Christ hold an analogy with the natural body of man: As, 1. In the natural body there must be a spirit to animate it; for the body without the spirit is dead, James ii. 26. So it is in the mystical body of Christ; the apostle no sooner tells of that one body, but he minds us of that one spirit, Ephes. iv. 4.

2. The body hath joints and bands to unite all the parts; so hath the mystical body of Christ, Col. ii. 19. This is that bond of peace mentioned in the text, as also in the 16th verse of the same chapter, where the whole body is said to be fitly joined together, and compacted, by that which every joint supplieth.

3. The natural body receives counsel and nourishment from the head; so doth the mystical body of Christ; he is their counsellor, and him they must hear; he is their head, and him they must hold; hence it is that the apostle complaineth, Col. ii. 19, of some that did not hold the head from which the whole body by joints and bands hath nourishment.

4. The natural body cannot well subsist, if either the spirit be wounded, or the joints broken or dislocated; the body cannot bear a wounded or broken spirit; "A broken spirit drieth the bones," Prov. xvii. 22. and "a wounded spirit who can bear?" Prov. xviii. 14. And, on the other hand, how often have the disjoining of the body, and the breaking thereof, occasioned the expiration of the Spirit? In like manner it fares with the mystical body of Christ; how do divided spirits break the bonds of peace, which are the joints of this body? And how doth the breakings of the body and church of Christ wound the spirit of Christians, and oftentimes occasion the spirit and life of Christianity to languish, if not to expire. How needful is it then that we endeavor the unity of the spirit in the bond of peace?

II. I now come to shew you wherein this unity and peace consists; and this I shall demonstrate in five particulars.

1. This unity and peace may consist in the ignorance of many truths, and in the holding of some errors; or else this duty of peace and unity could not be practicable by any on this side perfection: But we must now endeavor the unity of the spirit, till we come to the unity of faith, and of the knowledge of the Son of God, Ephes. iv. 13. "Because now (as the apostle saith) we know in part, and we prophesy in part, and now we see through a glass darkly." 1 Cor. xiii. 12. And as this is true in general, so we may find it true, if we descend to particular instances. The disciples seem to be ignorant of that great truth which they had often, and in much plainness, been taught by their Master once and again, viz. That his kingdom was not of this world, and that in the world they should suffer and be persecuted; yet in



the 1st of the Acts, ver. 6. we read, that they asked of him if he would at this time restore the kingdom to Israel?\* thereby discovering, that Christ's kingdom (as they thought) should consist in his temporal jurisdiction over Israel, which they expected should now commence and take place amongst them. Again, our Lord tells them, that he had many things to say (and these were many important truths) which they could not now bear, John xvi. 12. And that these were important truths, appears by the 10th and 11th verses, where he is discoursing of righteousness and judgment, and then adds, that he had yet many things to say, which they could not bear; and thereupon promises the comforter to lead them into ALL TRUTH; which implies, that they were yet ignorant of many truths, and consequently held divers errors; and yet for all this he prays for, and presses them to their great duty of peace and unity, John xiv. 27.; xvii. 21. To this may be added that of Heb. v. 11. where the author saith, he had many things to say of the priestly office of Christ, which by reason of their dulness they were not capable to receive; as also that in the 10th of the Acts, where Peter seems to be ignorant of that truth, viz. that the gospel was to be preached to all nations; and contrary hereunto, he erred in thinking it unlawful to preach amongst the Gentiles. I shall add two texts more, one in Acts xix. where we read, that those disciples which had been discipled and baptized by John were yet ignorant of the Holy Ghost, and knew not (as the text tells us) whether there were any Holy Ghost or no; though John did teach constantly, that he that should come after him should baptize with the Holy Ghost and fire. From hence we may easily and plainly infer, that Christians may be ignorant of many truths, by reason of weak and dull capacities, and other such-like impediments, even while those truths are with much plainness delivered to them. Again, we read, Heb. v. 13. of some that were unskillful in the word of righteousness, who nevertheless are called babes in Christ, and with whom unity and peace is to be inviolably kept and maintained.

2. As this unity and peace may consist in the ignorance of many truths, and in the holding some errors, so it must consist with (and it cannot consist without) the believing and practising those things which are necessary to salvation and church communion; and they are, 1st, Believing, that Christ the Son of God

\* It is no wonder that unbelievers stumble at the cross, and the self-denying nature of the religion of the meek, lowly, and despised Jesus, when even his own disciples were dreaming of a temporal kingdom, and looking for secular power and honors. Our Lord (John xvi. 33.) left tribulation as a legacy to all his followers; but at the same time comforts them with the assurance that he had overcome the world on their behalf, and that every trial and persecution from it should work for their good, because "in him they should have peace."

died for the sins of men. *2dly*, That whoever believeth, ought to be baptized. The *third* thing essential to this communion, is a holy and a blameless conversation.

(1.) That believing that the Son of God died for the sins of men, is necessary to salvation, I prove by these texts, which tell us, that he that doth not believe shall be damned, Mark xvi. 16.; John iii. 6.; Rom. x. 19.

That it is also necessary to church communion, appears from Matt. xvi. 16, 17, 18. Peter having confessed that Christ was the Son of the living God, Christ thereupon assures Peter, that upon this rock, viz. this profession of faith, or this Christ which Peter had confessed, he would build his church, and the gates of hell should not prevail against it. And, 1 Cor. iii. 11. the apostle having told the Corinthians they were God's building, presently adds, that they could not be built upon any foundation but upon that which was laid, which was Jesus Christ. All which proves, that Christian Society is founded upon the profession of Christ: and not only scripture, but the laws of right reason, dictate this, that some rules and orders must be observed for the founding all society, which must be consented to by all that will be of it. Hence it comes to pass, that to own Christ as the Lord and head of Christians, is essential to the founding Christian society.

(2.) The scriptures have declared, that this faith gives the professors of it a right to baptism, as in the case of the eunuch, Acts viii. when he demanded why he might not be baptized? Philip answereth, That if he believed with all his heart, he might: The eunuch thereupon confessing Christ, was baptized.

Now, that baptism is essential to church communion, I prove from 1 Cor. xii. where we shall find the apostle laboring to prevent an evil use that might be made of spiritual gifts, as thereby to be puffed up, and to think that such as wanted them were not of the body, or to be esteemed members: he thereupon resolves, that whoever did confess Christ, and own him for his head, did it by the Spirit, ver. 3, though they might not have such a visible manifestation of it as others had, and therefore they ought to be owned as members, as appears, ver. 23. And not only because they have called him Lord by the Spirit, but because they have by the guidance and direction of the same Spirit been baptized, ver. 13. "For by one Spirit we are all baptized into one body," &c. I need not go about to confute that notion that some of late have had of this text, viz. that the baptism here spoken of is the baptism of the Spirit, because you have not owned and declared that notion as your judgment, but on the contrary. All of you that I have conversed with, have declared it to be understood of baptism with water, by the direction of the Spirit: If so, then it fol-

lows, that men and women are declared members of Christ's body by baptism, and cannot be by scripture reputed and esteemed so without it; which farther appears from Rom. vi. 5. where men by baptism are said to be planted into the likeness of his death; and Col. ii. 12. we are said to be buried with him by baptism. All which, together with the consent of all Christians, (some few in these latter times excepted) do prove that baptism is necessary to the initiating persons into the church of Christ.\*

(3.) Holiness of life is essential to church communion, because it seems to be the reason why Christ founded a church in the world, viz. that men might thereby be watched over, and kept from falling; and that if any be overtaken with a fault, he that is spiritual might restore him.

That by this means men and women might be preserved without blame to the coming of Christ; and the grace of God teacheth us "to deny ungodliness and worldly lusts, and to live soberly and uprightly in this present evil world," Tit. ii. 11, 12. "And let every one that names the name of the Lord, depart from iniquity," 1 Tim. ii. 19. And James tells us, (speaking of the Christian religion) that "pure religion, and undefiled before God, is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world," James i. 27. From all which (together with many more texts that might be produced) it appears that an unholy and profane life is inconsistent with Christian religion and society; and that holiness is essential to salvation and church communion. So that these three things, faith, baptism, and a holy life, as I said before, all churches must agree and unite in, as these things, which when wanting, will destroy their being. And let not any think, that when I say, believing the Son of God died for the sins of men, is essential to salvation and church communion, that I hereby would exclude all other articles of the Christian creed, as not necessary; as the belief of the resurrection of the dead, and eternal judgment, &c. which, for want of time, I omit to speak particularly to, and the rather, because I understand this great article of believing the Son of God died for the sins of men, is comprehensive of all others, and is that from whence all other articles may easily be inferred.

\* Baptism under the New Testament succeeds circumcision under the Old, and is a rite of initiation to christians, as circumcision was to the Jews. Baptism is Christ's ordinance; and is administered, among some, by sprinkling; and, among others, by immersion. But the outward sign, without the inward grace, will not profit: therefore all christians should diligently labor to obtain, by faith and prayer, the spiritual fruits and effects of baptism, namely, mortification of sin, and vivification in grace, by virtue of the death and resurrection of Christ, apprehended by faith of the operation of God the Spirit, which renders the word efficacious.



And here I would not be mistaken, as though I held there was nothing else for Christians to practice, when I say this is all that is requisite to church communion; for I very well know that Christ requires many other things of us, after we are members of his body, which if we knowingly or maliciously refuse, may be the cause, not only of excommunication, but damnation. But yet these are such things as relate to the well-being, and not to the being of churches; as laying on of hands in the primitive times upon believers, by which they did receive the gifts of the Spirit: This, I say, was for the increase and edifying of the body, and not that thereby they might become of the body of Christ, for that they were before. And do not think that I believe laying on of hands was no apostolical institution, because I say men are not thereby made members of Christ's body, or because I say that it is not essential to church communion. Why should I be thought to be against a fire in the chimney, because I say it must not be in the thatch of the house? Consider, then, how pernicious a thing it is to make every doctrine (though true) the bond of communion; this is that which destroys unity, and by this rule all men must be perfect before they can be in peace: For do we not see daily, that as soon as men come to a clearer understanding of the mind of God, (to say the best of what they hold) that presently all men are excommunicable, if not damnable, that do not agree with them. Do not some believe and see that to be pride and covetousness, which others do not, because (it may be) they have more narrowly and diligently searched into their duty of these things than others have? What then? Must all men that have not so large acquaintance of their duty herein be excommunicated? Indeed it were to be wished that more moderation in apparel and secular concerns were found among churches: But God forbid, that if they should come short herein, that we should say, as one lately said, that he could not communicate with such a people, because they were proud and superfluous in their apparel.

Let me appeal to such, and demand of them, if there was not a time, since they believed and were baptized, wherein they did not believe laying on of hands a duty? and did they not then believe, and do they not still believe, they were members of the body of Christ? And was not there a time when you did not so well understand the nature and extent of pride and covetousness as now you do? And did you not then believe, and do you not still believe, that you were true members of Christ, though less perfect? Why then should you not judge of those that differ from you herein, as you judged of yourselves when you were as they now are? How needful then is it for Christians to distinguish (if

ever they would be at peace and unity) between those truths which are essential to church-communion, and those that are not?

3. Unity and peace consists in our making one shoulder to practice and put in execution the things we do know. Phil. iii. 16. Nevertheless, wherein we have attained, let us walk by the same rule, and mind the same thing. How sad is it to see our zeal consume us, and our precious time, in things doubtful and disputable, while we are not concerned nor affected with the practice of those indisputable things we all agree in! We all know charity to be the great command, and yet how few agree to practice it? We all know they that labor in the word and doctrine, are worthy of double honor; and that God hath ordained, that they which preach the gospel should live of the gospel; these duties, however others have caviled at them. I know you agree in them, and are persuaded of your duty herein: But where is your zeal to practice? O how well would it be with churches, if they were but half as zealous for the great, and plain, and indisputable things, and the more chargeable and costly things of religion, as they are for things doubtful or less necessary, or for things that are no charge to them, and cost them nothing but the breath of contention, though that may be too great a price for the small things they purchase with it!

But further, Do we not all agree, that men that preach the gospel, should do it like workmen that need not be ashamed? and yet how little is this considered by many preachers, who never consider before they speak, of what they say, or whereof they affirm? How few give themselves to study that they may be approved? How few meditate and give themselves to these things, that their profiting may appear to all?

For the Lord's sake let us unite to practice those things we know; and if we would have more talents, let us all agree to improve those we have.

See the spirit that was among the primitive professors, that knowing and believing how much it concerned them, in the propagating of Christianity, to shew forth love to one another, (that so all might know them to be Christ's disciples) rather than there should be any complainings among them, they sold all they had. Oh how zealous were these to practice, and with one shoulder to do that that was upon their hearts for God! I might further add, how often have we agreed in our judgment? and hath it not been upon our hearts, that this and the other thing is good to be done, to enlighten the dark world, and to repair the breaches of churches, and to raise up those churches that now lie gasping, and among whom the soul of religion is expiring? But what do we more than talk of them? Do not most decline these

things, when they either call for their purses or their persons to help in this and such like works as these? Let us then, in what we know, unite, that we may put it in practice, remembering, that if we know these things, we shall be happy if we do them.

4. This unity and peace consists in our joining and agreeing to pray for, and to press after those truths we do not know. The disciples in the primitive times were conscious of their imperfections, and therefore they with one accord continued in prayer and supplications. If we were more in the sense of our ignorance and imperfections, we should carry it better towards those that differ from us: then we should abound more in the spirit of meekness and forbearance, that thereby we might bring others (or be brought by others) to the knowledge of the truth; this would make us go to God, and say with Elihu, Job xxxiv. 32. "That which we know not, teach thou us." Brethren, did we but all agree that we were erring in many things, we should soon agree to go to God, and pray for more wisdom and revelation of his mind and will concerning us.

But here is our misery, that we no sooner receive any thing for truth, but we presently ascend the chair of infallibility with it, as though in this we could not err: Hence it is we are impatient of contradiction, and become uncharitable to those that are not of the same mind; but now a consciousness that we may mistake, or that if my brother err in one thing, I may err in another; this will unite us in affection, and engage us to press after perfection, according to that of the apostle, Phil. iii. 13, 14, 15. "Brethren, I count not myself to have apprehended: But this one thing I do, forgetting those things that are behind, and reaching forth to those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." And if in any thing ye be otherwise minded, God shall reveal even this unto you. O then that we could but unite and agree to go to God for one another, in confidence that he will teach us; and that if any one of us want wisdom, (as who of us does not) we might agree to ask of God, who giveth to all men liberally, and upbraideth no man! Let us, like those people spoken of in the 2d of Isaiah, say one to another, "Come, let us go to the Lord, for he will teach us of his ways, and we will walk in his paths."

5. This unity and peace mainly consists in unity of love and affection; that is the great and indispensable duty of all Christians; by this they are declared Christ's disciples: And hence it is that love is called *the great commandment, the old commandment, and the new commandment*; that which was commanded in the beginning, and will remain to the end, yea, and after the end. 1 Cor. xiii. 8. "Charity never fails: but whether there be



tongues, they shall cease; or whether there be knowledge, it shall vanish away." And ver. 13. "And now abideth faith, hope, and charity; but the greatest of these is charity." And, Col. iii. 14. "Above all these things, put on charity, which is the bond of perfectness;" because charity is the end of the commandment, 1 Tim. i. 5. Charity is therefore called the *royal law*: and though it had a superintendency over other laws, and doubtless is a law to which other laws must give place, when they come in competition with it: Above all things therefore have fervent charity among yourselves; "for charity covereth a multitude of sins," 1 Pet. iv. 8. Let us therefore live in unity and peace, and the God of love and peace will be with us.

That you may so do, let me remember you, (in the words of a learned man) that the unity of the church is a unity of love and affection, and not a bare uniformity of practice and opinion.

III. Having shewn you wherein this unity consists, I now come to the third general thing propounded: and that is, to shew you the fruits and benefits of unity and peace, together with the mischiefs and inconveniences that attend those churches where unity and peace are wanting.

1. Unity and peace is a duty well-pleasing to God, who is styled the author of peace, and not of confusion. In all the churches, God's Spirit rejoiceth in the unity of our spirits: but on the other hand, where strife and divisions are, there the Spirit of God is grieved. Hence is it that the apostle no sooner calls upon the Ephesians not to grieve the Spirit of God, but he presently subjoins as a remedy against that evil, "That they put away bitterness and evil-speaking, and be kind one to another, and tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven them," Eph. iv. 30—32.

2. As unity and peace is pleasing to God, and rejoiceth his Spirit, so it rejoiceth the hearts and spirits of God's people; unity and peace brings heaven down upon earth among us: Hence it is that the apostle tells us, Rom. iv. 17. "That the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." Where unity and peace is, there is heaven upon earth; by this we taste the first fruits of that blessed estate we shall one day live in the fruition of; when we shall come to the general assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Heb. xii. 23.

This outward peace of the church (as a learned man observes) distils into peace of conscience, and turns writings and readings of controversy into treatises of mortification and devotion.

And the Psalmist tells us, that it is not only good, but pleasant for brethren to dwell together in unity, Psal. cxxxiii. But where unity and peace is wanting, there are storms and troubles; where envy and strife is, there is confusion, and every evil work, James iii. 16. It is the outward peace of the church that increaseth our inward joy; and the peace of God's house gives us occasion to eat our meat with gladness in our own houses, Acts ii. 46.

3. The unity and peace of the church makes communion of saints desirable. What is it that embitters church-communion, and makes it burdensome, but divisions? Have you not heard many complain that they are weary of church-communion, because of church-contention? but now where unity and peace is, there Christians long for communion.

David saith, that he was glad when they said unto him, "Let us go to the house of God," Psal. cxxii. 1. Why was this, but because (as the third verse tells us) Jerusalem was a city compact together, where the tribes went up, the tribes of the Lord to give thanks to his name? And David, speaking of the man that was once his friend, doth thereby let us know the benefit of peace and unity, Psal. lv. 14. "We (saith he) took sweet counsel together, and walked to the house of God in company;" where unity is strongest, communion is sweetest and most desirable. You see then that peace and union fills the people of God with desires after communion: but, on the other hand, hear how David complains, Psal. cxx. "Wo is me, that I sojourn in Mesech, and that I dwell in the tents of Kedar." The psalmist here is thought to allude to a sort of men that dwelt in the deserts of Arabia, that got their livings by contention; and therefore he adds, ver. vi. "That his soul had long dwelt with them that hated peace." This was that which made him long for the courts of God, and esteem one day in his house better than a thousand; this made his soul even faint for the house of God, because of the peace of it: "Blessed are they (saith he) that dwell in thy house, they will be still praising thee." There is a certain note of concord, as appears, Acts ii. where we read of primitive Christians, meeting with one accord, praising God.

4. Where unity and peace is, there many mischiefs and inconveniences are prevented, which attend those people where peace and unity are wanting: And of those that might be mentioned, I shall briefly insist upon these nine.

1st. Where unity and peace are wanting, there is much precious time spent to no purpose. How many days are spent, and how many fruitless journeys made to no profit, where the people are not in peace? How often have many redeemed time (even in seed-time and harvest) when they could scarce afford it, to go to

church, and by reason of their divisions, come home worse than they went, repenting they have spent so much precious time to so little benefit? How sad is it to see men spend their precious time, in which they should work out their salvation, by laboring, as in the fire, to prove an uncertain and doubtful proposition, and to trifle away their time, in which they should make their calling and election sure; to make sure of an opinion, which, when they have done all, they are not infallibly sure whether it be true or no, because all things necessary to salvation and church communion, are plainly laid down in scripture, in which we may be infallibly sure of the truth of them; but for other things that we have no plain texts for, but the truth of them depends upon our interpretations; here we must be cautioned, that we do not spend much time in imposing those upon others, or venting those among others, unless we can assume infallibility, otherwise we spend time upon uncertainty? And whoever casts their eyes abroad, and doth open their ears to intelligence, shall both see, and to their sorrow hear, that many churches spend most of their time in jangling and contending about those things which are neither essential to salvation or church-communion; and that which is worse, about such doubtful questions which they are never able to give an infallible solution of. But now, where unity and peace is, there our time is spent in praising God; and in those great questions, What we should do to be saved? and how we may be more holy and more humble towards God, and more charitable and more serviceable to one another?

2dly. Where unity and peace is wanting, there is evil surmising, and evil speaking, to the damage and disgrace, if not to the ruining of one another, Gal. v. 14, 15. The whole law is fulfilled in one word, "Thou shalt love thy neighbor as thyself: but if ye bite and devour one another, take heed you be not consumed one of another." No sooner the bond of charity is broken, which is as a wall about Christians, but soon they begin to make havoc and spoil of one another; then there is raising evil reports, and taking up evil reports against each other. Hence it is that whispering and backbiting proceeds, and going from house to house to blazon the faults and infirmities of others: Hence it is that we watch for the haltings of one another, and do inwardly rejoice at the miscarriages of others, saying in our hearts, Ha! ha! so we would have it: But now where unity and peace is, there is charity; and where charity is, there we are willing to hide the faults, and cover the nakedness of our brethren; "charity thinketh no evil," 1 Cor. xiii. 5. and therefore it cannot surmise, neither will it speak evil.



3dly. Where unity and peace is wanting, there can be no great matters enterprised, we cannot do much for God, nor much for one another; when the devil would hinder the bringing to pass of good in nations and churches, he divides their councils, (and as one well observes,) he divides their heads, that he may divide their hands; when Jacob had prophesied of the cruelty of Simeon and Levi, who were brethren, he threatens them with the consequence of it, Gen. xlix. 7. "I will divide them in Jacob, and scatter them in Israel." The devil is not to learn that maxim he hath taught the Machiavilians of the world, *divide et impera*, divide and rule, it is an united force that is formidable. Hence the spouse in the Canticles is said to be but one, and the only one of her mother, Cant. vi. 9. Hereupon it is said of her, ver. 10. "That she is terrible as an army with banners." What can a divided army do, or a disordered army, that have lost their banners, or for fear or shame thrown them away? In like manner, what can Christians do for Christ, and the enlarging his dominions in the world, in bringing men from darkness to light, while themselves are divided and disordered? Peace is to Christians, as great rivers are to some cities, which (besides other benefits and commodities) are natural fortifications, by reason whereof those places are made impregnable; but when, by the subtilty of an adversary, or the folly of the citizens, these waters come to be divided into little petty rivulets, how soon are they assailed and taken? Thus it fares with churches, when once the devil or their own folly divides them, they will be so far from resisting of him, that they will soon be subjected by him.

Peace is to churches as walls to cities; nay, unity hath defended cities that had no walls; it was once demanded of Agesilaus, why Lacedemon had no walls; he answers, (pointing back to the city,) That the concord of the citizens was the strength of the city. In like manner, Christians are strong when united, then they are more capable to resist temptation, and to succour such as are tempted. When unity and peace is among the churches then are they like a walled town; and when peace is the church's walls, salvation will be her bulwarks.

Plutarch tells us of one Silurus that had eighty sons, whom he calls to him as he lay upon his death-bed, and gave them a sheaf of arrows, thereby to signify, that if they lived in unity, they might do much, but if they divided, they would come to nothing. If Christians were all of one peace, if they were but all one lump, or but one sheaf or bundle how great are the things they might do for Christ and his people in the world, whereas otherwise they can do little but dishonor him, and offend his!

It is reported of the leviathan, that his strength is in his scales, Job. xli. 15, 16, 17. "His scales are his pride, shut up together as with a close seal; one is so near to another that no air can come between them; they join together, they stick together, they cannot be sundered." If the Church of God were united like the scales of the leviathan, it would not be every brain-sick notion, nor angry speculation, that would cause their separation.

Solomon saith, "Two are better than one;" because, if one fall, the other may raise him; then surely twenty are better than two, and an hundred are better than twenty, for the same reason; because they are more capable to help one another. If ever Christians would do any thing to raise up the fallen tabernacles of Jacob and to strengthen the weak and comfort the feeble, and fetch back those that have gone astray, it must be by unity.

We read of the men of Babel, Gen. xi. 6. "The Lord said, Behold the people are one," &c. And now nothing will be restrained from them that they have imagined to do.

We learn by reason, what great things may be done in worldly achievements where unity is; and shall not reason (assisted with the motives of religion) teach us, that unity among Christians may enable them to enterprise greater things for Christ? Would not this make Satan fall from heaven like lightning? For as unity built literal Babel, it is unity that must pull down mystical Babel. And, on the other hand, where divisions are, there is confusion; by this means a Babel hath been built in every age. It hath been observed by a learned man, and I wish I could not say truly observed, that there is most of Babel and confusion among those that cry out most against it.

Would we have a hand to destroy Babylon? let us have a heart to unite one among another.

Our English histories tell us, that after Austin the monk had been some time in England that he heard of some of the remains of the British Christians, which he convened to a place, which Camden in his *Brittannia* calls *Austin's oak*; here they met to consult about matters of religion; but such was their division, by reason of Austin's imposing spirit, that our stories tell us, that synod was only famous for this, that they only met and did nothing. This is the mischief of divisions, they hinder the doing of much good; and if Christians that are divided be ever famous for any thing, it will be, that they have often met together, and talked of this and the other thing, but they did nothing.

4thly. Where unity and peace is wanting, there the weak are wounded, and the wicked are hardened. Unity may well be compared to precious oil, Psal. cxxxiii. 2. It is the nature of oil to heal that which is wounded, and to soften that which is hard.

Those men that have hardened themselves against God and his people, when they shall behold unity and peace among them, will say, God is in them indeed: And on the other hand, are they not ready to say, when they see you divided, That the devil is in you that you cannot agree?

5thly. Divisions, and want of peace, keep those out of the church that would come in; and cause many to go out that are in.

“The divisions of Christians (as a learned man observes) are a scandal to the Jews, an opprobrium to the Gentiles, and an inlet to atheism and infidelity:” Inſomuch that our controversies about religion (eſpecially as they have been of late managed) have made religion itſelf become a controversy. O! then, how good and pleaſant a thing is it for brethren to dwell together in unity! The peace and unity that was among the primitive Chriſtians drew others to them. What hinders the converſion of the Jews, but the divisions of Chriſtians? Muſt I be a Chriſtian? ſays the Jew; What Chriſtian muſt I be? what ſect muſt I be of? The Jews, (as one obſerves,) gloſſing upon that text in Iſa. xi. 6, where it is prophesied, “That the lion and the lamb ſhall lie down together, and that there ſhall be none left to hurt nor deſtroy in all God’s holy mountain;” they interpreting theſe ſayings, to ſignify the concord and peace that ſhall be among the people that ſhall own the Meſſiah, do from hence conclude, that the Meſiah is not yet come becauſe of the contentions and divisions that are among thoſe that profeſs him. And the apoſtle ſaith, 1 Cor. xiv. 23. That if an unbeliever ſhould ſee their diſorders, he would ſay they were mad; but where unity and peace is, there the churches are multiplied. We read, Acts ix. that when the churches had reſt, they multiplied; and Acts ii. 46, 47. “When the church was ſerving God with one accord, the Lord added to them daily ſuch as ſhould be ſaved.”

It is unity brings men into the church, and divisions keep them out. It is reported of an Indian, paſſing by the houſe of a Chriſtian, and hearing them contending, being deſired to turn in, he reſuſed, ſaying, Habamach dwells there, meaning that the devil dwelt there: But where unity and peace is, there God is; and he that dwells in love dwells in God. The apoſtle tells the Corinthians, That if they walked orderly, even the unbelievers would hereby be inforced to come and worſhip, and ſay, God was in them indeed. And we read, Zech. viii. 23, of a time when ten men ſhall take hold of a Jew, and ſay, “We will go with you, for we have heard that God is with you.”

And hence it is that Chriſt prays, John xvii. 21. that his diſciples might be one, as the Father and he were one, and that the



world might believe the Father sent him ; as if he should say, you may preach me as long as you will, and to little purpose, if you are not at peace and unity among yourselves. Such was the unity of Christians in former days, that the intelligent Heathen would say of them, That though they had many bodies, yet they had but one soul. And we read the same of them, Acts iv. 32, that "the multitude of them that believed were of one heart and one soul."

And as the learned Stillingfleet observes in his *Irenicum* : "The unity and peace that was then among Christians, made religion amiable in the judgment of impartial Heathens: Christians were then known by the benignity and sweetness of their dispositions, by the candour and ingenuity of their spirits, by their mutual love, forbearance, and condescension to one another. But either this is not the practice of Christianity, (viz. a duty that Christians are now bound to observe,) or else it is not calculated for our meridian, where the spirits of men are of too high an elevation for it ; for if the pride and uncharitableness, if divisions and strifes, if wrath and envy, if animosities and contentions, were but the marks of true Christians, Diogenes, need never light his lamp at noon to find out such among us ; but if a spirit of meekness, gentleness, and condescension, if a stooping to the weaknesses and infirmities of one another, if pursuit after peace, when it flies from us, be the indispensable duties, and characteristic notes of Christians, it may possibly prove a difficult inquest to find out such among the crowds of those that shelter themselves under that glorious name."

It is the unity and peace of churches that brings others to them, and makes Christianity amiable. What is prophesied of the church of the Jews, may in this case be applied to the Gentile church, Isa. lxi. 12. That when once God extends peace to her like a river, the Gentiles shall come in like a flowing stream, then (and not till then) the glory of the Lord shall arise upon his churches, and his glory shall be seen among them ; then shall their hearts fear and be enlarged, because the abundance of the nations shall be converted to them.

6thly. As want of unity and peace keeps those out of the church that would come in, so it hinders the growth of those that are in. Jars and divisions, wranglings and prejudices, eat out the growth, if not the life of religion. These are those waters of Marah, that imbitter our spirits, and quench the Spirit of God. Unity and peace is said to be like the dew of Hermon, and as a dew that descended upon Sion, where the Lord commanded his blessing. Psa. cxxxiii. 3.

Divisions run religion into briars and thorns, contentions and parties. Divisions are to churches like wars in countries : Where

war is, the ground lieth waste and untilld, none takes care of it. It is love that edifieth, but division pulleth down : Divisions are as the north-east wind to the fruits, which causeth them to dwindle away to nothing ; but when the storms are over, every thing begins to grow. When men are divided, they seldom speak the truth in love ; and then no marvel they grow not up to him in all things, which is the head.

It is a sad presage of an approaching famine, (as one well observes) not of bread nor water, but of hearing the word of God, when the thin ears of corn devour the plump full ones ; when the lean kine devour the fat ones ; when our controversies about doubtful things, and things of less moment, eat up our zeal for the more indisputable and practicable things in religion ; which may give us cause to fear, that this will be the character by which our age will be known to posterity, that it was the age that talked of religion most, and loved it least.

Look upon those churches where peace is, and there you shall find prosperity. When the churches had rest, they were not only multiplied, but walking in the fear of the Lord, and the comforts of the Holy Ghost, they were edified ; it is when the whole body is knit together, as with joints and bands, that they increase with the increase of God.

We are at a stand sometimes why there is so little growth among churches, why men have been so long in learning, and are yet so far from attaining the knowledge of the truth ; some have given one reason, and some another ; some say pride is the cause, and others say covetousness is the cause. I wish I could say these were no causes : But I observe, that when God entered his controversy with his people of old, he mainly insisted upon some one sin, as idolatry, and shedding innocent blood, &c. as comprehensive of the rest ; not but that they were guilty of other sins, but those that were the most capital are particularly insisted on : In like manner, whoever would but take a review of churches that live in contentions and divisions, may easily find that breach of unity and charity is their capital sin, and the occasion of all other sins. No marvel then, that the scripture saith, the whole law is fulfilled in love ; and if so, then where love is wanting, it needs must follow the whole law is broken. It is where love grows cold, that sin abounds ; and therefore the want of unity and peace is the cause of that leanness and barrenness that is among us ; it is true in spirituals as well as temporals, that peace brings plenty.

7thly. Where unity and peace is wanting, our prayers are hindered. The promise is, that what we shall agree to ask, shall be given us of our heavenly Father : No marvel we pray and pray,

and yet are not answered ; it is because we are not agreed what to have.

It is reported that the people in Lacedemonia, coming to make supplications to their idol god, some of them asked for rain, and others of them asked for fair weather : The oracle returns them this answer, That they should go first and agree among themselves. Would a Heathen god refuse to answer such prayers, in which the supplicants were not agreed ; and shall we think the true God will answer them ?

We see then that divisions hinder our prayers, and lay a prohibition on our sacrifice : “ If thou bring thy gift to the altar,” saith Christ, “ and there remember that thy brother hath ought against thee, leave thy gift, and go, and first be reconciled to thy brother, and then come and offer it :” So that want of unity and charity hinders even our particular prayers and devotions.

This hindered the prayers and fastings of the people of old from finding acceptance, Isa. lviii. 3. the people ask the reason wherefore they fasted, and God did not see nor take notice of them ? He gives this reason. Because they fasted for strife and debate, and hid their face from their own flesh. Again, Isa. lix. the Lord saith, “ his hand was not shortened, that he could not save ; nor his ear heavy, that he could not hear : but their sins had separated between their God and them.” And among those many sins they stood chargeable with, this was none of the least, viz. that the way of peace they had not know. You see where peace was wanting, prayers were hindered, both under the Old and New Testament.

The sacrifice of the people in the 65th of Isaiah that said, “ Stand farther off, I am holier than thou, was as smoke in the nostrils of the Lord.” On the other hand, we read how acceptable those prayers were that were made with one accord, Acts iv. 24. compared with verse 31. They prayed with one accord, and they were all of one heart, and of one soul : And see the benefit of it, “ they were all filled with the Holy Ghost, and spoke the word with all boldness ;” which was the very thing they prayed for, as appears, verse 29. And the Apostle exhorts the husband to dwell with his wife, that their prayers might not be hindered. 1 Pet. iii. 7. We see then want of unity and peace, either in families or churches, is a hinderance of prayers.

8thly. It is a dishonor and disparagement to Christ, that his family should be divided. When an army falls into mutiny and division, it reflects disparagement on him that hath the conduct of it. In like manner the divisions of families are a dishonor to the heads, and those that govern them. And if so, then how greatly do we dishonor our Lord and governor, who gave his



body to be broken, to keep his church from breaking, who prayed for their peace and unity, and left peace at his departing from them for a legacy, even a peace which the world could not bestow upon them.

9thly. Where there is peace and unity, there is a sympathy with each other; that which is the want of one, will be the want of all: "Who is afflicted," saith the apostle, "and I burn not? we should then remember them that are in bonds, as bound with them; and them which suffer adversity, as being ourselves also of the body." Heb. xiii. 3. But where the body is broken, or men are not reckoned or esteemed of the body, no marvel we are so little affected with such as are afflicted. Where divisions are, that which is the joy of the one, is the grief of another; but where unity, and peace, and charity abounds, there we shall find Christians in mourning with them that mourn, and rejoicing with them that rejoice; then they will not envy the prosperity of others, nor secretly rejoice at the miseries or miscarriages of any.

IV. Last of all, I now come to give you some directions and motives for the obtaining peace and unity.

1. If ever we would live in peace and unity, we must pray for it. We are required to seek peace: Of whom then can we seek it with expectation to find it, but of him who is a God of peace, and hath promised to bless his people with peace? It is God that hath promised to give his people one heart, and one way; yet for all these things he will be sought unto: O then let us seek peace, and pray for peace, because God shall prosper them that love it.

The peace of churches is that which the apostle prays for in all his epistles: in which his desire is, that grace and peace may be multiplied and increased among them.

2. They that would endeavor the peace of the churches, must be careful who they commit the care and oversight of the churches to; as, 1st. (over and besides those qualifications that should be in all Christians.) They that rule the church of God, should be men of counsel and understanding; where there is an ignorant ministry, there is commonly an ignorant people, according as it was of old, Like priest, like people.

How sad is it to see the church of God committed to the care of such that pretend to be teachers of others, that understand not what they say, or whereof they affirm. No marvel the peace of churches is broken, when their watchmen want skill to preserve their unity, which of all other things is as the church's walls; when they are divided, no wonder they crumble to atoms, if there is no skillful physician to heal them. It is sad when there is no balm in Gilead, and when there is no physician there. Hence it

is, that the wounds of churches become incurable, like the wounds of God's people of old, either not healed at all, or else slightly healed, and to no purpose. May it not be said of many churches at this day, as God said of the church of Israel, That he sought for a man among them that should stand in the gap, and make up the breach ; but he found none ?

Remember what was said of old, Mal. ii. 7. "The priest's lips should preserve knowledge : and the people should seek the law at his mouth:" But when this is wanting, the people will be stumbling and departing from God and one another ; therefore God complains, Hos. iv. 6. "That his people were destroyed for want of knowledge ;" that is, for want of knowing guides ; for if the light that is in them that teach, be darkness, how great is that darkness ! and if the blind lead the blind, no marvel both fall into the ditch.

How many are there that take upon them to teach others, that had need be taught in the beginning of religion ; that instead of multiplying knowledge, multiply words without knowledge ; and instead of making known God's counsel, darken counsel by words without knowledge ? The apostle speaks of some that did more than darken counsel : "for they wrested the counsel of God," 2 Pet. iii. 16. In Paul's epistles, saith he, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction." Some things in the scripture are hard to be known, and they are made harder by such unlearned teachers, as utter their own notions by words without knowledge.

None are more bold and adventurous to take upon them to expound the dark mysteries and sayings of the prophets and Revelations, and the 9th of the Romans, which I believe contains some of those many things which in Paul's epistles, Peter saith, "were hard to be understood ;" I say, none are more forward to dig in these mines, than those that can hardly give a sound reason for the first principles of religion ; and such as are ignorant of many more weighty things that are easily to be seen in the face and superficies of the scripture ; nothing will serve these but swimming in the deeps, when they have not yet learned to wade through the shallows of the scriptures : Like the Gnostics of old, who thought they knew all things, though they knew nothing as they ought to know. And as those Gnostics did of old, so do such teachers of late break the unity and peace of churches.—How needful then is it, that if we desire the peace of churches, that we choose out men of knowledge, who may be able to keep them from being shattered and scattered with every wind of doc-

trine: And who may be able to convince and stop the mouth of gainsayers?

2dly. You must not only choose men of counsel, but if you would design the unity and peace of the churches, you must choose men of courage to govern them; for as there must be wisdom to bear with some, so there must be courage to correct others; as some must be instructed meekly, so others must be rebuked sharply, that they may be sound in the faith; there must be wisdom to rebuke some with long-suffering, and there must be courage to suppress and stop the mouths of others. The apostle tells Titus of some whose mouths must be stopped, or else they would subvert whole houses. Tit. i. 11. Where this courage hath been wanting, not only whole houses, but whole churches have been subverted. And Paul tells the Galatians, "That when he saw some endeavor to bring the churches into bondage, that he did not give place to them, no not for an hour," &c. Gal. ii. 5. If this course had been taken by the rulers of churches, their peace had not been so often invaded by unruly and vain talkers.

3. In choosing men to rule, (if you would endeavor to keep the unity of the Spirit, and the bond of peace thereby) be careful you choose men of peaceable dispositions. That which hath much annoyed the peace of churches, hath been the froward and perverse spirits of the rulers thereof. Solomon therefore adviseth, "That with a furious man we should not go, lest we learn his ways, and get a snare to our souls," Prov. xxii. 24, 25. "and with the froward, we learn frowardness." How do some men's words cat like a canker, who instead of lifting up their voices like a trumpet, to sound a parley for peace, have rather sounded an alarm to war and contention. If ever we would live in peace, let us reverence the feet of them that bring the glad tidings of it.

O, how have some men made it their business to preach contentions, and upon their entertainment of every novel opinion, to preach separation! How hath God's word been stretched and torn, to furnish these men with arguments to tear churches! Have not our ears heard those texts, that saith, "Come out from among them, and be separate," &c. and, "withdraw from every brother that walks disorderly?" I say, have we not heard these texts that were written to prevent disorder, brought to countenance the greatest disorder that ever was in the church of God, even schism and division? whereas one of these exhortations was written to the church of Corinth, to separate themselves from the idol's temple, and the idol's table, in which many of them lived in the participation of, notwithstanding their profession of the true God; as appears, 2 Cor. vi. 16, 17, compared with 1 Cor. viii. 7, and 1 Cor. x. 14—20—22, recites. And not for some



few or more members, who shall make themselves both judges and parties, to make separation, when and as often as they please, from the whole congregation and church of God where they stood related; for by the same rule, and upon the same ground, may others start some new question among these new separatists, and become their own judges of the communicableness of them, and thereupon make another separation from these, till at last two be not left to walk together. And for that other text mentioned, 2 Thess. iii. 9. where Paul exhorts the church of Thessalonica to withdraw themselves from every brother that walks disorderly; I cannot but wonder that any should bring this to justify their separation, or withdraw from the communion of a true (though a disorderly) church. For,

(1.) Consider, that this was not writ for a few members to withdraw from the church, but for the church to withdraw from disorderly members.

(2.) Consider, that if any offended members, upon pretence of error, either in doctrine or practice, should by this text become judges (as well as parties) of the grounds and lawfulness of their separation; then it will follow, that half a score notorious heretics, or scandalous livers, (when they have walked so as they foresee the church are ready to deal with them, and withdraw from them) shall anticipate the church, and pretend somewhat against them, of which themselves must be judges, and so withdraw from the church, pretending either heresy or disorder; and so condemn the church, to prevent the disgrace of being condemned by the church. How needful then is it, that men of peaceable dispositions, and not of froward and factious, and dividing spirits, be chose to rule the church of God, for fear lest the whole church be leavened and sowered by them?

4. As there must be care used in chusing men to rule the church of God, so there must be a consideration had, that there are many things darkly laid down in scripture; this will temper our spirits, and make us live in peace and unity the more firmly in things in which we agree; this will help us to bear one another's burden, and so fulfil the law of Christ, inasmuch as all things necessary to salvation and church communion are plainly laid down in scripture. And where things are more darkly laid down, we should consider that God intended hereby to stir up our diligence, that thereby we might increase our knowledge, and not our divisions, for it may be said of all discoveries of truth we have made in the scriptures, as it is said of the globe of the earth, that though men have made great searches, and thereupon great discoveries, yet there is still a *terra incognita*, an unknown land; so there is in the scriptures; for after men have travelled over

them, one age after another, yet still there is, as it were, a *terra incognita*, an unknown track to put us upon farther search and inquiry, and to keep us from censuring and falling out with those who have not yet made the same discoveries; that so we may say with the Psalmist, when we reflect upon our short apprehensions of the mind of God, that we have seen an end of all perfections, but God's commands are exceeding broad; and as one observes, speaking of the scriptures, that there is a path in them leading to the mind of God, which lieth at a great distance from the thoughts and apprehensions of men. And on the other hand, in many other places, God sits, as it were, on the superficies, and the face of the letter, where he that runs may discern him speaking plainly, and no parable at all. How should the consideration of this induce us to a peaceable deportment towards those that differ?

5. If we would endeavor peace and unity, we must consider how God hath tempered the body, that so the comely parts should not separate from the uncomely, as having no need of them, 1 Cor. xii. 23—25. There is in Christ's body and house some members and vessels less honorable, 2 Tim. ii. 20. And therefore we should not, as some now-a-days do, pour the more abundant disgrace, instead of putting the more abundant honor upon them. Did we but consider this, we should be covering the weakness, and hiding the miscarriages of one another, because we are all members one of another, and the most useless member in his place is useful.

6. If we would live in peace, let us remember our relations to God, as children to a father, and to each other as brethren. Will not the thoughts that we have one Father quiet us; and the thoughts that we are brethren unite us? It was this that made Abraham propose terms of peace to Lot, Gen. xiii. "Let there be no strife," saith he, "between us, for we are brethren." And we read of Moses, in Acts vii. 26. using this argument to reconcile those that strove together, and to set them at one again: "Sirs," saith i.e., "you are brethren, why do ye wrong one another?" A deep sense of this relation, that we are brethren, would keep us from dividing.

7. If we would preserve peace, let us mind the gifts, and graces, and virtues, that are in each other; let these be more in our eye than their failings and imperfections. When the apostle exhorted the Phillippians to peace, as a means hereunto, that so the peace of God might rule in their hearts, he tells them, iv. 8. "That if there were any virtue, or any praise, they should think of these things." While we are always talking and blazoning the faults of one another, and spreading their infirmities, no marvel we are so little in peace and charity; for as charity covereth a

multitude of sins, so malice covereth a multitude of virtues, and makes us deal by one another, as the Heathen persecutors dealt with Christians, *viz.* put them in bear's skins, that they might the more readily become a prey to those dogs that were designed to devour them.

8. If we would keep unity and peace, let us lay aside provoking and dividing language, and forgive those that use them. Remember that old saying, Evil words corrupt good manners. When men think to carry all afore them, with speaking uncharitably and disgracefully of their brethren, or their opinions, may not such be answered as Job answered his unfriendly visitants, Job vi. 35. "How forcible are right words! but what do your arguing reprove?" How healing are words fitly spoken? A word in season, how good is it? If we would seek peace, let us clothe all our treatises for peace with acceptable words; and where one word may better accommodate than another, let that be used to express persons or things by; and let us not, as some do, call the different practices of our brethren, will worship, and their different opinions, doctrines of devils, and the doctrine of Balaam, who taught fornication, &c. unless we can plainly, and in expressness of terms, prove it so. Such language as this hath strangely divided our spirits, and hardened our hearts one towards one another.

9. If we would live in peace, let us make the best constructions of one another's words and actions. Charity judgeth the best, and it thinks no evil: If words and actions may be construed to a good sense, let us never put a bad construction upon them. How much hath the peace of Christians been broken by an uncharitable interpretation of words and actions? As some lay to the charge of others that which they never said; so, by straining mens' words, others lay to their charge that they never thought.

10. Be willing to hear, and learn, and obey those that God by his providence hath set over you; this is a great means to preserve the unity and peace of churches: But when men (yea, and sometimes women) shall usurp authority, and think themselves wiser than their teachers, no wonder if these people run into contentions and parties, when any shall say they are not free to hear those whom the church thinks fit to speak to them. This is the first step to schism, and is usually attended, if not timely prevented, with a sinful separation.

11. If you would keep the unity of the Spirit in the bond of peace, be mindful, that the God whom you serve is a God of Peace, and your Saviour is a Prince of Peace, and that "his ways are ways of pleasantness, and all his paths are peace;" and that Christ was sent into the world, to give light to them that sit



in darkness, and in the shadow of death, and to guide our feet in the way of peace.

12. Consider the oneness of spirit that is among the enemies of religion; though they differ about other things, yet to persecute religion, and extirpate religion out of the earth, here they will agree; the devils in the air, and the devils in the earth, and all the devils in hell, and in the world, make one at this turn. Shall the devil's kingdom be united, and shall Christ's be divided? Shall the devils make one shoulder to drive on the design of damning men, and shall not Christians unite to carry on the great design of saving of them? Shall the Papists agree and unite to carry on their interest, notwithstanding the multitudes of orders, degrees, and differences, that are among them? and shall not those that call themselves Reformed churches, unite to carry on the common interest of Christ in the world, notwithstanding some petty and disputable differences that are among them? Quarrels about religion (as one observes) were sins not named among the Gentiles. What a shame is it then for Christians to abound in them, especially considering the nature of the Christian religion, and what large provisions the Author of it hath made, to keep the professors of it in peace? insomuch, (as one well observes) it is next to a miracle that ever any (especially the professors of it) should fall out about it.

13. Consider and remember, that the Judge stands at the door: Let this moderate our spirits, that the Lord is at hand. What a sad account will they have to make when he comes, that shall be found to smite their fellow-servants, and to make the way to his kingdom more narrow than ever he made it? Let me close all in the words of that great apostle, 2 Cor xiii. 11. "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."



